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HEBREW GRAMMAR OF G E S E N I U S

AS EDITED BY

R O E D I G E R

TRANSLATED, WITH ADDITIONS, AND ALSO A

HEBREW CHRESTOMATHY

BY

M. S T U A R T

PROFESSOR OF SACRED LITERATURE, THEOLOGICAL SEMINARY, ANDOVER.

A N D O V E R :

PUBLISHED BY ALLEN, MORRILL AND WARDWELL.

NEW YORK: MARK H. NEWMAN & CO.

BOSTON: JOHN P. JEWETT & CO.

1846.

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P R E F A C E.

THE sixth edition of my Hebrew Grammar being exhausted, the Publishers invited me to renew my labour, and furnish them with material for a seventh. Engaged as I have been in other labours, I hesitated for sometime whether to accept the invitation. In this state of things, Roediger's edition of Gesenius' Hebrew Grammar came to hand, (the fourteenth edition of that work), and a perusal of it led me to the conclusion, that it would cost not much more labor to translate and publish that, than it would to remodel my own so as to satisfy my own mind, and meet the present state of Hebrew literature. GESENIUS, for a period of nearly forty years, continued to correct and remodel his smaller Grammar; and notwithstanding the many and able competitors which he had in Germany, he so far outdid them all, as to make his work popular and secure its reception in most of the High Schools. ROEDIGER, his pupil, colleague, and intimate friend, was entrusted with the editorship of the recent edition, issued since the death of Gesenius. He has executed the work with great ability. It embodies the results of all the recent advances in the knowledge of the Hebrew, and is the most complete representative of the present state of Hebrew philology, with which I am acquainted. Roediger's preëminent attainments in oriental philology, no well informed scholar will venture to call in question. The Grammar of Gesenius, as edited by him, bears marks of his extensive knowledge, on nearly every page. His own testimony in regard to what he has done will describe the nature and extent of his labours, as briefly and plainly as any thing which I could say; and for the satisfaction of the reader I will place it before him.

"The doctrine respecting the Aspirates (§ 7—10), and the theory of the Vowels, and of Sheva (§ 7—10. 25—28), are more or less changed. The Gutturals א and ה (§ 23) are separated from the feeble letters ו and ך (§ 24). In the second part, which treats of the *forms* of words, the sections on the Article, on the Verbal-Suffixes, and on the Verbs פָּ, מָ, יָ, וָ, and הָ, have undergone *essential* alterations. In respect to Nouns, a variety of changes were needed; but much could not be done here without completely breaking up the arrangement. In the mean time, § 88 has been rewritten; also § 79. 86. 86 b, and much besides, have been modified anew. In the Syntax, a new arrangement of the whole might be desirable, with which a new treatment of many topics should be connected. But I was not allowed to make so great a change; and therefore had to limit myself to a variety of emendations. *In all parts of the Grammar, here and there, additions are made in this new edition.*" Pref. p. viii.

When I knew, from actual comparison, that this account of what Roediger has done, is true, I did not long hesitate to select the work, as shaped by him, for republication. My translation is designed to be a free one; not in respect to modifying or changing the views of the writer, but merely as to the costume with which they are invested. It has been my design and effort to *Anglicize* the style, certain *technical* words alone excepted. I have, in some cases, interwoven a marginal note, with the text; in some few cases abridged the mode of expression; in others I have enlarged, or added something, merely in order to make the matter as perspicuous, to the be-

ginner as might be. Many paragraphs, printed in large type by Roediger, and which are merely illustrations or examples, I have here printed in smaller type, as being more appropriate. No inconsiderable *additions de novo* have also been made to the work, from notes of my own which were made in the course of my Hebrew reading, or from renewed study as exigencies demanded. These I have included in brackets, and to these I have appended my initial [S], wherever they are long enough to be thus distinguished. But when the additions that I have made, were very short and merely *exegetical* of the original work, I have not generally distinguished them thus; as it would serve no important purpose. I have aimed to give Roediger as he is; and in the few cases where I differ from him, I have expressed my reasons for it, without concealing or designedly changing his views, in a single instance. I would hope, that I have done some service to the reader, at least in a part of these cases. Certain I am, that some of my additions have cost me much labor and investigation.

I have added a new page (p. 310) of *Paradigms* of the doubly irregular Verbs, in order to aid the beginner. To the whole work, I have appended a *Chrestomathy*, on a plan, which, if it is not new, is at least more thorough as to *grammatical praxis* than my own former one, or than any one which has come under my notice. My reasons for not printing the *Hebrew text* with it, are obvious. It is superfluous; it would augment the price of the student's apparatus; and it would swell the present volume to an inconvenient size. Those who prefer it, can now bind up the *Chrestomathy* by itself; as the other part of the work is completed independently of it.

I feel quite certain, that if the student will faithfully follow out the method of study which is commended in the *Chrestomathy*, and exemplified in the Notes, he may promise himself to acquire, in a moderate length of time, a radical and profitable knowledge of the Hebrew.

Another translation of Roedigers' Grammar has been made, and recently published in England. Of this I had no knowledge when I began my labour, and have not, to the present time, been able to procure a copy. Whatever coincidences between the English edition and mine there may be, they are of course entirely accidental.

In justice to the printers and publishers of the present work, I ought to say, that they have spared neither pains nor expense, to present it in an appropriate dress to the public. Some few errors I have occasionally found, in consulting every part of the Grammar in order to make the *Chrestomathy*. Most of them result from the breaking of the vowels in striking off the sheets. All that was possible to be done, for the sake of accuracy, has been done.

If the noble language of the Hebrews, the very genius and nature of which is poetic and animated beyond the conception of any mere English reader, was not the original language of our first progenitors, it is at least one which deserved to be spoken in Eden itself. It is impossible that it should not create enthusiasm in all intelligent readers of it, provided that they attain to a critical knowledge of its true idiom and character. Without a knowledge of these, many a passage in the New Testament must always be left to conjecture. It is therefore to be hoped, that the study of it may be extended greatly beyond its present limits; and especially that the ministers of the divine word, may in general become familiarly acquainted with it. Independently of the *sacred* nature of the Old Testament, the book is altogether the most extraordinary in its character of any production that the ancient world has bequeathed us.

M. STUART.

Theol. Seminary, Andover,
Oct. 1846.

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INTRODUCTION.

§ 1.

On the Semitic Languages in general.

1. THE Hebrew is only one particular branch of a more extensive parent-language of hither Asia, which was native in Palestine, Phenicia, Syria, Mesopotamia, Babylonia, Arabia, and also in the countries from the Mediterranean Sea to the Tigris, and from the Armenian Mountains to the southern coast of Arabia. In ancient times, moreover, it spread itself from Arabia over Ethiopia, and by means of Phenician colonies over many islands and coasts of the Mediterranean, and particularly over the whole of the Carthaginian coast-lands.* An ancient name appropriate to this parent-language of many nations, is wanting. *Semitic language*, however, is an appellation at present generally received; and inasmuch as a more appropriate one has not been furnished, this may be retained. This appellation is borrowed from the fact, that most of the nations who spoke this language, were the descendants of *Shem* (*Sem*); Gen. 10: 21 seq.†

2. This Semitic parent-language is divided into three main

* In the regions also of the Numidian kingdom are found monuments in the Phenician language (inscriptions and coins); but it is doubtful whether this language was much diffused among the Numidian population. See Gesenius' *Palaeographische Studien*, s. 67 f. *Monumenta Phenicia*, p. 182 seq.

† In this passage, the Aramaean and Arabian tribes, as well as the Hebrews, are derived from Shem; but not the Ethiopians and Canaanites (Phenicians), who are derived from *Ham*; see vs. 7, 15 seq. On the other hand, in v. 21, the Elamites and Assyrians are reckoned among the Semitae, while their language is not of the same stock with the so called *Semitic*. [At a later period, this is undoubtedly true; but at the time when Genesis was written, the Semitae may have been in possession of more countries.—S.]

branches: (a) The *Arabic*; which has its seat in the southern part of the Semitic domain of language. To this belongs the Aethiopic, as the offspring of the South Arabian (Himyaritic). (b) The *Aramaean*; in the north and northeast. This is called the *Syriac*, in the form which it takes in Christian Aramaean literature; but it is named *Chaldee*, as presented in the Jewish Aramaean writings. To this last belong some later portions of the Old Testament, viz. Ezra 4: 8—6: 18. 7: 12—26. Dan. 2: 4—7: 28.* As the Chaldee very frequently has a Hebrew colouring, so also has the *Samaritan*, which belongs to this same class. The Aramaean of the *Nasoraean*s, (Disciples of John, Sabians), is a very debased dialect, even more corrupt than the present Vulgar-Syriac.† (c) The *Hebrew*; with which the *Canaanitish* and *Phenician* (Punic) nearly coincide.—These languages stand in about the same relation to each other as the Germanic family of languages, (e. g. the Gothic, Old North, Danish, Swedish, high and low German, in the older and more recent dialects); or as the Slavish family, (e. g. the Lithuanian, Lettish; old Slavish, Servian, Russian; Polish, Bohemian). They are either altogether extinct, as the Phenician; or they exist only in an altered and distorted form, as the Aramaean among the Syrian Christians in Curdistan and Mesopotamia; the Aethiopic in the new Abyssinian dialects (Tigre, Amharic); and the Hebrew among a part of the Jews now living, (although these aim at a reproduction in their writings of the Old Testament language). The Arabic language, however, has not only retained until the present time its original seat, Arabia proper, but has penetrated in every direction into other domains of language.

The Semitic language, on the north and east, is hemmed in by another far more extended language, which stretches itself from India to the west of Europe; and since this comprises several branches, the Indian (Sanskrit), old and new Persian, Greek, Latin, Slavic, Gothic, with other Germanic tongues, it has been named the *Indo-Germanic*. In ancient times, the Semitic exhibited many points of contact with the old Egyptian language; a derivative of which is the Coptic. Both had many things in common, but their

* The oldest passage in the Bible, which contains Aramaean words as such, is Gen. 31: 47. Comp. the Aramaean verse in Jer. 10: 11.

† See Roediger, in *Zeitschrift für die Kunde des Morgenlandes*, B. II. s. 77 f.

mutual relation is not as yet accurately defined.* The Chinese, Japanese, Tartar, and other languages, bear an entirely different stamp.

3. *The grammatical structure* of the Semitic parent-language has many peculiarities, which as a whole stamp a distinctive character on it, although many single words are found in other languages. Such are the following: (a) Among the *consonants*, which generally form the germ and body of this language, are many gradations of *gutturals*. The *vowels*, which spring from the three leading sounds (*a, i, u*), serve the purpose of subordinate distinctions. (b) For the most part, the *word-stems* consist of three consonants. (c) The *Verbs* have but two forms of tenses; while there is great regularity and all pervading analogy in the formation of *verbals*. (d) The *Noun* has only two genders, and a very simple designation of cases. (e) The *Pronouns* form all their oblique cases by forms appended to words, (*Suffixes*). (f) Almost no *composite words* exist, either in nouns (proper names excepted), or in verbs. (g) In the *Syntax*, there is a very simple sequency of words, without much periodic subordination of clauses.

4. In a *lexical* respect, the storehouse of the Semitic is far and essentially remote from that of the Indo-Germanic languages; but still, the resemblance is greater in this respect, than in a grammatical one. Not a few *stem* and *root words* agree, in respect to sound, with those of the Indo-Germanic. But apart from those expressions that are immediately borrowed, (see in the sequel), actual resemblance limits itself partly to words imitative of sound, (*Onomatopoeica*), partly to those wherein the same or a like meaning flow from the nature of the same sound, according to the general type of human language. Neither the one nor the other implies actual historical (national) relation; for to the more specific proof of this, an agreement in grammatical structure would be necessary.†

* See Ges. in Allgem. Lit. Zeitung, 1839, No. 77 f. 1841, No. 40. Th. Benfey, Ueber das Verhältniss der Egypt. Sprache zum Semit. Sprachstamm. Leipzig, 1844. 8vo.

† Gesenius, in his later lexical works, has made an attempt to show the points of contact between the Semitic and Indo-Germanic stems; and others have carried this comparison still further, or have undertaken it in their own way. One cannot well deny, indeed, a remote connection between the Semitic and Indo-Germanic languages. Investigation by comparison should not therefore become weary, but exercise its powers of comparing and deducing; for even the development of concordant *Onomato-*

Roots of words imitating sounds, which are found in Sanscrit, Greek, Latin, and German, are such as לָקַק, לָקַח, *λείχω*, *lingo*, Sansc. *liḥ*, *lecken*, [English, *lick*]; לָקַח (related לָקַח, לָקַח, *ἀλλω*, *ἀλλω*, *αὐλω*, *valvo*, *quellen*, *wallen*, English to *well*; לָקַח, לָקַח, *χαράττω*, Pers. *khariden*, Ital. *grattare*, French *gratter*, Engl. to *grate*, to *scratch*, *kratzen*; לָקַח, *frango*, *brechen*, etc. An example of another kind is *am*, *ham*, (*sam*), *gam*, *kam*, with the meaning of *sammt*, *zusammen* [together]. In Hebrew, אָמַם, (related אָמַם, people, properly an assembly), אָמַם *together with*, אָמַם (whence אָמַם *moreover*), Arab. *جاء* to *assemble*; Pers. *hem*, *hemeḥ*, together with; Sansc. *amā* with, Greek *ἄμα* (*ἄμφω*), *ὁμός*, *ὁμοῦ*, (*ὁμιλος*, *ὁμαδος*), and with more stress of sound *κοινός*, Lat. *cum*, *cumulus*, *cunctus*, with the corresponding hissing sound in Sanscrit, *sam*, Greek *σύν*, *ξύ*, *συνός* = *κοινός*, Gothic *sama*, German *sammt*, *sammeln*; but still, several of these are attended with considerable doubt.

Essentially different from this internal connection is it, when languages borrow words from each other, and confer upon them the rights of natives. Thus:

(a) When Indian, Egyptian, or Persian objects are designated, in the Hebrew, by their native names; e. g. יָאֵר (Egypt. *yero*) river, Nile; אֶרֶב (Egypt. *ahā*) Nile-reed; אֶרֶב = *παράδεισος*, Persian grove-garden, park; אֶרֶב, Daricus, Persian gold-coin. Several of these foreign names are transferred also to the Greek; e. g. קֶפֶד (Sansk. *kapi*) ape, in Greek *ἄπης*, *ἄβης*; אֶרֶב, from the Ind. *toḡei* (Sansk. *sikhi*) peacock; אֶרֶב (Sansk. *karpāsa*) cotton, *καρπασος*, *carbasus*.

(b) When Semitic words for Asiatic things have passed over to the Greeks along with the things themselves; e. g. בִּיץ, *βύσσης*; לָבֶנֶת, *λίβαντος*, frankincense; קָנֶה, *κάνη*, *κάννα*, *canna*, reed; אֶרֶב, *κύμινον*, *cuminum*, Engl. *cummin*.

5. The *writing* of the Semitae exhibits a striking imperfection in one respect, viz. that only the *consonants*, (with which the meaning of roots is closely allied), are arranged in the line

poetica has its value for lexicography. But nowhere is deception easier or more frequent, than in these matters. Much circumspection, and particularly a comprehensive knowledge of the relation of the sounds in general of both languages, is needed for such a work, in order that one may not go astray. As investigation now stands, it is almost as important strenuously to distinguish that which has *not* in itself all the conditions of homogeneousness, as it is to discover what are points of agreement. Thus much at least we may regard as a certain result, viz. that the *two great parent-languages do not stand in any sisterly relation or near kindredship to each other*. Besides this, it needs an analysis and resolution of the characteristic structure of both languages, in order to discover any common constituent elements. Finally, this comparative analysis belongs rather to the *lexicon*, than to the *grammar*.

as actual letters. On the other hand, merely the more extended vowels, and not always even these, are expressed by vicarious consonants, i. e. those which are put in the place of vowels, (§ 7). In order to exhibit all the vowels to the eye, special small signs, attached to the consonants, (viz. points or small strokes over and under the line), were introduced at a later period, (§ 8); which however, for the more expert readers, might be omitted. Besides this, the Semitic writing always takes its direction *from right to left*. Only the Ethiopic makes an exception; but this was probably an innovation of the first missionaries who introduced Christianity into Ethiopia; while, at an earlier period, this writing, like its counter-part the south Arabian or Himyaritic, in like manner as in the other Semitic dialects, originally ran from right to left.* For the rest, so unlike as the Semitic alphabets are as to *forms*, when compared together, yet they all sprung from the same original alphabet, which has undergone various adjustments and modifications. The truest picture of the *original* method of writing, which is now to be found among the alphabets at present extant, is the *Phenician*; from which the old Greek, and through this all the European, writing is derived.

A view of the Phenician Alphabet, and of the oriental and occidental ones that have proceeded from it, may be seen in Gesenius' *Monumenta Phenicia* (Lips. 1837, Tom. I.—III. 4to.) Tab. 1—5. *℥* .p. p. 15 seq. Also the same writer's Article, *Palaeographie*, in Ersch' and Gruber's *Encyclopädie*, § 3. Th. 9, with the Table thereto annexed.

6. As it respects the relative *age* of the Semitic languages, the oldest works before us are in the *Hebrew* tongue, (see § 2). The Aramaean commences about the time of Cyrus, (in the book of Ezra); but the Arabian branch begins its development in the centuries immediately after the commencement of the Christian era, e. g. in the Himyaritic inscriptions, and afterwards in the Aethiopic version of the Scriptures during the 4th century, and in the North Arabian literature since the 6th century. But the progress of *spoken* language among a people, or among different tribes, depends on other causes than the development of a literature; and oftentimes the complete formation of a language is interrupted before it attains to a literature, by early en-

* See Roediger in *Zeitschr. für die Kunde des Morgenl.* Bd. II. S. 332 ff., and Wellsted's *Reisen in Arabia* (Halle, 1842) II. 376 ff.

counters with nations speaking a strange language. So, within the Semitic domain, perished the Aramaean dialects, in great part, and at a very early period; and next to these, the Hebrew-Canaanitish. Longest of all did the Arabic preserve the natural fulness of its forms, since, among the retired tribes of the desert, it could remain at rest and undisturbed in its fully stamped organism, until the overturns in consequence of Mohammedism occasioned a great decline; so that it then, at so late a period, reached about the same stand-point where we find the Hebrew, in the time of the Old Testament.

Hence the appearance, (which has erroneously been regarded as something quite striking), that the old Hebrew, in its grammatical structure, agrees much oftener with the later than with the earlier Arabic. Hence too the reason why the last, although it is presented to our notice and examination (like the other Semitic languages) at a late period, still maintains in various respects the like place among these languages, that the Sanscrit holds among the Indo-Germanic tongues. How a language can sometimes preserve, within itself and in the midst of perishing sister-tongues, its full organism, is shown by the Lithuanian, compared with the appropriately so-named Slavish languages. In like manner did the Doric, with tenacious steadfastness, preserve its old forms and sounds; and so the Friesian and Icelandic, among the German and Northern tongues. But even the most steadfast and lasting structure of language often wears away, as to particular forms, by reason of a propensity in men to new formations; while, on the contrary, amidst even the general wreck of a language, here and there something original and ancient remains. So is it with the Semitic languages. The Arabic has its deficiencies, and its later accessions; but, in general, there belongs to it a precedence, specially in regard to the *vowel-system*.

A more particular confirmation and further explanation of these matters belong to a *comparative Grammar* of the Semitic languages. From what has been said it follows: (1) That the Hebrew language, as it develops itself in the ancient literature of the Hebrews, has suffered more considerable losses in regard to its organism, than those Arabic dialects which have at a later period come within the sphere of our observation. (2) That still, we are not entitled in all respects to give to this last the preference or priority. (3) It must be regarded as an error, when many, on account of the simplicity of Arameism, hold it to be the oldest among Semitic tongues; for this apparent simplicity has been brought about, by the decay of the organism of the language and by the contraction of the forms.*

* In respect to the character and literature of the Semitic languages, and also the grammatical and lexical consideration and treatment of them, see Pref. to Gesen. *Manual Lex.*, from the 2nd edit. onward.

§ 2.

*Sketch of the history of the Hebrew language.**

1. The *Hebrew language* is the mother-tongue of the Hebrew and Israelitish people, during the period of their independency. The name *Hebrew tongue* (לָשׁוֹן עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί) occurs not in the O. Test., but appears to have been an appellation given to it by foreigners. Instead of this, we find, in Is. 19: 18, *the language of Canaan* (poetic), i. e. it is named from the country in which it is spoken. We find also in 2 Kings 18: 26 and Neh. 13: 24, יְהוּדִית (Jewish); comp. Is. 36: 11, 13. This last appellation seems to have taken its rise after the exile of the ten tribes. The tribe of *Judah*, which was the predominant one of the two remaining tribes, gave both the national name, and the name of the national language. See the word *Jews*, in Jer. Neh. Esther.

The name *Hebrews* (עִבְרִיִּים, Ἑβραῖοι, *Hebraei*) is so distinguished from *Israelites* (בְּנֵי יִשְׂרָאֵל), as that the last constitutes the *patronymic genealogical* name, which the people were accustomed to attribute to themselves, with patriotic reference to their origin; while the first (*Hebrews*) is an appellation bestowed upon the Hebrew nation by foreigners, and is used either when a distinction from other nations is intended to be made, (Gen. 40: 15. 43: 32), or when a foreigner is represented as speaking of the Hebrews, (Gen. 39: 14, 17. 41: 12, comp. עִבְרִי in the Lex.). On the other hand, among the Greeks and Romans this is the only appellation which is employed; e. g. by Pausanias, Josephus, and Tacitus. It means, when appellatively understood: *Those beyond, People from a country beyond*; and it is derived from עֲבָרָה, which means *country beyond*, in particular *the country beyond the Euphrates*. The derivative ending -ר (§ 85. 5) is attached to עֲבָרָה, and thus makes a *gentile* or *national* name. Perhaps it has relation to the fact, that Abraham and his tribe emigrated from the country east of the Euphrates, and came to Palestine, Gen. 14: 13. The Heb. genealogies, however, seem to regard the name as a *patronymic*, derived from Eber, [Gen. 10: 21—25, the grandson of Shem]; see Gen. 10: 21. Num. 24: 24.

At the time of the N. Test., *Hebrew*, (ἑβραϊστί, John 5: 2. 19: 13, 17, 20, ἑβραῖς; διὰλεκτος, Acts 21: 40. 22: 2. 26: 14), designated the then *Palestine dialect*, (see No. 5 of this §), in distinction from the Greek. Josephus employs the same word in this sense, (about A. D. 95), as also to designate the *ancient Hebrew*.

* See Gesenius, *Geschichte der Heb. Sprache und Schrift*; Leips. 1815. §§ 5—18.

The *holy tongue* (*lingua sancta*) was first employed for the like purpose, in the Chaldee Targums or translations of the holy books into Chaldee. The appellation is employed here in opposition to *lingua profana*, by which the translators meant the Chaldee language.

2. In the oldest Hebrew writings, as they lie before us, i. e. in the Pentateuch, we meet at the outset with the language about in the same state in which it appears down to the Babylonish exile, and some time after; and all historical notices of its earlier formation are wanting. So far as we are acquainted with its history, Canaan was its proper home; and before the Hebrews settled there, it seems for substance to have been spoken by the Canaanitish and Phenician nations,* from whom Abraham and his posterity received it. Thence it was transplanted by the latter to Egypt, and again brought back with them to Canaan.

That the Canaanitish tribes in Palestine spoke the language which we now call *Hebrew*, is shown by the fact that the proper names of persons and places belong to this language; e. g. מֶלֶךְ צֶדֶק *king of righteousness*, כְּרִיתָא קְרִיתָא *book-town*. [How could such a name be given to a place by the Canaanites, unless the *art of writing* was older than the time of Moses? —S.]

Not less accordant with the Hebrew are the remains of the Phenician and Punic language. We find these partly in their own peculiar character (§ 1. 5), as employed in inscriptions and on coins; partly in the writings of the Greeks and Romans, which have preserved many of their words. The inscriptions are about seventy in number; see in *Gea. Mon. Phenic. Tom. III. tab. 6—48*, with explanations p. 90—326; see also Plautus' *Poenulus*, 5. 1, 2, which exhibits a continuous piece of the Punic. The native *orthography* is evident from the monuments; the *pronunciation* and *vocalization*, from the words as imitated in Latin and Greek. Both together exhibit very graphically the nature of the language itself, and its relation to the Hebrew.

The most important diversities in orthography and the forms of words, are, (1) The almost constant omission of the *vowel-letters* [*Quiescents*]; e. g. בור for בִּיר, קיל for קִיל; see § 7. 2. (2) The fem. forms, even in the absolute state, ending in ר (§ 79.2) instead of רַ. (3) The article is as fre-

* The name כְּנַעַן or כְּנָעָנִי (Canaan or Canaanite) was the common domestic name both of the Canaanitish tribes in Palestine, and also of those who dwelt on the Syrian coast, at the foot of mount Lebanon, whom we call *Phenicians*. On their coins was stamped the name כְּנַעַן. The Carthaginians were called, moreover, by the same name.

quently expressed by *it* as by *it*, (§ 32). More striking still is the *pronunciation*, especially the Punic. In this, the *i* is predominantly read as *u*; e. g. *שָׁלוֹם* is pronounced *sufet*, *שָׁלוֹם* *salus*, *רָאָה* (= *רָאָה*) *rās*. For the short *i* and *e* we frequently find the obscure obtuse *y*; e. g. *עֵצָה* *ynynnu* (ecceseum), *יָחַד* *yth*. The Ayin (ע) as *o*; e. g. *מִצְרַיִם* *Mocr*, (comp. *מִצְרָיִם*, Sept. *Μαχα*). See the synopsis of the grammatical peculiarities, in the Mon. Phenic. p. 430 seq.

3. As to the language of the O. Test. records which are extant, we can definitely distinguish only *two periods*. The first reaches to the end of the Babylonish exile, which we name the *golden age* of the Hebrew; the second or *silver age* commences with the end of the exile.

The first comprises the larger half of the O. Test. books, namely the *prosaic historic* writings of the Pentateuch [including Joshua?] the books of Judges, Ruth, Samuel, and Kings; of the *poetic*, the Psalms (with the exception of a number of the later ones), Proverbs, Canticles, Job; the older Prophets in the following chronological order, Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habakkuk, Nahum, Obadiah, Jeremiah, Ezekiel. The last two, who lived and taught a short time before and during the first years of the Babylonish exile, and in like manner the last part of the book of Isaiah, (chap. 40—66 with some preceding ones), stand on the limits of the two ages.*

The commencement of the period of Hebrew literature in general is doubtless to be assigned to the time of Moses, even in case the Pentateuch, in its present form and compass, be the work of later remodeling. For the history of the language, and for our purpose, it is sufficient to remark, that the Pentateuch undoubtedly has some peculiarities of language which may pass for *archaisms*. The *זֶרַע* (*he*, see § 32, note 6), and *נָעַר* (*young man*) are of the common gender, and stand also for *she, young woman*, (like *ὁ* and *ἡ παῖς*); and certain rougher forms of words, such as *עָצָה*, *עָצָה*, which are common here, are exchanged in other books for softer ones, e. g. *עָצָה*, *עָצָה*.

* [This last statement, as to the so-called *Pseudo-Isaiah*, is generally acceded to by the liberal critics of Germany, and by some of their opponents. The internal evidence, so far as the *diction* is concerned, is much against this; and even the critical difficulties which such a position involves, amount, after all, to something of grave and serious consequence. But this is no place to discuss the question. Hävernicks, in his recent *Einleitung*, has placed the matter in some new attitudes; and I venture to suggest, that the question is still somewhat remote from being settled, as Gesenius and Roediger suppose, in the manner which the sentence above implies.—S.]

On the other hand, in Jeremiah and Ezekiel are examples of decided approach to the Aramaean hue of the silver age.

4. Although particular writers and books have their peculiarities, yet they are not such as enable us to make any very important distinctions in respect to the history of the language at this period. The time, moreover, when several books were composed, particularly the anonymous historical ones, cannot be accurately determined. On the other hand, the *poetic* dialect everywhere distinguishes itself from the *prosaic* one, not merely by a *rhythmus* which consists in measured parallelisms, but also by its peculiar *words*, *meaning* of words, *forms* of words, and *syntactical connections*; although this distinction is not so striking, as it is (for example) in the Greek. Most of these poetic idioms are to be found in the kindred languages, particularly in the Aramaean, where they are ordinary modes of expression, and ought to be regarded partly as *archaisms* which poetry has retained, and partly as additions to the stores of the Hebrew, which were made by Hebrew poets skilled in the Aramaean language.* In fine, the prophets are almost entirely to be considered as *poets*, in respect to language and rhythm; with the exception, that in these poetic orators the sentences frequently are carried to a greater length, and the parallelism is less measured and regular, than in the poets appropriately so called. The language of the later prophets approaches near to that of prose.

In respect to the Rhythm of the Hebrew poetry, see in particular, De Wette, *Comm. über die Psalmen* (4th edit. Heidelb. 1836), Einleit. § 7. Also the short sketch of Gesenius, *Heb. Lesebuch*, Vorerinn. zur 2ten Abtheilung. Comp. H. Ewald, *die poet. Bücher des Alt. Test. Th. I.* (Göttingen, 1839).

Words which are used in poetry, together with others belonging to prose, are such as אָנוּשׁ = אָרָם = אֵרֶץ, אֵרֶץ = אֶרֶץ, אֶרֶץ = אֶרֶץ, אֶרֶץ = אֶרֶץ, אֶרֶץ = אֶרֶץ.

To the poetic *meaning of words* belongs the use of certain poetic *epithets* for nouns; e. g. אֲבִיר, the *mighty one*, for God; אֲבִיר, *mighty*, for bull, horse; לָבָן, *white*, for moon; יְחִידָה, the *only*, the *dearest*, for life.

As to the *forms* of words, one should note the protracted forms of *local prepositions* (§ 101); e. g. עַל = עָלַי, עַל = עָלַי; the endings

* That at the time of Isaiah, (second half of the 8th century B. C.), the more educated Hebrews, at least the civil officers, understood the *Aramaean*, is plainly signified in 2 Kings 18: 26, comp. Is. 36: 11.

יָ, יִ, appended to nouns; the suffixes יָ, יִ, יָ, for י, יִ, יָ, (§33); the plural ending יָ for יָ, (§86. 1). To the syntax, moreover, belongs the much less frequent use of the article, of the relative pronoun, and of the Acc. particle וְ. The const. state also frequently stands before prepositions; the shortened or apocopate Imperfect is employed with the same meaning as the usual form of the same; and generally, there is an intensive brevity of expression.

5. The *second* or *silver* age of the Hebrew language and literature comprises the period reaching from the return out of exile [B. C. 536], to the time of the Maccabees (about 160 B. C.). It is marked by an approximation of the language to the kindred Aramaean (Chaldee) dialect; to which the Jews residing at Babylon had become accustomed the more easily, because it approached pretty near to the Hebrew. Even after the return from exile, the Aramaean continued in use among the Jews; and it had great influence upon the older book-language, particularly upon the prose, and gradually expelled it from common use, although the knowledge of the ancient language, and of compositions written in it, still continued among the learned.

One may appropriately illustrate the relation between these two languages, by a reference to the high and low German in Lower Saxony; or still more exactly, by comparing the high German and the popular dialect in South Germany and Switzerland, inasmuch as here the popular dialect produces an influence even upon the well educated, in respect to their mode of speaking and writing high German. The idea which has become current, in consequence of an erroneous interpretation of Neh. 8: 8, is quite incorrect, viz., that the Jews, after the exile, entirely forgot their ancient language, and were obliged to learn it from priests and scribes.

The O. Test. writings belonging to this second period, in all of which a Chaldee colouring, although in different degrees, is exhibited, are the books of Chronicles, Ezra, Nehemiah, Esther; Jonah,* Haggai, Zechariah, Malachi, Daniel. Of the poetic

* [The book of Jonah is regarded, by the liberal critics in Germany, as a factitious romantic production, fabricated at a very late period, and made up of scraps of the O. Test. and pieces of tradition. Hence the rank assigned it as above. In the mean time, how comes it to be in such a position in the Canon, i. e. among the very oldest of the prophets? Why is it not put with Haggai and Malachi? But of what use is argument against a *priori* assumption? For example; 'first, a miracle is judged to be an impossibility. Secondly, the book of Jonah relates several uncommon miracles. Therefore, thirdly, it cannot be true, and must have been made up in an age of ignorance and fiction.' Truly a short method of deciding critical questions!—S.]

books, there are Ecclesiastes and the later Psalms. In a *literary* respect these books fall far behind the more ancient ones; but still there are not wanting some productions of this period, which in purity of language and aesthetic worth fall little short of the golden age. E. g. Psalms cxx. cxxxvii. cxxxix.

Later (Chaldaizing) *words*, instead of which the earlier writers employ others, are, for example, such as קָמַל = לָמַח, לָמַח = סוּף, מָצַח = שָׁלַח. Examples of later *meaning* are אָמַר to *command*, עָנָה (to answer) to *address* any one, to *commence speaking*. Grammatical peculiarities are, the frequent use of the *scriptio plena* by inserting ו and י; e. g. הָיִיד (older form הָיָה); even such cases occur as קוֹדֶשׁ for קֹדֶשׁ, רֹב for רָב; also the exchange of וֹ and אֹ at the end of words, and the frequent use of the noun-ending, יוֹן, יָן, יִר, and the like.

Finally, not all the peculiarities of the later writers are Chaldaisms. Several of them are not found at all in the Chaldee, and must have belonged to the Hebrew language at an earlier period, particularly, as it would seem, to the North Palestine dialect. There the books of Kings and Canticles may have taken their rise. Hence in these older writings we find שָׁ for שָׁא, which is predominant usage in the Phœnician.

NOTE 1. Of dialectal discrepancies in the old Hebrew a few traces are found; but they are of little importance, e. g. Judg. 12: 6, according to which the Ephraimites seem to have pronounced ש like ש or ס. Also in Neh. 12: 23, 24, where the dialect of Ashdod (Philistine) is spoken of.

NOTE 2. It cannot well be supposed, that the present remains of the ancient Hebrew Literature have preserved the *whole* stores of the ancient tongue. These must have been of greater compass and copiousness than the canonical books of the O. Test. now before us, since only a part of the ancient Hebrew literature has been preserved.

§ 3.

*Grammatical treatises on the Hebrew language.**

I. After the extinction of the Hebrew language, and the completion of the almost contemporary collection of the O. Test. books, the Jews began partly to explain their sacred Codex and to bestow critical labour upon it, and partly to translate it into the then predominant language of the country. The oldest translation is that into Greek, at Alexandria under Ptolemy Philadelphus, which began with the Pentateuch, and was subsequently completed by different authors. This is usually named

* Consult Gesenius Geschichte der Heb. Sprache, § 19—39.

the *Septuagint*. In part, this was executed by persons who had a vernacular knowledge of the original language; and the object of it was, to aid those who spoke the Greek, particularly the Alexandrine Jews. Somewhat later, the Chaldee translations or Targums (תרגומין) were made, in Palestine and in Babylonia. The *explanations*, which were partly drawn from pretended tradition, have reference almost exclusively to the civil and ritual Law and Doctrines, and have as little of a scientific character as the remarks on various readings. Both are also treated of in the Talmud; the first part of which (the *Mishna*) was composed in the third century, the second (the *Gemara*) in the sixth century after Christ. The *Mishna* forms the commencement of the *new Hebrew* literature; while, on the contrary, the *Gemara* has more of a Chaldee hue.

2. In the interim between the conclusion of the Talmud and the first grammatical writers, falls, in the main, the *vocalization* of the hitherto unpointed text (§ 7. 3). To the same period must we assign the collection of critical remarks, which bears the name of *Masora* (מסורה tradition); from which, in a form prescribed by this, the Hebrew text was continued down by *Mss.*, and now constitutes what we name the *received text* of the O. Testament. In reference to the source whence its modifications come, it is denominated the *Masoretic* text.

One of the most important parts of the *Masora* is the various readings denominated *Keri*, § 17. But one should be on his guard, so as not to confound the work of pointing the text with the compilation of the *Masora*. The former belongs to an earlier period, and it is the fruit of a much more thorough labour than that of the *Masora*.

3. In the ninth century, after the example of the Arabians, were the first beginnings in *grammatical* compositions made on the part of the Jews. The attempts at such composition by Rabbi Saadia (†942) are lost; but the works of Rabbi Judah Hhayug (named also Abu Zacharia Yahya, about 1040) are still extant in *Mss.*, in the Arabic language; as also of Rabbi Jonah, (Abul Walid Mervan ben Gannach, about 1050). Aided by these works Abraham ben Ezra (about 1150), and Rabbi David Kimchi (about 1190—1200), acquired a classical reputation as *grammarians*. From these first grammarians arose many of

the methodical arrangements and technical terms of grammar, which are still in part retained; e. g. the names of the several conjugations and of the irregular verbs after the model of *בְּנֵי*, the mnemonic or memorial words, such as *רַב־בְּנֵי*, etc.*

4. The father of Hebrew grammatical knowledge among Christians, was *John Reuchlin* (†1522), whose merits in respect to Greek literature were also great. He, however, like all grammarians of the following period even down to *Buxtorf* (†1629), followed almost entirely the Jewish tradition. It is only since the middle of the seventeenth century, that the circle of knowledge in respect to this subject has been enlarged. The study of the kindred languages was made very fruitful in results which had a bearing upon Hebrew grammar, particularly by *Albert Schultens* (†1750), and by *N. W. Schroeder* (†1798).

The labours bestowed upon Hebrew Grammar, so far as they are of permanent scientific value, may be best judged of, when one represents the demands now made on those who treat grammatically of an ancient language. These may be summarily represented thus: (1) One must notice in the most complete and accurate manner possible the phenomena of a language still extant; and then these must be represented in an organic connection. (This is the empirical or historico-critical element). (2) He must endeavour to explain these facts, partly by a comparison among themselves and by analogy with kindred languages, and partly by the general principles of the philosophy of language. (This is the philosophic or rational element).

§ 4.

Division and Arrangement of Grammar.

The divisions and arrangement of a Hebrew Grammar are obvious, by reason of the three constituent parts of every language; viz. (1) Articulate sounds expressed by letters, and the connection of them in syllables. (2) Words. (3) Sentences.

The *first* part (*elementary* science) contains, in accordance with this, instruction respecting the *sounds*, and the designation

* On the rise and ancient history of Hebrew lexicography, see *Pref. to Ges. Lex. edit. IV. a. X. f.* Respecting the first grammarians, see *Sam. David Luzzato, Proleg. ad una Gramm. ragionata della lingua Hebraica, (Padova, 1836), p. 26 seq.*

of them by *letters*. It also teaches the manner of uttering the sounds represented by the letters (orthoëpy); the customary method of writing (orthography); and then considers the sounds as connected in syllables and words, and explains the laws and conditions under which this connection can take place.

The *second* part (the doctrine of *forms*) treats of words in their quality as parts of speech; and it contains, (1) Rules for the formation of words, or the rise of the several parts of speech out of the roots, or out of one another. (2) Rules for declining words (flexion) in the various forms which they take, according to their relation to each other, and to the sentence.

The *third* part, (Syntax, or the junction of words), has for its object to show, partly how the different flexions of words existing in a language are employed in designating different ideas and those of delicate shades, and how other ideas, for which the language has coined no appropriate forms, are expressed by circumlocution; partly, moreover, to give the rules according to which the parts of speech are connected together in sentences. (These last are called *sentence-rules*, or *syntax* in the narrower sense of the word).

FIRST PRINCIPAL DIVISION.

ELEMENTARY PRINCIPLES.

CHAPTER I.

OF WRITTEN SIGNS OR LETTERS, AND THEIR VOCAL SIGNIFICANCE.

§ 5.

Of the Consonants. Form and Name.

1. The Hebrew characters in present use, in which the manuscripts of the Old Testament are written, commonly called the *square* character, also the *Assyrian* character, are not original. On the coins of the Maccabaeae princes is found a different character, which very probably was in general use for writing the Hebrew at an early period, and has a strong resemblance to the Samaritan character, and of course to the Phenician (§ 1, 5). The square character may also be traced back to the Phenician; but for the most part it harmonizes with certain *Aramaean* inscriptions on monuments found in Egypt, as also with those of the Palmyrene monuments.

See the Alphabets of these kinds of writing, in Ges. Monum. Phenic., tab. 1—5.

2. The *Alphabet* consists, like all Semitic ones, of *consonants* only. These are *twenty-two* in number; some of them having occasionally the power of vowels, (§ 7, 2). The forms, sounds, names, and numerical value, are exhibited in the following table:

Form.	Represented by	Sounded as	Names in Hebrew	which are represented by	and sounded as	Numerical value.
א	א	'	אֶלֶף	ālēph	Aw'-lēf	1
ב, ב	bh, b	v, b	בֵּית	Bēth	Baith	2
ג, ג	gh, g	g	גִּמֶּל	Gīmēl	Geé-mēl	3
ד, ד	dh, d	{ ^{as in} that, d	דָּלֶת	Dālēth	Daw'-lēth	4
ה	h	h	הֵא	Hē	Hay	5
ו	v	v	וָו	Vāv	Vawv	6
ז	z	z	זַיִן	Zāyīn	Zā-yin	7
ח	hh	hh	חֵת	Hhēth	Hhath	8
ט	t	t(hard)	טֵת	Tēt	Taith	9
י	y	y	יֹד	Yōdh	Yoadh	10
כ, כ, (ך)	kh, k	kh, k	כָּף	Kāph	Kāf	20
ל	l	l	לָמֶד	Lāmēdh	Law'-mēdh	30
מ, (ם)	m	m	מֶם	Mēm	Maim	40
נ, (ן)	n	n	נּוּן	Nūn	Noon	50
ס	s	s	סָמֶךְ	Samēkh	Saw'-mēkh	60
ע	ʿ	"	עֵין	ʿayīn	A-yīn	70
פ, פ, (ף)	ph, p	f, p	פֶּא	Pe	Pay	80
צ, (ץ)	ts	ts	צָדֵי	Tsādē	Tsaw-dhéy	90
ק	q	q	קוֹף	Qōph	Qoaf	100
ר	r	r	רֵשׁ	Rēsh	Raish	200
שׁ	sh	sh	שִׁין	Shīn	Sheen	300
שׂ	s	s	שֵׁין	Sin	Seen	
ת, ת	th, t	th, t	תָּו	Tāv	Tawv	400

3. Five letters have a form, when *final* or standing at the end of a word, different from the form elsewhere; viz. כ, מ, נ, ה, פ. In the alphabet above, these are included in a *parenthesis*; and they are technically named *finales*, i. e. final letters; the Hebrews call them כַּמְנַפִּיטִים (*kam-nap-péts*), a mere *vox memorialis*.

[It is plain that these *final* letters would assist the reader much, in ancient times, when no division or space was left between words in writing. This circumstance probably gave rise to the invention of them.—S.]

4. Hebrew is read from *right to left*. Words are not broken at the end of a line (as in English); but to fill out such spaces as must often occur, certain letters are *dilated* (*dilatabiles*); viz. the following five:

א, ב, ג, ד, ה, (technically named אֵלֶּפְתָּהִים).

(1) The *figures* of the letters were originally rapid and abbreviated sketches of sensible objects, the name of which began with the letter designated. E. g. א, ב, the rough figure of a camel's neck, properly means *camel* (אַמֶּל — אָמֶל); but as a *letter*, it merely means א. So ו, properly *eye*, עֵינַי, but the letter ו stands for merely the first sound in this word. In the Phœnician alphabets, the similitude of the figures to the objects after which they are named, is, for the most part, still discernible; and in the square alphabet this is preserved in respect to several of the letters, e. g. א, ב, ג, ד, ה.

The most probable meaning of the *names* of the letters is as follows: אֶמֶל ox, בֵּית house, גַּמֶּל camel, דֶּלֶת door, הַחַל air-hole, window, וּ hook, זֶרֶן weapon, חֲדָר hedge, טֶרֶן winding, perhaps leather-pouch, (al. serpent), יָד hand, קָדָה crooked hand, לֶמֶד ox-goad, מַיִם water, נֶיֶשׁ fish, סֶפֶד prop, עֵינַי eye, פֶּה mouth, צֶדֶי fish-hook, קֹדֶה hinder-head, רֶישׁ head, שֵׁן tooth, תֶּן cross-sign.

Certain as it is that the Semitæ first constructed this alphabet, yet, on the other hand, it is quite probable, that the Egyptian writing (the so-called *phonetic* hieroglyphics) served as the exemplar of it in respect to the principle concerned with its construction, although not as to the forms of the letters; for these hieroglyphics designate, not objects themselves by sketches like to those in *kyriological* hieroglyphics, but only the commencing sounds of their names; e. g. the hand (*tot*) represents the letter t, the lion (*labos*) the letter L*.

* See the writings of Young, Champollion, etc., respecting the hieroglyphics. A view of the principal results is given by Lepsius, *Lettre à M. Rosellini sur l'Alphabet hiéroglyphique*. Rom. 1837, 8. Comp. Gesenius, in *Allgem. Litt. Zeit.* 1839. No. 77—81. Hitzig, *die Erfindung des Alphabets*. Zürich, 1840. fol. J. Olshausen, *über den Ursprung des Alphabets*. Kiel, 1841, 8.

(2) The *order of sequence* in the alphabet was originally determined, in part, by a grammatical consideration of the sounds. This is plain from the continuous succession of the three softest Labials, Palatals, and Dentals, כ, ג, ד; then the three Liquids, ל, מ, נ; and other like arrangements. (See Lepsius, *Sprachvergleichende Abhandlungen*, Berlin, 1836, No. 1). But other influences have also operated in respect to this matter. Surely it is not the result of mere accident, that *hand* and *hollow hand* (ר, כ), *hinder-head* and *head* (פ, ה), *water* and *fish* (ט, י), *eye* and *mouth* (ע, מ), are ranged together. Both the order and the names of the alphabet of the Phenicians passed from them over to the Greeks, with slight variations, [and some additions necessary to complete the *phonetics* of the latter].

[The *number* (22) and *order* of Hebrew letters are settled by the *alphabetic* compositions of the O. Test, viz. Ps. 25. 34. 37. 111. 112. 119. 145. Prov. 31: 10 seq. Lam. i—iv. In Ps. 25. 34. 145, one letter is omitted; in Ps. 27, ז is repeated and ש omitted. The separation of ש into שׁ and שׂ was later than the period of the early alphabet.—Several *names* of the letters exhibit forms of words that must have been more ancient than the Hebrew of the O. Test; e. g. לָמַד, רָחַץ, מָצָא, שָׁמַר, etc., *Segholate* forms very rare in the Hebrew Scriptures. So also יָרַח, יָמַח.—S.]

(3) The Hebrews have no *numeral cyphers*, like ours, but employ consonants to designate numbers. This usage, however, belongs not to the O. Test. of itself. We can trace it no farther back than the coins in the time of the Maccabees, (about 150 B. C.) But at a later period, all chapters and verses of the O. Test. came to be marked or numbered in this way; in like manner as enumeration was designated by the Greeks. (a) The alphabet from א—ז designates the *units* 1—9; (b) From ח—צ, *tens*; from ק—ר, some of the *hundreds*, viz. 100—400. The hundreds 500—900, some designate by the *final* letters, ט, כ, י, ה, ק; others by adding to ר (= 400) the other letters that designate the additional hundreds which are needed, e. g. רחק, i. e. 400 + 100 = 500. In composite numbers, the larger stand first; e. g. יא = 11, קכא = 121, etc. The number 15 is marked טו = 9 + 6, because the regular designation would be יד, which (being one of the names of God) the Jews would not employ. *Thousands* are designated by the unit-letters with two points above them; e. g. א̣ = 1000, etc.

(4) No abbreviations of words occur in the text of the O. Test.; but they are found on coins. In later times the use of them is very frequent among the Jews. When they are employed, they are marked by an oblique stroke; e. g. וְשָׁמַר אֶל הַיָּדָיו; וְשָׁמַר אֶל הַיָּדָיו; וְשָׁמַר אֶל הַיָּדָיו, i. e. *et completio* = etc; and in like way, וְשָׁמַר אֶל הַיָּדָיו or וְשָׁמַר אֶל הַיָּדָיו.

§ 6.

Pronunciation and Division of the Consonants.

1. A more exact insight into the original sound of each consonant is of the greatest importance, because many grammatical

peculiarities and changes (§ 18 seq.) are dependent on the pronunciation, and are comprehensible only in this way. We obtain our knowledge of this, partly from the pronunciation of the kindred dialects; partly from the living Arabic; partly from observing the approximation of certain letters to each other and their exchange for one another; and partly from the tradition of the Jews.*

In the usages of the modern Jews, there is much that is contradictory. The Polish and German Jews follow the analogy of the Syriac; the Spanish and Portuguese Jews, (whom, after the manner of Reuchlin, most Christians follow), more correctly lean to the Arabic.

The oldest and most weighty testimony in regard to pronunciation, is the Hebrew proper names as exhibited by the Septuagint, i. e. the Hebrew written in Greek letters. But the sounds of several Hebrew letters, e. g. פ, פ, could not be imitated in Greek; and of course various expedients were resorted to, in order to relieve this difficulty.

2. Several consonants which have peculiarities, should be compared as to their resemblances of sound, and specially investigated.

(1) Among the Gutturals, א is the most slender. It is a scarcely audible impetus of the voice from the lungs, = the *spiritus lenis* of the Greeks. It is like to the ה, but is more slender. Before a vowel it is almost lost to the ear, (אמר, *amag*), like the *h* in the French *habit, homme*. Still more imperceptible is it after a vowel, and indeed it altogether coalesces with it, (אפם *md-isd*), § 23, 2.

The ה before a vowel = our slender *h*, (like the Greek *spiritus asper*); after a vowel, at the end of a syllable, (when not quiescent), it is a Guttural = our stronger *h*, e. g. נֶחֱפָח *neh-pakh*; but when quiescent (like א) it coalesces with the vowel, § 7, 2. § 14.

Nearest related to א is פ, a letter peculiar to the Semitae. When the stronger sound is given, it is a kind of hoarse quavering *g* sound, formed in the back part of the palate; as in צִמְצִיזָא *Γόμοφύα*, צִיזָא *Γάζα*; the weaker sound is almost like that of the א, as in צִיזָא *Ἠλλ*, צִיזָא *Ἀμαλίσ*. In the mouth of

* Accurate physiological observation of the whole system of sounds, and the formation of them by the organs of speech, performs an important service here. See Liskovius, *Theorie der Stimme*, Leipz. 1814. J. Müller, *Handbuch der Physiologie*, Bd. II. s. 179 ff. Also Strodtsman, *Anatomische Vorhalle zur Physiologie der Stimme und Sprachlaute*, Alt. 1837, 4. With reference to Grammar, see H. Hupfeld von der Natur und den Arten der Sprachlaute, in *Jahn's Jahrb. f. Philol.* Bd. IX. 1829. H. 4. H. E. Bindseil, *Abhandlungen zur allgem. vergleichenden Sprachlehre* (Hamb. 1839), I. *Physiologie der Stimm- und Sprachlaute*, s. 1 ff.

the Arabian, [who has divided it into two letters], the first sound is like a slender guttural *r*; the second is almost like that of a simple vowel, e. g. *a*. At present, Europeans, in reading Hebrew, do not aim to imitate it, but merely sound the vowel which follows or precedes it; as in *Eli*, *Amalek* above. A method of expressing the stronger sound by our letters, which comes nearest to the correct one, would be by *gh* or *rg*. [This means a deep guttural, or a quavering guttural sound]. But *ʔ* is not so strong; so that we might represent אַרְבַּע by *ar-bagʔ*, זַמְרָה by *gʔmo-ra*. Altogether erroneous is the Jewish mode of uttering the letter by a nasal *gn* or *ng*.

The *ʔ* is the firmest Guttural = *ch*, [Eng. *hh*], as the Swiss pronounce it; e. g. in *Macht* [nearly *mahht*], *Zucht* [nearly *zuhht*], and like to the Spanish guttural *x* and *j*, [i. e. = *hh*]. In the living language, this letter, [as in the Arabic], was sometimes sounded stronger, and sometimes weaker.*

The Hebrews, moreover, sounded the *ʔ* more as a quavering Guttural, than as a tremulous Lingual. On this account, *ʔ* is not merely reckoned with the Liquids, but, as to several of its qualities, it is assigned to the rank of the Gutturals; § 22, 4.

(2) In Sibilants or *hissing* letters the Hebrew is richer than the Aramaean; which substitutes for them in part the low broad Linguals.

The letters ש and שׁ were originally one and the same, ש = *sh*. They are still so in writings without the vowel-points. But inasmuch as this letter not unfrequently had a more slender sound, almost = *s*, so the grammarians separated the one sound from the other, by the diacritical points, viz. שׁ = *sh*, ש = *s*.

שׁ in its sound must have approached quite near to ס; yet, being nearly related to ש, it might have been somewhat stronger than ס. At least, a difference of meaning is sometimes grounded on the difference between שׁ and ס; e. g. שׁוּבַר to *shut up*, and סָבַר to *recompense*; שׁוֹבֵל to *be dextrous or wise*, and סָבֵל to *be foolish*. The Syrians used, for these two sounds of *s*, only the letter ס (ܣ); the Arabians merely س. In later Hebrew they are often exchanged; e. g. סָבַר = שׁוּבַר to *buy*, Ez. 4: 5; סָבֵל and שׁוֹבֵל, Ecc. 1: 17.

Zayin (ז) is a slender whizzing *s* = the Greek ζ, (which the Septuagint employ to represent it), and like the French and English *z*, and quite different from the German *z* = *ts*.

The letters ט, פ, צ, are uttered with strong articulation from the back part of the mouth. The first two are separated in this way, essentially, from

* In Arabic, diacritical points separate the stronger and weaker sounds of *ʔ* and *ʔ*; and so each letter is, in their alphabet, divided into two, viz. *ʔ* into ع *Ain* and the stronger غ *Ghain*, *ʔ* into the slender ح *Hha* and the harder ك *Kha*. Besides this, the Arabians mark variation, in the like way, in the sounds of *ʔ*, ט, פ, צ.

ר and ש which correspond to our *t* and *k*; and moreover are often softened still more by aspiration, (see No. 3 below). [The π Roediger marks, in the Alphabet as — *ss* strongly enunciated. Gesenius, and nearly all Hebrew grammarians, represent it by *ts* or the German *z*. This seems altogether more probable than the sound assigned it by Roediger, considering that the Hebrew alphabet has (besides this) at least three *s*-es, viz. ס, ש, צ, and only one *z*, ז. I have therefore retained *ts* in the alphabet above.—S.]

3. Six Consonants, כ, פ, ב, ג, ד, ט, (technically named בִּגְדָּלֶּפֶת *Beghadh-kephath*) have a double sound; (1) Like *b, g, d, k, p, t*. (2) A weaker sound accompanied with a slight breathing or spiritus; (then called *Aspirates*). The first sounds (unaspirated) are the original ones. These sounds are employed at the *beginning* of words and syllables, when not immediately preceded by a vowel; and they are marked by a point in the bottom of the letter (e. g. כ = *b*, etc.), which is named *Daghesh lene*, (§ 13). The *aspirated* pronunciation is employed, when a vowel immediately precedes, [which vowel may be either pure, or have a quiescent letter coalescing with it. The aspirated sounds are represented by *bh* or *v*, *gh*, *dh* (= *th* in *that*), *kh*, *ph*, and *th*.]

In *Mss.*, *Raphe* (§ 14. 2) stands over these letters when they are Aspirates; in *printed* editions, the *Daghesh lene* is merely omitted, [by which omission the reader knows, of course, that they are *Aspirates*]. [By one who speaks the English language, כ = *gh* and פ = *kh* can hardly be pronounced in a different way from כ = *g* and פ = *k*. The modern Greek easily aspirates β, γ, δ; and we easily sound *dh*, as directed above. The Greek language, moreover, easily distinguishes כ, פ; ט, ט; ט, ט; e. g. as = *z, x; π, φ; τ, θ*. But we have no sound, in English, corresponding to פ = *kh*. The Germans practically make it a *Guttural* in sound; which can hardly be correct. But the true sound we have no adequate means of ascertaining.—S.]

See more particulars about the distinction of the two sounds, in § 21. The modern Jews pronounce ט as = *v*, and the aspirated ט like *s*; e. g. רֶשֶׁת = *reshis* [which is manifestly wrong], רֶשֶׁת = *rav*. The ט seems to be exactly the English *th* soft.

4. From what has now been said, a division of the consonants, based upon the organ specially employed to utter them, becomes more intelligible and more useful. They are thus arranged:

(a) Gutturals	א ה ח ע	technically called	אֶרְצֵה
(b) Labials	ב ו מ פ		בִּזְכָּה
(c) Dentals	ז ס צ ר ש (ש)		זִסְצָרֶשׁ
(d) Linguals	ד נ ל ט ת		דִּנְלָטָת
(e) Palatals	ג י כ ק		גִּירָקָק

Of these, the class most frequently appealed to is the *Gutturals*; and therefore the student should make them familiar. The letter ר is ranked above with the *Dentals*. But it is often treated as a *Guttural*, having frequently the like effect upon the vocalization; as will be seen in the sequel.

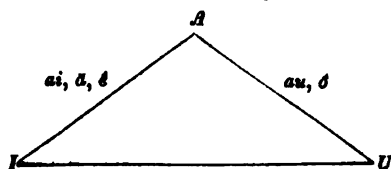
[Besides these classifications, some others, on a little different ground, are frequent and practically important, viz. (1) The *Liquids*, i. e. ל, מ, נ, ר. (2) The *Quiescents*, i. e. א, ה, ו, י, ף which are so called, because their sound frequently *quiesces* or *coalesces* in that of the vowel which precedes them. א and ה are *practically* Gutturals, only when they do *not* quiesce.—S.]

A historical view of the *pronunciation* of the Hebrew, and also of the other Semitic languages, would show, that in more ancient times the enunciation was stronger and firmer; in later ones it flatted away and became weaker and softer. By reason of this, not a few of the earlier and minuter distinctions, attached to modes of pronouncing, were neglected and lost. This shows itself, partly in the substitution of weaker for stronger letters, e. g. earlier פֶּפֶּץ, later פֶּפֶּץ, comp. Syr. פֶּפֶּץ, (§ 2. § 3); and partly in the mode of pronouncing particular letters. So in the Syriac, ע is throughout only a feeble and soft sound. The Galileans uttered both ע and ח as they did א, [i. e. they were scarcely audible]. In Aethiopic, ע = s, and ח = h, i. e. each is of a slender sound.

§ 7.

Vowels in general; Vowel-Letters and Vowel-Signs.

1. That the leading tones of the vowels *a, e, i, o, u*, sprung from the original vowels *A, I, U*, is more plain in Hebrew and in the Semitic languages, than in any other. *E* comes from *I* with preceding short *a*; and *O* from *U* in the same way. Both *E* and *O* are strictly contracted diphthongs; for *é* comes out of *ai*, and *ó* out of *au*. The process may be thus represented:



The older Arabic did not employ the vowels *ē* and *ō*, but instead of them employed *ai*, *au*; e. g. בַּיִת, Arab. *bain*; יָיִן, Arab. *yaym* [i. e. *youn*]. Later idiom contracted these diphthongs. The like in Greek and Latin; as *Kaisar*, Caesar, θάυμα, Ion. θῶμα. So with the French *ai* and *au* [= *ē*, *ō*]; and so the popular dialect in German, *öch* for *auch*.

2. With this stands connected the designation of the vowels in writing. As there were only *three* leading vowel-sounds, so no more were *originally* designated; and even this was done, not by inventing new and appropriate signs, but by employing some of the feebly sounding letters, e. g. א, י, ו, for this purpose, because their weak sounds easily flowed into the vowel sounds. [In respect to their frequency, as thus employed, and the sounds which they represented, they may be thus arranged:]

ו	represented	U and O.
י	"	I and E.
א	"	A.

EXPLANATIONS. (a) [Vav (ו) thus employed, resembles the old Latin V and the old German W, often used as the vowel U; and Yodh (י) the old Latin I, used for both I and Y. In English, also, Y is both vowel and consonant. The comparative frequency of thus employing these letters is expressed by the order of their arrangement above. Vav is somewhat frequently inserted as a mere vowel; Yodh, in the same way, but with rather less frequency; and א is altogether rare as standing merely for A, because this vowel is so frequent that it was easily and naturally supplied by the reader].*

(b) Besides the use of these three *vowel-letters*, (so called when put for a vowel), He (ה), at the *end* of a word, was usually employed for the vowel A long; and much less frequently, א, in the same way. But both of these letters, א, ה, sometimes stand for the vowels E, O. Only familiarity with the language could readily distinguish these diverse cases.

(c) Regularly, the *vowel-letters* represented only the *long* vowels. But the reader must not suppose, that these letters were *always* actually inserted where long vowels actually occurred. This would be far from the reality of the case; for in general only the more doubtful cases were thus distinguished; see § 8. 4.† All the other gradations of tone, viz. the short vowels,

* So in the Sanscrit, and old Persian Keil-character; and in the Aethiopic, short *ā* is not designated, because, if a consonant has no other vowel-mark, *ā* of course belongs to it.

† The Phœnician hardly ever employs *vowel-letters* at all; and specially the oldest monuments have scarcely any designation whatever of them. See Mon. Phœnic. p. 57, 58. Comp. § 2. 2 above.

the absence of vowels, and the decision whether one of the above letters was employed as a vowel or a consonant, were left to the skill and judgment of the reader. [In like manner, all the current Arabic writing and correspondence of the present time is destitute of any *vowel-signs*, and these are left to the reader, excepting the small aid which the vowel-letters occasionally afford.] E. g. קטל might be read: qā-tāl, qā-tél, qā-tól, q^e-töl, qō-tél, qīt-tél, qāt-tél, qūt-tāl. So דבר might be read: dā-bhâr (word), dê-bhēr (pestilence), dib-bér (he spake), dāb-bér (to speak), dō-bhēr (speaking), düb-bār (it is said). So מוֹת, mā-vēth (death), mūth, móth (to die). The like in בֵּין, which is bēn, bin, ba-yin, etc. [The exigency of the sense guided the reader in all such cases.]

(d) It is easy to see how imperfect and exposed to various interpretations a method of writing was, which designated only the stronger elements of speech. Yet such an one, and such only, of the vowels without any proper designation, had the Hebrews, during the whole period when Hebrew was a living language. Reading was of course a much more difficult task than it is among us, inasmuch as we have a much more perfect alphabet. A vernacular knowledge of the language could make up, in some good measure, for these deficiencies; [just as we can read *short-hand* characters, and, after a little practice, could easily read most words in case the vowels were omitted in the writing.]

3. After the Hebrew language had ceased to be a living one, and there was danger of losing the true pronunciation, and moreover because the doubtful meaning of unpointed words often became perplexing, in order to render plain and establish both of these, the VOWEL-SIGNS or VOWEL-POINTS were invented. In this way, whatever remained undetermined before, became permanently established. The particular history of this is indeed wanting; but by a combination of other historical facts we come to the conclusion, that of the Christian era, the system of *vocalization* was introduced, *since the seventh century*, by learned Jews well acquainted with the language. This example, it is probable, was followed by the Syrian and Arabian grammarians.

See Ges. Gesch. d. Heb. Sprache, s. 182 ff., and Hupfeld in Theol. Studien und Kritiken, 1830. No. 3; where may be found the latest proof, that the Talmud and Jerome make no mention of vowel-signs.

4. The pronunciation of the Palestine Jews probably lies at the ground of the vowel-system; but the analogy of the sister dialects is a good voucher for the correctness of the same, at least in the main or generally. The *Punctators* laboured to

express all the little gradations of the vowel-sounds, by appropriate signs; and even the half-vowels and the involuntary helping-sounds, which all languages adopt but do not usually express by writing, are carefully noted in the Hebrew. During the same modeling of the text of Scriptures, came in also the various reading-signs, (Daghesh, Mappiq, etc. § 11—14); as also the Accents, § 15. § 16.

Far more simple is the apparatus for the vowels among the Arabians and Syrians. The former have only *three* signs, according to the ancient classification as described above; the latter, *five*, viz. *a, e, i, o, u*. This may have been the case with the earlier Hebrews; but the evidences of it are not within our reach.

§ 8.

Of the Vowel-Signs.

I. The complete vowels, arranged agreeably to their leading sounds, are as follows:

First Class; A sound.

- (a) —. Qāmēts = *ā, á*; as יָ *yādh*, קָם *qām*. (Eng. *a* in *all*.)
- (b) —. Pāttāh = *ǎ*; as in בָּ *bāth*. (Eng. *a* in *man*.)
- (c) —. S°ghōl = *ǎ* (Eng. *ai* in *sail*, only shorter), when this S°ghōl is derived from an original *a*; e. g. in the first syllable of מַלְכָּה *mā-lēkh*. A *Seghol* of this kind often stands before a quiescent Yodh (י); as in יִדְיָה *yā-dhā-khā*, גִּלְיָה *gelā-nā*, sounded as above.

Second Class; I and E sounds.

- | | | |
|---|---|--|
| I | { | (a) יִ —. or —. = <i>I</i> long, (like the Eng. <i>i</i> in <i>machine</i>), e. g. סִים <i>sīm</i> , and (with the Yodh omitted) צִדְקִים <i>tsād-di-qīm</i> . This is called <i>Hhireq magnum</i> , whether the Yodh is expressed or only implied. |
| | | (b) —. short <i>I</i> , (Eng. <i>i</i> in <i>sit</i>), e. g. יִמּוֹ <i>īmō</i> ; named <i>Hhireq parvum</i> . |
| E | { | (c) יֵ —. and —. = <i>ē, ē</i> , (Eng. <i>ey</i> and <i>ai</i> as in <i>they, hainous</i>); e. g. בֵּית <i>bēth</i> , שֵׁם <i>shēm</i> ; called <i>Tsere with Yodh</i> , and <i>Tsere without Yodh</i> . |
| | | (d) —. S°ghōl = <i>e</i> obtuse and short, as שֵׁן <i>shēn</i> (Eng. <i>e</i> in <i>men</i>); also <i>ē</i> with tone, as in הֹזֶה <i>hōzē</i> (<i>ey</i> in the Eng. <i>prey</i>).* |

* [That some confusion attends this classification, is evident. Gesenius ranks Se-

Third Class; U and O sounds.

- U { (a) ה Shūrēq = *ū* (Eng. *oo* in *book*), e. g. מוֹר *mūth*.
 (b) — Qībūts, usually *ū* short (Eng. *u* in *full*); e. g. קִיבּוּט *gūl-lā*; but oftentimes, also, it stands for Shūrēq without Vav, i. e. Shūrēq a little abridged, as in מוֹר *mūthi*.
 (c) י and — Hhōlērm, i. e. Hhōlērm with י i. e. impure, and Hhōlērm without י i. e. pure;* e. g. קוֹל *qōl*, רֹב *rōbh*. (Eng. *ō* in *slow, sober*).
 O { (d) — Qāmēts Hhātūph = *ō* short; e. g. חֹדֶק *hhōq*. (Eng. *ō* in *not*).

[REMARK. Roediger adds to this last class of sounds, that of abridged *e* (ֵ) when it arises out of an original *u* or *o*; as in אֶתֶם *attem* (from אֶתְּמִים, † 33. n. 4), and אֶת *eth* (from אֶרֶץ). These cases are so very few, (and withal attended by some doubt), that I have deemed it best not to arrange this category with the usual vowel sounds].

The names of the vowels are nearly all made out from the manner in which the mouth is affected in pronouncing them; as is usual among Semitic grammarians. E. g. קָמֶץ *Qāmets*, closing (the mouth); פֶּתַח *Pättāhh*, opening; חִירֵק *Hhīrēq*, grating; צֶרֶךְ *Tséré* (also צֶרֶךְ *tsérē*) tearing open; שׁוּרֵק *Shūrēq*, whistling, a hissing; קִיבּוּץ *Qībūts*, compressing; מְלֵא *Hhōlērm*, fullness, (also מְלֵא *full mouth*); קָמֶץ חֹדֶק *Qāmets Hhātūph*, i. e. short *Qāmets* = *ō*. The reason why the same form (ֵ) represented both *d* long and *ō* short,† is to be drawn from the impure sound given by the Rabbins

ghol as in חֹלִי, Class I. c above, under *d* of Class II; while Roediger ranks it as above, on the alleged ground of its arising out of *a*. Gesenius puts down חֹלִי as one example of short *ē* (Seghol); while in such forms it is a mere assumed euphonic and helping sound, and no proper vowel; and Roed. exhibits חֹלִי for the same purpose. Ges. omits such cases of Seghol as occur in forms like חֹלִי; Roed. merely says, that they are *ē accented*; allowing nothing for the Quiescent ח. It is quite plain, that this matter is not cleared up by either writer. Seghol (ֵ), like most of our vowels, is *double-timed*. Without a Quiescent either expressed or implied, i. e. without a י or a ו after it, it is *short*; when coalescent with these letters, i. e. quiescent in them, it is virtually *long*; in a *Segholate* form (e. g. חֹלִי) it is a mere euphonic slide of the voice joining two consonants together. Doubtless, in the living pronunciation of the language, some slight differences of sound, either in quality or intensity, belonged to each of these Seghols. It is in vain, now, to seek for their recall.—S.]

* [In not a few cases, י is a mere *vowel-sign* for O, and then the Hhōlērm (י) is *pure*, i. e. does not coalesce with the ו; e. g. Inf. קוֹל *qōl*. In a great majority of cases, Hhōlērm with Vav (י) is *impure*, i. e. coalesces with the ו. Familiarity with the language is the only thing that will enable the student to distinguish the cases from one another.—S.]

† Some suppose *Qāmets* was originally written ֵ, and *Qāmets Hhātūph* ֶ, and that through negligence these came to be written alike. But these two were identical in meaning; the first is the original one; the second, derived from it.

to the vowel $\bar{\text{v}}$, like the Swedish \AA . [Admitting the Spanish Rabbinic sound of $\bar{\text{v}}$ long, like α in *all*, (which I can hardly doubt is correct), the near approximation of this to the O sound is very plain; and as Hholem already represented two O's, so, in certain peculiar circumstances, $\bar{\text{v}}$ was chosen to represent short δ]. For the cases where it is to be read as δ , see § 9. Note. Only S^eghöl (גִּזְּהוֹל) borrows its shape from resemblance to an object, as the name means *cluster of grapes*. All the names give the sound of the vowel in the first syllable, excepting S^eghöl, Qibbûts, and Qâmets Hbâthoph.

2. Nearly all the vowel-signs stand *under* the letter, *after* which they are pronounced; e. g. ה, ו, ז, י, etc. The so-called *Patah furtive*, however, under a Guttural at the end of a word, is sounded before it; e. g. ויהי rūšhh, see § 22. 2. b. Hholem is written *over* the letter; e. g. מו *mo*, מו *mo*; Shureq, in the bosom of the Vav, as מו *mū*.

(a) In some cases, Hholem coincides with the diacritical point over ש, ש, and then it is not separately noted; e. g. מֶשֶׁר *mō-shē*, שֶׁנֶּה *shō-nē*. When Shin has two points, and *begins* a syllable, the *left* one is Hholem, e. g. שֶׁמֶר *shō-mēr*; when it has two, and *ends* a syllable, the *right* point is a Hholem, e. g. יֶרֶשׁ *yīr-pās*.

(b) The figure $\dot{\text{v}}$, in different positions, the Vav being a proper consonant, is read *ov* or *vo*; e. g. לִּוֵּי *lō-ve*, אֵוֵן *ā-vōn*. In the first case the Hholem belongs to the preceding syllable; in the second, it follows the Vav consonant. The latter, fully written, would be אֵוֵן. Very nice pointing would distinguish the different cases by the position of the Hholem, the first on the right, the second on the left of the top of the $\dot{\text{v}}$, and a third (= *o* simply) over the middle. But this is hardly practicable with types.

3. The first class of vowels are usually accompanied or marked by no *vowel letters* (§ 7, 2); excepting ם in the middle, ם, ם, at the end, of a word; the other classes usually designate their *long* vowels by the accompaniment of a *vowel-letter* or *Quiescent*. Thus ם: Hhireq magnum, ם: Tsere, ם: Seghol protracted; ם: Shureq, ם: Hholem. In this way the *longest* vowels of these classes are distinctively marked.*

4. In writing, however, the Hebrews did not always insert the *vowel letters* which would distinguish the *long* vowels of classes II. III. When inserted, they call the method of wri-

* In Arabic, long *d* usually has an *ā* as its accompanying sign; and then, the three classes of vowels are marked by the three vowel-letters. In Hebrew, the relation is somewhat diverse; see § 9, 1. § 23, 2.

ting, *scriptio plena*, as **קָלָם**, **קָמָה**; when omitted, it is named *scriptio defectiva*, e. g. **קָלָם** (for **קָלָמָה**), **קָם** (for **קָמָה**).

The *full* method is regularly necessary at the *end* of words, as **יָרֵךְ**, **קָטָלָה**. The *defective* one is usual, when the vowel letter (quiescent) comes in contact with another of the same kind which is a consonant, e. g. **יָרֵךְ** instead of **יָרֵיךְ**. Beyond this is no general rule; for the same word may be found written in a variety of ways; e. g. **הִקְטִמְוִהוּ** Ezek. 16: 60, **הִקְטִמְוִהוּ**, **הִקְטִמְוִהוּ**, all the same as to sound. (a) In general, (but not uniformly), the *defective* method prevails as to syllables in the root of a word, which have received an accession that throws the accent forward; e. g. **צָהֳרַיִם**, plur. **צָהֳרָיִם**; so **קָוֶל**, **קָלָוֶל**, etc. (b) The later O. Test. books abound in the *plene*; the earlier in the *defective*.*

5. When a *vowel-letter* has a *vowel-sign* before it which is not kindred or homogeneous, a *diphthong* arises in the cognate dialects; e. g. **אֵ**, **אֶ**, **אָ**, **אִ**, = *au*, *eu*, *ai*. But the *Hebrew* language treats the vowel-letters in such cases as proper consonants; e. g. in the cases above it reads *āv*, *ev*, *ay*, *āy*.

Thus we have **אֵ** *āv*, **אֶ** *ēv*, **אָ** *hāy*, **אִ** *gōy*. The not unusual syllable **רָבָה** is read as *av*, e. g. **דְּבַרְרָבָה** *dēbhā-rāv*. But the Seventy more usually express a *diphthongal* sound, in such cases, like that of the Arabic; which seems to denote that the older pronunciation of the Hebrew leaned the same way as the Arabic. The modern Jewish method (given above) resembles the modern Greek, where *āi*, *ēi*, = *av*, *ev*. In *Ma.* copies, Yodh and Vav, in cases where they retain a consonant-power, are written with a *Map-piq*, § 14, 1.†

§ 9.

Character and powers of the several Vowels.

Numerous as the vowel-signs are, still they do not perfectly

* The like is seen in the Phœnician and Arabic. In the latter, the *Mss.* of the Koran, and inscriptions on coins, make the fact very plain.

† [When vowels are such as that they may combine or coalesce with the letter which follow them, we say that the vowels are *homogeneous*. The older grammarians name the letters (א, ה, ו, י) in such cases *Quiescents*, because their consonant-sound ceases, and only the prolonged sound of the vowel preceding is heard. The same letters are also called *Mobiles*, when they have a *consonant-power*. Roediger objects to these designations, and avers that it would be more proper to say, that the letters in question are *spoken as vowels*, or *take the place of vowels*. Yet, as no one can well be misled by the older names, when properly explained, and as they are not only very convenient, but describe very well what is matter of fact, viz. that the letters in question, after a *homogeneous* vowel, lose their own proper sound, I prefer not to drop the designation in question, viz. *Quiescents*. The same letters, on account of their frequently standing for vowels, are often technically named *matres lectionis*, because of the help which they afford the reader.—S.]

express all the modifications of sound as to length and shortness, or as to quick acuted or extended sound; and hence the designation of sounds by means of the vowel-signs, is not always perfectly congruous. I subjoin therefore a brief commentary, in respect to the nature and power of the vowels, and the mutability of the same; comp. § 25. § 27.

Class I.; A sound.

1. *Qamets* proper is everywhere \bar{a} long, and is of two kinds:

(1) That which is essentially long, fixed, and immutable, e. g. in קָהֵב $k^{\circ}h\bar{a}bh$, גָּנַב $g\bar{a}n-n\bar{a}bh$, קָם (sometimes written קָמַם). In Arabic, this vowel is accompanied regularly by the Aleph.

(2) The long \bar{a} of mere prosody, may stand either *in* the tone-syllable, or *before* or *after* it. Everywhere it springs from short \bar{a} , and is found in open and closed syllables;* (§ 26, 3). Such a *Qamets* stands in a closed syllable only when it has the tone or accent; in an open syllable it may *precede* the tone, and usually does; e. g. הָבִיר.

When the tone is lessened (as in the construct state, § 87), the *Qamets* in question goes over into *Pattah*, as הָבֵיר, const. הִבֵּיר; when the tone is thrown forward, it goes into *Sheva* (§ 27, 3), as הִבֵּיר, pl. הִבְרִירָה, where הִ goes into הֵ. *Qamets* pure or prosodial may stand at the *end* of a word, as in קִטְלָה; but here frequently ׀ quiescent is added to support it, as קִטְלָה׀, usually written קִטְלָה׀.

2. *Pattah*, as a short \bar{a} in an appropriate sense, stands only in a *closed* syllable, either with or without the tone, as קִטְלָה, קִטְלָה׃; and those words which now have *Pattah* in an open syllable, for the most part originally exhibited it in a closed one; e. g. נִבֵּר, orig. נִבֵּר; בִּירָה, orig. בִּירָה; § 28, 4.

For cases in which *Pattah* is connected with א (א-), see § 23, Note 2. For \bar{a} short in *Pattah* *furtive*, see § 22, 2, b.

3. *Seghol*, as belonging to the *first* class of vowels, comes in in the place of *Pattah* as a more obscure sound, e. g. יָרָא for יָרָא. Although a curtailed sound, yet it can stand in a tone-syllable, as in יָרָא; and even in a pause-syllable at the end of a verse.

Class II.; Sound of I and E.

4. Long I, (= *ee* in *seen*), is more usually expressed by the

* [An open syllable is one ending with a vowel sound; a closed syllable is one ending with a consonant; e. g. קִטְלָה the first syllable open, קִטְלָה׃ the last syllable closed.]

aid of Yodh, (י־), i. e. written *plene*; but if not so written, the nature of the vowel is not changed (§ 8, 4), e. g. צִדְקִים, צִדְקִים; יִרְאֵה, יִרְאֵה, יִרְאֵה.

Whether a Hhireq is *long* when י is omitted, is best decided by a knowledge of the grammatical origin and condition of the form; often, from the condition of the syllable (§ 26); or from the placing of a Methegh (§ 16, 2) after it, as יִרְאֵה.

5. Short Hhireq (always written *defective*) is commonly used in a closed and toneless syllable, as קָטַל, קָטַל. Sometimes this vowel is put in the room of *ā* shortened; as בָּרַי from בָּרַי, דָּבָר (דָּבָר) from דָּבָר. Sometimes it is employed as a mere euphonic helping-vowel; as בָּרַי for בָּרַי (§ 28, 4).

The Jewish and older grammarians named every Hhireq written *plene*, Hhireq magnum; and every one written *defective*, Hhireq parvum. But this is an erroneous view of the sounds appropriate to long and to short Hhireq.

6. The longest E (י־) is a contracted sound of the diphthong י־ (§ 7, 1); which in Arabic and Syriac is employed instead of the Tsere. E. g. Heb. הֵכָל, hē-khāl, Ar. Syr. hai-khāl. Such a Tsere is a very long and immutable vowel, and approaches near to a diphthongal length. The י־ is longer than י־. Very seldom is י־ written *defective*, as עֵי for עֵי, where both are of the same sound.

At the *end* of words, the *omission* of the Yodh is not normal. Seldom indeed do such cases occur as קָטַל = קָטַל.

7. Tsere without Yodh is long E of a secondary order, and, like the Qamets in Class I. 1. No. 2 above, may be *in* or *out* of a tone-syllable. In an *open* syllable, it may have the tone, or be without it, as in שָׁנָה, שָׁנָה; in a *closed* syllable it must have the tone, as קָטַל, קָטַל.

8. Seghol, so far as it belongs (as it principally does) to the second Class of vowels, is a short curtailed E sound, arising from the abbreviation of the (י־); e. g. בָּרַי out of בָּרַי. It arises also from the half-vowel or Sheva (§ 10, 1), when a tone is thrown upon the very short syllable which this makes; e. g. בָּרַי, בָּרַי; קָטַל, קָטַל. Besides this, it forms the usual factitious involuntary vowel of the last syllable in Segholate forms, as in בָּרַי for בָּרַי, (י־) for (י־), (§ 28, 4).—Seghol with Yodh (י־) springs from the

diphthongal *ai*, and is long, but not so long as *ā*, and is like the French *é* and German *ä*; e. g. in *אֵלִי*. In such cases it belongs to Class L of the vowels.

See further on the rise of Seghol out of other vowels, § 27, Note 1, 2, 4.

Class III; Vowels U and O.

9. In the third class, the relation of the two vowels is altogether like that between the two in the second class. One must separate as to the U sound:

(1) The long U, either (a) Written *plenè* with Shureq (*ױ*), as in *וּבִי*; or, (b) Written *defectivè*, as in *וּבִי*, where the *Qibbutz vicarious* (as the old grammarians name it) is the same in length or quantity as the proper Shureq above. The shortening is merely *orthographic*.

Comp. Hhireq magnum, in No. 4 above, written *plenè* and *defectivè* (*ױ*, *ױ*).

(2) The short *ũ*, the proper *Qibbutz* (comp. short Hhireq in No. 5 above) is employed in closed, unaccented syllables, and is specially frequent in syllables with a sharpened sound; e. g. *וּבִי*, *וּבִי*.

For this acuted sound, the Seventy usually employ an *o* as the representative; e. g. *וּבִי* 'Odollám. It does not follow, however, that this is an exact expression of the true sound; for they express Hhireq also by *e*. Erroneous is it to sound *Qibbutz* proper as *ũ*.

10. The O sound is related to the U, as in the second class the *Ē* stands related to the *L*. It has four gradations:

(1) The longest O, which springs from the diphthong *au* (§ 7, 1); mostly written *plenè*, as *ױ* (Hholem plenum); e. g. *שׁוֹת*, Arab. *saut*; *וּבִי* from *וּבִי*. Nearly always written *plenè*; but in a few cases *defectivè*, as *אֵלִי* for *אֵלִי*.

(2) Long O, which springs from an obscure original *á*, and in a tone-syllable is usually written *plenè*, as *אֵלִי* Elo-*ah*, Arab. Chald. *ēláh*. In an unaccented syllable it is usually written *defectivè*; as *וּבִי* qo-tel.

(3) A third O is that which comes from *ō* or *ũ* prolonged. When this vowel is shortened, it goes of course into short *ō* or *ũ*; e. g. *כֹּל*, *כֹּל* kōl, *כֹּל* kūl-lām, *יֵשׁ*, *יֵשׁ* yīq-tōl-khā. Sometimes it is even shortened into Sheva; e. g. *יֵשׁ* (yīq-tēlū) instead of *יֵשׁ*. Seldom is it written *plenè*.

lable; e. g. חֲבֹהֶה מֶה, *hhōkh-mā*, זֹכֶה רֶה, *zōkh-rā*. If a *Methegh* stands after the (ֿ), then it is read as *d* long, and stands in an open syllable; e. g. זֶכֶה רֶה, *zā-kh-rā*; see § 16, 1.

(b) When *Daghesh forte* immediately follows (ֿ), it is read as *δ*; e. g. בֹּתִים, *bōt-tim*, חֲבֹנֶה נֶה־נִי. In such a case, even when a *Methegh* stands after the *Qamets*, the (ֿ) is short, e. g. בֹּתֵי־כֶהֱ, *bōt-te-kheh*. The *Methegh* stands regularly on the *antepenult* syllable, and is put here for that reason, and not to affect the quantity of the vowel.

(c) When *Makkeph* follows (ֿ), it is short *δ* (§ 16, 1); e. g. כֹּל־חֲמֹד, *kōl hā-nā-dhām*. (The accent falls away from the כֹּל before a *Makkeph*, see § 16, as above.)

(d) When the *end-syllable* is a *closed* one, without the tone; e. g. וַיָּקֹם, *vāy-yā-qōm*. But let it be well noted, that in this last case, (ֿ) sometimes reads as *d* long, when the syllable is closed and the accent is thrown off; e. g. כִּתְּבָהּ הַד־דָּת, *k'thābh had-dath*; שָׁתִּלִּי, *shath-li*. *Methegh* is commonly inserted here after the vowel-sign.*

In such cases as חֲלֵל־נֶפֶשׁ, *hālē-nēphēsh*, the first (ֿ) is *d* long, because the syllable has the tone, § 26, 4.

(2) More seldom is it, and indeed it properly belongs to the *exceptions* (§ 26, 3), when the sign (ֿ) stands in an *open* syllable, and still is read as *δ* short. This takes place: (a) When *Hhateph Qamets* follows that vowel-sign; as פֹּלֵס, *pō-lō*. (b) When another *Qamets Hhatuph* follows; e. g. פֹּלֵס, *pō-lō-kā*. (c) Two words (even in *Mss.*) have ֿ (short *δ*) as a substitute for ֿ, i. e. *Hhateph Qamets*; which are קֹדֶשֶׁם־שִׁים, *qo-dha-shim* for קֹדֶשֶׁם־שִׁים, and שִׁים־רֶשֶׁם, *shō-rā-shim* for שִׁים־רֶשֶׁם.

In these cases, the (ֿ) has every where a *Methegh* (ֿ) after it, although it is short *δ*, inasmuch as *Methegh* belongs to the second syllable before the tone-syllable. The exceptions that occur can be judged of only by grammatical derivation; e. g. בַּאֲוִי, *bā-ōnī*, in *the ship*, where the בַּ stands for בָּתָּן, i. e. בָּ and the article תָּן. On the contrary, in such a case as בֹּהֶר־אֵף, *bō-hhōrī āph*, in *a glow of anger*, the article is omitted. [While the two cases appear alike, they are in reality substantially diverse].

§ 10.

Half-Vowels and Syllable-divider.

1. Besides the *full* vowels, of which the preceding section has treated, the Hebrew has a class of very rapid vowel-sounds, which are called *Half-Vowels*.† They are to be regarded as

* But not always, even where it ought to be; e. g. Ps. 16: 5. 55: 19, 22.

† In the table above, § 9, 12, the half-vowels have by anticipation been already adverted to, for the sake of making the view more complete.

the greatest possible shortening of the vowels, and as it were the remains of fuller and more definite vowel-sounds belonging to an earlier period of the language.

The principal of these rapid sounds is an exceedingly short, rapid and indefinite vowel, a kind of *half e*, which is called, SH^{VA}.^{*} This is called *simple* Sheva, in distinction from the *composite* Shevas, (see No. 2 below); also *vocal* or *moveable* Sheva, in distinction from itself when it is silent, and merely a sign of the division of syllables, (No. 3 below). This last, viz. *silent* Sheva, stands under a consonant when *ending* a syllable; while *Sheva vocal* stands under a consonant when *beginning* a syllable.

The *vocal* Sheva may be, (a) At the beginning of a word; as קֹל qōl. (b) In the middle of a word; as קוֹלָהּ qō-lā, קִיתָּהּ qit-tā. Cases where Dagheesh is implied, but omitted in the writing, are of the same nature; e. g. הָלָלוּ ha-lālu (for הִלְלוּ hal-lālu); לִמְנַחֵם la-mⁿnats-tseⁿhū (for לִמְנַחֵם). So הָשֹׁלֶה ha-m^ashol, (where the ה is an interrogative). Probably מַלְכֵה = ma-l^khe (not mal-khe). [If the Punctators had read this word as Roediger does, would they not have written it מַלְכֵה?]

Very short *e* is the *normal* sound of Sheva (ֿ); but it is quite probable that the living pronunciation attached other sounds also to it. The Seventy express Sheva by *α*, as קִיבִּימָה Xepouβίμ; sometimes even by *η*, as הָלָלוּ ἁλλήλῳ; oftener however by *α*, as שְׁמוֹנָה Σεμὸνῆ. Frequently it follows the analogy of the vowel which succeeds; as שֹׁדֶם Σοδὸμ, שְׁלֵשׁ Σολομῶν, שְׁבַע Σαβῶθ.† The like do the Jewish grammarians of the middle ages teach respecting Sheva.†

How the Sheva-sound arose by means of rapidly sounding the stronger vowels, is manifest in such words as בְּרָכָה, בְּרָכָה; the older sound being בְּרָכָה, as in Arabic. The Arabic, moreover, employs proper short vowels instead of Shevas vocal.

Sheva vocal cannot form a *closed* syllable, i. e. one ending in a consonant; but it forms a rapid open syllable, of the slightest

* Most probably שְׁמָה (Sheva) is of the same meaning as שְׁמָה *nothingness, emptiness*. The form of the name comes from a transposition of the vowel, so as to place the figure (.) at the beginning of the name; a principle elsewhere followed in giving name to the vowels; see § 8, 1. Note 4.

† This usage predominates in Phœnician; e. g. מְלָכָה mēlakā, גְּבֻלִים gūbulim; (see Monum. Phœnic. p. 436). Comp. the Latin augments in *memordi*, *pupugi*, anciently *memordi*; while in Greek it is as in *τέτυφα*, *τετυμμένος*.

† See particularly Jada Hhayug in Ibn Ezra's *Tseahhoth*, p. 3. Gesenius, *Lehrgeb. d. Heb. Sprache*, s. 68.

§ 10. COMPOSITE SHEVAS.

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kind. The rules for Methegh show this, in § 16, 2. Besides, when a tone falls on a Sheva-syllable, it is prolonged; e. g. לְחִי, lē-hhi; [thus showing that it is practically treated as a proper syllable, but not sufficient of itself to support an intonation].

2. Besides the Sheva simple described above, the Hebrew has *three* other half-vowels of the like nature, distinguished by the epithet *Hhateph* (חֲטֵף), and called *composite Shevas*, because they are *orthographically* made up of a proper short vowel and simple Sheva. These *three* correspond to the three original classes of the proper vowels (§ 7, 1), and are as follows:

() *Hhateph Pattah*; e. g. in חֲמֹר hh^amor.

() *Hhateph Seghol*; e. g. in חֲמֹר hh^emor.

() *Hhateph Qamets*; e. g. in חֲמֹר hhⁱli.

These are specially employed, (at least the first two), under the four Gutturals, א, ח, ה, ע, (§ 22, 3). They serve, under these letters, to make the pronunciation of them more plain and distinctive.

NOTE. Two of these composite Shevas, viz. () and (), are sometimes associated with letters *not* guttural. The other () is joined with Gutturals only.

(1) *Hhateph Pattah* sometimes is put in the room of Sheva simple: (a) Where the latter would regularly stand under a letter with Dagheesh forte, but the Dagheesh is omitted, and then this composite Sheva is employed; e. g. עֲנִי instead of עָנִי, Gen. 9: 14. So וְחַמְלָצוֹר (לְ for לֵ), Judg. 16: 16. (b) After a preceding long vowel; e. g. וְחֹרֵב, Gen. 2: 12; וְשָׁשֶׁשׁ, Deut. 5: 24. Comp. Gen. 27: 26, 38. Yet these usages are not uniform, but only occasional.

(2) *Hhateph Qamets* is much less frequent under Gutturals, than the other two composite Shevas. Under other letters it somewhat frequently takes the place of a normal Sheva simple: (a) When an O sound falls out, but the same sound, made as rapid as possible, is retained instead of a normal Sheva simple; e. g. חֲמֹר instead of חֹמֶר (§ 91. Par. VI and 6); וְחֲמֹר, Ezek. 35: 6, instead of the normal וְחֹמֶר (from וְחֹמֶר); וְחֲמֹר, from וְחֹמֶר. (b) When Dagheesh falls out (comp. 1. a above); e. g. לֹקְחָהּ luq^o-hha, Gen. 2: 23, for לֹקְחָהּ. (In וְחֲמֹר, 1 Kings 13: 7; וְחֲמֹר, Jer. 22: 20, Sheva composite seems to be occasioned by the following Guttural and the preceding Shureq.)

3. *Sheva simple* is also a *divider of syllables*; in which case it is *quiescent*, merely denoting the *end* of a syllable. (In Arabic, *Jesm* (°) stands for such a divider). It is written at the end of every closed syllable, (which terminates of course with a con-

sonant), unless it be the *final* syllable of a word. Here it is always *omitted*, excepting in two cases : (a) In a ה final ; e. g. in חֶלֶה. (b) When *two* consonants stand at the end of a final syllable ; e. g. חֶלֶה, חֶלֶה fem., חֶלֶה, חֶלֶה, etc.

It would seem, however, that Sheva, at the end of the latter examples, might well be regarded as *vocal* ; for it is plain that it represents a proper vowel much shortened ; e. g. חֶלֶה *atti* [nearly as y in *holy*] from חֶלֶה *atti* ; חֶלֶה, from חֶלֶה fem. ; חֶלֶה, from חֶלֶה, etc.*

§ 11.

Of the Reading Signs.

In the most intimate connection with the vowel-signs, stand the *reading signs*, which are of contemporary origin with them. (1) We have the diacritical point over ץ and ף, in order to distinguish them ; see p. 22. Then, (2) All the consonants, except the *Gutturals*, may take a *point* in the bosom of them ; which has, according to circumstances, three different meanings, to be explained in the sequel. Besides this, there is, in Mss., a small horizontal stroke, called *Raphe*, over certain letters, which indicates that the soft pronunciation of them is to be adopted ; see § 14.

§ 12.

Of Daghesh in general, and Daghesh forte in particular.

1. Daghesh denotes, (a) The *doubling* of the letter in which it is inserted, when it is called *Daghesh forte* ; e. g. חֶלֶה qit-têl. (b) The harder pronunciation of the Aspirates (חֶלֶה) ; in which case it is called *Daghesh lene*.

The root דגש, from which דגש comes, means (in Syriac) to *pierce* or *bore through* ; and accordingly Daghesh is usually explained, after its shape, as meaning *point*. But the name of all like signs is explained by its *grammatical* use ; which here, however, stands related to the form. In the language of grammar, דגש means, (1) To *acute* or *sharpen* the sound of a letter by doubling it. (2) To *harden* a letter, i. e. to utter it hard or without aspiration. Hence דגש *sharp*, and also *hard*, i. e. a sign for sharpness and hardness ; (just as דגש, *proferens*, stands for a sign of prolongation or enlarge-

* So also the Jewish grammarian, Judah Hhayug. The Arabic has an *actual* short vowel in analogous cases. In دَغَش (an Indian word), and دَغَش qûsh, it is difficult to make out the same theory.

ment, (§ 14). A *point*, made by the sharp end of the *stylus*, is the representative of these processes. (In a way analogous to this, a *point*, i. e. a form of a *pointed instrument*, called *obekist* (lance-point), denoted that the letter or words to which it was affixed were to be considered as *expuncta* or expunged). The opposite to Daghesh is Raphe (״), see § 14. 2. As a proof that Daghesh hardens the sound of letters in various ways, what is said in § 22. 3 may suffice.

2. Most important is *Daghesh forte*, which is a sign that the letter is to be *doubled*.

This may be compared with the *Sicilicus* of the old Latins, e. g. *Lucullus* for *Lucullus*; or the old method of printing, in German and some other languages, *m* and *n* for these letters doubled respectively. In *unpointed* Hebrew, this, with all other reading signs, is omitted.

As to the cases in which it is employed, see § 20; where its various kinds are also described.

§ 13.

Of Daghesh lene.

1. *Daghesh lene* as the sign of simply hardening the sound of a letter, has relation only to the *Aspirates*, viz., אָפֶּקֶט (§ 6. 3). It means that they are to be pronounced with their original hard sound, and without any aspiration, i. e. that they have a slender or pure sound, (*literae tenues*). E. g. מֶלֶךְ me-lēkh, but מַלְכוּ mal-ko; תָּפַח tā-phar, יִתֵּן yith-pōr; שָׁתָה sha-tha, יִישַׁת yish-te.

2. The cases where this occurs, see in § 21, viz. exclusively at the *commencement* of words and syllables. Hereby it may easily be distinguished from *Daghesh forte*; inasmuch as no *doubling* is feasible in the cases just stated. E. g. *Daghesh is forte* in אֲפִי appi, רַב־בִּים rab-bim; but *lene* in יֶגְדַּל yīgh-dāl.

3. When *Daghesh forte* is inserted in one of the *Aspirates*, the aspiration is excluded, so that the *Daghesh* answers two purposes, viz. that of *hardening*, and that of *doubling* the letter; e. g. אֲפִי ap-pi (not *aph-pi*), רַב־כּוֹת rak-koth.

It lies in the nature of the thing, that where the letter is to be doubled, the *soft* pronunciation is less feasible. Greek words, imitating the Hebrew, show that *Daghesh* hardens in the *Aspirates*; e. g. אֲפִי ἀνάπα (not ἀφ-πα); רַב־כּוֹת σύνταξις.

The West Aramaean employs no *Daghesh*, but still the letter is hardened in which the *Daghesh* by analogy would be inserted; e. g. אֲפִי āp-pēq, in Syriac reads *a-peq*.

§ 14.

Mappiq and Raphe.

1. *Mappiq* is also a *point* in the bosom of a letter; but it is limited, even in *Mss.*, to the Quiescents א, ח, ו, י, and shows merely that these letters thus marked claim the stronger pronunciation, viz. that of consonants, and not that of vowels. In our *printed* Hebrew, *Mappiq* is not employed in connection with א, ו, י, but is used only in the (ח); and in this, only at the *end* of a word. In the beginning or middle of a word, ח is of course understood to be vocal as a *consonant*, and needs no mark. In our Hebrew Bibles, we have, גַּח־בְּחַיִּים ga-bhăh, אֲרִצָּה ar-tsāh, (different from אֲרִצָּה ar-lsā).

No doubt that such a He (ח) was spoken harder, like the Arabic *He* at the end of a syllable. In *Mss.*, *Mappiq* is found *in* and *under* א, ו, י, also to indicate a consonant-power in the following manner: גֹּיִךְ goy, קָוִי qāv.*

The word מְפַקֵּץ means *producing, prolonging*, i. e. a sign that the letter in which it stands, is to be *produced* or articulately pronounced. Its resemblance to *Daghesch* is not in the form only, (which is the same), but the design is of the same nature, i. e. to indicate the strong sound of the letter. *Raphe* (No. 2) is the opposite of both.

2. *Raphe* (רָפֵה, *weak*) is a small horizontal stroke *over* a letter, and indicates, as said above, the opposite of *Daghesch* and *Mappiq*, viz. that the letter is to be pronounced softly or with aspiration.

[In accurate *Mss.* all the Aspirates (מְרַפֵּה) have always either a *Daghesch* or a *Raphe*; e. g. like חֲסִיד, חֲסִידִי, etc. *Printed* Bibles omit it, excepting here and there a solitary case, where it serves a special purpose; e. g. in וְהָאֵלֹהִים Judg. 16: 16, it shows that the ל has a *Daghesch forte* omitted; וְהָאֵלֹהִים Judg. 16: 28, shows that the *Daghesch lene* is omitted in the ו; in Job 31: 22, מְפַקֵּץ shows that *Mappiq* is to be omitted in the פ. But in these notations, the various printed copies do not agree.—S.]

§ 15.

Of the Accents.

1. The general design of the *Accents* is to mark the *rhythmi-*

* [It appears, therefore, that in *Mss.*, י may be V; or it may be a letter with *Daghesch forte*, as קָוִי qav-va. The point *under* Yodh is a *Mappiq*, i. e. only a sign that י (at the end of a word) is read as y consonant. If the letter before the י have no vowel, then י is a *Shure*; if it have one, then is the point a *Daghesch forte*, or (as above) a *Mappiq* in *Mss.*—S.]

cal arrangement of a verse, in the text of the O. Test. But a twofold purpose is subserved in doing this. The accents mark partly the *logical relation* of each word to the whole sentence, and partly the *tone-syllable* of each particular word. In the first respect the accents perform the part of *interpunction-signs*; in the last they subserve the ordinary purposes of accents, viz. to mark the tone.

The Jews regard them also as *declamation* or *recitative* signs, marking the highness and lowness or variations of the voice in reciting; and they follow them in reading the Scriptures in their Synagogues. Moreover, this use of the accents is dependent on the general rhythmical design of them.

2. *As signs of the tone*, the different accents are all equivalent to each other; for there is only one kind of tone in Hebrew. In most words, the tone rests on the *last* syllable; seldom (comparatively) on the penult. The first case is named *Milra* (מִלְרָא, Chald., *of the lower part*), e. g. מִלְרָא qā-tāl, is Milra; the other is named *Milel* (מִלְעֵל, Chald., *of the part above*), e. g. מִלְעֵל mé-lekh. The antepenult never has the tone; but it often has a kind of half accent, marked by Methegh (ֿ), § 16. 2.

3. So far as the accents are *signs of interpunction*, their use is of a complicated nature; for they are not barely signs of *separation*, (like our period, colon, comma), but in part they are signs of *conjunction*. Hence they are distributed into *Distinctives* (Domini), and *Conjunctives* (Servi). Moreover some are appropriate only to those *poetical* books which have a more strenuous rhythm, i. e. Job, Psalms, Proverbs. The following is a synopsis of them, arranged according to their respective power as signs of *interpunction*:

A. DISTINCTIVES, (*Domini*).

I. Largest Distinctives, (*Imperatores*), like our period and colon:

1. (—) *Silluq* (end), only at the end of a verse; where it is always followed by a (:) *Soph Pasuq*, i. e. end of a verse, which marks the close of each verse.

2. (ֿ) *Athnakh* (respiration); mostly in the middle of a verse; [=colon or semicolon].

3. (˘) *Merka* with *Mahpakh*;^{*} [= semicolon, marking the close of a στίχος].

II. Larger Distinctives, (*Reges*); viz. 4. (˘˘) *Se-gholta* ††. 5. (˘˘) *Zaqeph-Qātôn*. 6. (˘˘) *Zaqeph Gādhol*. 7. (˘) *Tiphha*.

III. Smaller Distinctives, (*Duces*); 8. (˘) *Rebi*°. 9. (˘) *Zarqa* ††. 10. (˘) *Pashta* ††. 11. (˘) *Yethibh* †. 12. (˘) *Tebhir*. 13. (˘) *Shalsheleth*°. 14. (˘) *Tiphha* initial †.

IV. Smallest Distinctives, (*Comites*—Counts); 15. (˘) *Pazer*. 16. (˘) *Qarne Phara*. 17. (˘) *Great Telisha* †. 18. (˘) *Geresh*. 19. (˘) Double *Geresh*. 20. (|) *Pesiq* (between words).

B. CONJUNCTIVES, (*Servi*).

21. (˘) *Merka*. 22. (˘) *Munahh*. 23. (˘) Double *Merka*. 24. (˘) *Mahpakh*. 25. (˘) *Kadma*. 26. (˘) *Dar-ga*. 27. (˘) *Yerahh*. 28. (˘) Little *Telisha* ††. 29. (˘) *Tiphha* final°. 30. (˘) *Merka* with *Zarqa*°. 31. (˘) *Mahpakh* with *Zarqa*°.

REMARKS ON THE ACCENTS.

I. Accents as signs of the tone.

1. As in Greek (εἶμῃ and εἶμῃ), and in other languages, words are sometimes distinguished merely by the tone or accent; so also in Hebrew, words of the same consonants and vowels are sometimes distinguished by the tone; e. g. בָּנִי (they built), בָּנִי (with us); עָמַדְתְּ (she stood), עָמַדְתְּ (part. standing).

2. Normally an accent stands on the tone-syllable of a word, viz. on the consonant which begins the syllable. But there are some accents (marked † above), that can stand only on the *first letter* of a word, which are called **PRAEPOSITIVE**; others (marked †† above), which can stand only on the *last letter* of a word, and these are called **POSTPOSITIVE**. Of course, neither of these two kinds point out with certainty the tone-syllable, [for they may fall on it, and may not], and we must resort to other means in such a case, in order to find out the accented syllable; [of which *analogy* is the principal one].

* All which have this star affixed to their names, belong only to the poetical books mentioned above.

3. As in *grammatical* treatises we often need to mark a tone-syllable to the eye of the reader, there is a general agreement among grammarians to mark this uniformly by the sign ($\dot{}$); which is employed in this volume.

II. *Accents as signs of Interpunction.*

4. In respect to this, every verse is regarded as a complete period, [while the *fact* is often otherwise], and is concluded by a *Silluq*, [with a *Soph Pasuq*].* Grammarians, using figurative language, name the portion which thus belongs to a verse the *domain* (ditio) of *Silluq*, over which *Silluq* reigns as *Imperator*. The domain, therefore, is small or great, in proportion to the length of the verse. In the larger verses, stand arranged under this *imperator* several *domini*, greater or smaller, as the domain may be, dividing the verse [like our interpunction], into greater and smaller classes.

5. Only those words which stand closely related to each other, can be joined by a *conjunctive* accent, (*Servus*). [Normally] two conjunctives do not follow each other, [when several words are intimately connected], but the conjunction is brought about by employing a *Maqqeph* between words, § 16. 1.

6. In very short verses few or no *conjunctive* accents are employed. The smaller *distinctives* subserve, in a measure, the like purpose, (*servit domino majori*). On the contrary, in very long verses, the *Conjunctives* are used for the smaller *Distinctives*, (*fiunt legati dominorum*).

7. The choice of this or that *Distinctive* or *Conjunctive* depends on subtle laws of consecution; of which the beginner in Hebrew need take no particular notice. For his purpose it will be sufficient to make himself acquainted with all the *larger Distinctives*, which may be compared to our period, colon, semi-colon, and comma. But he will soon see, that some of these often stand where he would make either no suspension of the discourse, or at most only a half-comma. Most important of all are the *larger accents* in *poetry*; inasmuch as they determine the length of the respective *orizon*. (See Ges. Lesebuch, Vorer. zur 2d Abth. No. 6).

§ 16.

Of Maqqeph and Methegh.

Both of these stand in the closest connection with the Accents:

I. *Maqqeph* (מקף, i. e. the connector) is a small cross-line near the upper part of words and between them; and it so con-

* *Silluq* has the same form as *Methegh* (ֿ), see § 16. 2, but never can be confounded with it. *Silluq* always stands on the *last* tone-syllable of a verse; *Methegh* never occupies a tone-syllable.

nects them, that they are regarded as *only one word* in respect to *tone* and *interpunction*, and accordingly they have *but one accent*. From two to four words can be united by a Maqqeph.

E. g. אֶל־אֱלֹהִים ; אֶל־אֱלֹהִים , Gen. 1: 29; אֶל־אֱלֹהִים , Gen. 25: 5. Some monosyllabic words, אֵל , אֶל (sign of Acc.), כֹּל (all), nearly always take Maqqeph after them, [on account of their necessary connection with another word]. On the other hand, a long word may be connected with a short one, even a monosyllabic one, by a Maqqeph; e. g. וַיְהִי־בֹקֶר , Gen. 6: 9; וַיְהִי־בֹקֶר , Gen. 1: 7, 9; also וַיְהִי־בֹקֶר , Gen. 7: 11. The insertion or omission of Maqqeph depends on the principle, that *two Conjunctives should not follow each other*. When the sense connects intimately several words, Maqqeph is employed to relieve the difficulty.

2. *Methegh*, (מְתֵגַח , check, bridle), is a small perpendicular stroke on the *left* of a vowel-point, and forms a kind of delay or half accent, or a reaction in tone with respect to the accents as signs of the leading tone. It shows, that *we must not hasten the vowel on which it depends, but give it a distinctness of enunciation*. It stands regularly on the *vowel of the antepenult syllable*, when the last syllable has the tone; or on the third syllable back of the tone; and it may connect itself with either a long or a short vowel; e. g. בֹּתֵי־כֶהֱם , בֹּתֵי־כֶהֱם , also בֹּתֵי־כֶהֱם qōdashim, בֹּתֵי־כֶהֱם bōt-te-khem.

In finding the place of the Methegh, *Sheva vocal*, and the *composite Shevas*, are reckoned as making a syllable (§ 10. 1. § 26); e. g. (a) קִטְלֹה qa-ti-la, יִרְאֵה yi-rē-u, שִׁדְדִי sa-h-dbi, הִזְעִלֹה ho-i-la, נִצְרוֹ na-ro, פִּסְלוֹ po-lo. (b) So even a simple *Sheva mobile* may receive a Methegh; e. g. קִרְאֵנָה , [both words are here considered as one, No. 1 above]. In this last case, the Jewish grammarians name the Methegh גַּי־יָד gay-yd. Some of them extend this appellation to Methegh in general.

Methegh serves a purpose of some importance to learners. E. g. Qamets and Hhireq are known to be long before a Sheva, by reason of it; as זִכְרָה za-kh^{ra} (not זִכְרָה zōkh-ra). The ground of such a conclusion is simple: Methegh must be on the *antepenult*; if rightly placed ך must count as a syllable, and its Sheva of course be vocal. Consequently Qamets in such an open syllable must be long, § 26, 3. So יִרְאֵה yir-u, not יִרְאֵה yir-u. See the rules for distinguishing Qamets Hhatuph, § 9, Note.

[NOTE. Roediger has stopped far short here of solving *all* the cases of Methegh which occur. (a) If the antepenult be a *closed* syllable, and there is another *open* syllable before it, the Methegh is put upon that open one; e. g. וַיְהִי־בֹקֶר , וַיְהִי־בֹקֶר . (b) When the antepenult is a *closed* syllable, Methegh

may be put on it so as to create another syllable; e. g. לִמְנַטֵּה la-mēnats-
tee^{hh}, לִמְנַטֵּה. But this is only in cases where there is some particular
need of making the vowel of the antepenult somewhat distinctive; for cases
everywhere occur of *closed* antepenults without a Methegh; e. g. וְיָקִי, *penult*
וְיָקִי, Gen. 1: 9. (c) Methegh is not unfrequent on a normally
penult and closed syllable; as קָדְשָׁא לִי, Is. 10: 34, קָדְשָׁא Ps. 76: 12. True,
after the Methegh is put on such syllables, it stands on the *antepenult*, be-
cause (in the way of reckoning above stated) the word, which was of itself
disyllabic, then becomes *trisyllabic*. There are many cases of this sort.
(d) When there are *four* syllables, Methegh often stands on the first syllable
when closed; as in וְיָקִי, וְיָקִי, וְיָקִי. (e) Not a few cases occur
of two Metheghs on the same word; e. g. וְיָקִי, וְיָקִי, etc. (f) Long
monosyllables before Maqqeph (*penult* as reckoned) may take Methegh; e. g.
וְיָקִי, וְיָקִי. Finally, (g) Mere Sheva penult sometimes has it; e. g.
וְיָקִי, וְיָקִי, etc.

Moreover the *Conjunctives* frequently take the place of Methegh, where two
accents are written on the same word; e. g. וְיָקִי, where Methegh
would normally be under the syllable וְיָקִי, which now has *Munahh*, a Con-
junctive.

It is indeed of little serious consequence to the reader of Hebrew, at the
present day, to understand all these minutiae, some of which savour of con-
ceit, some of excessive concern about marking the niceties of enunciation,
and some of a design to distinguish the different component elements of a
word. But the student, who should have before him only Roediger's de-
velopment and principles, must find himself embarrassed and indeed non-
plus'd on every page, if he aims at acquiring an entire knowledge of Me-
thegh. To know even that a thing is in part arbitrary and inconstant, is not
unimportant.—S.]

§ 17.

Of Qeri and Kethibh.

On the margin of our Hebrew Bibles are many *Lectiones*
Variae (§ 3, 2), which are named קְרִי, i. e. *which should be read*,
because, as the Jews aver, they are readings preferable to those
in the text, which is technically called קְטִיב, i. e. *that which is*
written. The vowels which belong to the *Qeri*, however, are
not printed under it, but under the *Kethibh* in the text. The
reader must transfer these to the *Qeri* or marginal word, in or-
der to read as the Jews do.

E. g. Jer. 42: 6, the text is אֲנִי, which is not readable; but on the mar-
gin, the *Qeri* exhibits אֲנִי, which is to be read with the vowels of the other

word, viz. קָרָא. A small circle is put over a *Kethibh* word, to give notice that there is another reading. As to the value of the *Qeri*, see Ges. Geschich. der Heb. Sprache, s. 50, 75.

CHAPTER II.

§ 18.

Peculiarities and Changes of Letters, Syllables, and Accents.

In order to understand correctly and entirely the changes which the forms of several parts of speech undergo, it is necessary to take a survey of the general laws on which those changes are dependent. They are grounded, partly on the peculiar condition of certain classes of letters, in themselves considered, or in their combination into syllables; partly on certain usages of language in respect to syllables and the tone.

§ 19.

Changes of the Consonants.

The changes which occur in the consonants, through the formation of words, flexion, euphony, or foreign influence, are EXCHANGE, ASSIMILATION, OMISSION, ADDITION, and TRANSPOSITION.

1. Most naturally those consonants are EXCHANGED, which are of similar enunciation, and are uttered with the same organ.

E. g. עָלַץ, עָלַס, עָלָו, *to rejoice*; לָחַץ, לָחַז, Aram. לָחַז, *to be weary*; רָץ and רָץ as plur. endings; לָחַץ, לָחַז, *to oppress*; סָבַר, סָבַר, *to shut up*; פָּלַט and פָּלַט, *to escape*. It appears, that in the course of time, and by leaning toward Aramaeism, the harsher and rougher letters were sometimes exchanged with weaker ones; e. g. נָאָל for נָעַל, *to defile*; צָחַק for צָחַק, *to laugh*. In like manner the Sibilants are exchanged with the corresponding flat sounds; e. g. ר is put for ז, ט for ז, ח for ט.

This exchange, however, belongs rather to *lexical* than grammatical discussion, with which we are here occupied. To the *grammatical* belong: (a) The exchange of ח with ט, in Hithpael (§ 53). (b) Of *Vav* with *Yodh* in verbs *Pe Yodh* (§ 68); e. g. יָלַר for יָלַר, *he begat*.

2. ASSIMILATION is most usually brought about, by the change of a letter which concludes a syllable into the same letter that begins the next syllable; so that, in this way, a doubling or *double sound* of the letter is occasioned. E. g. in Latin, *il-lustris* for *in-lustris*, *diffusus* for *dis-fusus*, etc. In Hebrew this takes place most frequently:

(a) When a syllable ends with a weak nasal נ, particularly before the harder consonants; but before *Gutturals*, the נ more commonly remains *unassimilated*.

E. g. מְשָׁמֵם for מְשַׁמֵּם; מְנַחֵם for מְנַחֵם; רִנְחָן for רִנְחָן; נְרַחֵם for נְרַחֵם. Before Gutturals, however, נ usually remains, as in רִנְחָל; and sometimes the like before other letters, as שְׂכַנָּה (not שְׂכָה).

(b) In a few cases, and but a few, assimilation takes place in respect to ל, ר, ת.

E. g. רִלְכָהּ for רִלְכָהּ; רִלְכָהּ followed by Dagheesh is sometimes used instead of a ר, as רִשָּׁהּ for רִשָּׁהּ.

NOTE 1. In all these cases, the assimilated letter is written as a Dagheesh forte in the letter which follows; excepting that, when this Dagheesh would come to be written in the end of a word, it is omitted because the end letter does not allow of a doubling in this way, (§ 20, 3, a). E. g. חָהּ for חָהּ (not חָהּ); חָהּ for חָהּ or חָהּ, [the נ assimilated being implied in the final ח of the first word]; לָהּ for לָהּ; comp. Greek *túpas* for *túpas*. In these latter cases, the assimilated letter has not Sheva under it, but a *Seghol*; [which however is merely a helping-vowel in such cases, and does not prevent assimilation]. See § 28, 4.

NOTE 2. More seldom is a weaker letter swallowed up by a stronger preceding one; e. g. קָטְלָהּ for קָטְלָהּ (§ 58); מְנַחֵם for מְנַחֵם (§ 101, 2). Under the same class may be reckoned יִשָּׁב for יִשָּׁב (§ 66, 5).

3. An entire OMISSION or casting away of a consonant is specially appropriate to letters of a breathing sound, to the vowel-letters, and to the liquids:

(a) At the beginning of words (*aphæresis*), when a weak consonant has only a Sheva under it; e. g. נְחָנוּ for נְחָנוּ; שָׁב for שָׁב; רָחַן for רָחַן.

(b) In the middle of words (*contraction*), when the Sheva precedes such a weak letter; e. g. לְמַלְכָּהּ for לְמַלְכָּהּ; רִחְקָהּ for רִחְקָהּ, (§ 52, 1).

(c) At the end (*apocope*); as רִחְקָהּ for רִחְקָהּ; בְּנִים, but before the Gen. בְּנִי.

Freer and bolder changes took place in earlier times, especially in casting away letters at the end of words; e. g. אָהּ can come only from אָהּ; אָהּ

from **בִּירָה**, **הָ** (article) from **הָלָה** (?), § 97. To the same category belongs the curtailing of the fem. ending in **רָה** into **רָה־**; § 44, 1. § 79, 2.

4. In order to facilitate the pronunciation, an **א** PROSTHETIC is sometimes prefixed to words; e. g. **אֶרֶץ** and **אֲרָץ** (arm); **אֶרֶץ** out of **רֶעֶץ**. (Comp. Greek *χθής*, *ἰχθής*).

5. The TRANSPOSITION of letters seldom occurs in the bounds of grammar; it principally belongs to lexicography.

In the grammatical domain are such cases as **הַשְׁתַּחֲוֶה** for **הַשְׁתַּחֲוֶה**, because *st* is easier to utter than *ts*. In lexicography, not a few transpositions may be found, like **בָּבֶשׂ** and **בָּשֶׁב** (lamb); **שִׁמְלָה** and **שִׁמְלָה** (clothing). Mostly, such changes are concerned with the *Sibilants* and *Liquids*.

Consonants that are *weak*, at the end of a syllable, may flatten away into a vowel-sound; e. g. *éls* from *évs*, *chevaux* (shevo) out of *cheval*, and the Hebrew, **בִּרְבֵּב** out of **בִּרְבֵּב** or **בִּרְבֵּב**; **אֶשׁ** out of **אֶשׁ**, (where the Seghol is merely a helping vowel).*

§ 20.

Doubling of the Consonants; when it takes place and when omitted.

1. The doubling of consonants by *Daghesh forte*, takes place, and is necessary or essential:

(a) When the same letter must be repeated without an intervening vowel; e. g. **נֶחֱמָה** is written **נֶחֱמָה**; **שִׁחָה** is written **שִׁחָה**.

(b) When the same repetition takes place in consequence of *assimilation*, (§ 19, 2); e. g. **יָחַד** for **יָחַד**. Both of these are called *Daghesh compensative*.

(c) When a consonant, originally single, must be doubled in order to construct a new form; e. g. **קָלֵד**, **קָלֵד**. This is called *Daghesh characteristic*.

The same letter doubled must be fully written out, whenever a vowel, even of the shortest kind (*Sheva*) comes between. Of course: (a) After a long vowel; e. g. **הוֹלִלִים**, **ho-lim** (§ 26, Note); so **שִׁחָה**. (b) The same must be done, when *Daghesh forte* belongs to the first of the two letters, but has fallen out in the writing; e. g. **הוֹלִלִים** **ho-lim**, for **הוֹלִלִים**. (c) When two letters of the same kind come together, which really belong to two different words; e. g. **יָחַד**, **יָחַד**, when **ח** in the first and **ח** in the second

* In Punic, we find *malk* out of **מַלְכָּה** *malkh*; Ges. Mon. Phœnic. p. 431.

word are suffix-pronouns. (d) When the form comes, by *declension*, from another which has a vowel between the doubled letters; e. g. קָלָלָהּ, const. קָלָלָהּ. (e) In some cases both methods of writing are adopted; as וְשָׁרָה (written anomalously as to the second ר, which should have a Dagghesh *lene*) Jer. 5: 6; וְשָׁרָה Prov. 11: 3 (in *Qeri*); וְשָׁרָה Ps. 9: 14, וְשָׁרָה Ps. 4: 2. [The true solution of these anomalous cases is, probably, that of an attempt to copy the niceties of living traditionary pronunciation.]

2. Besides the cases above described, there are some, where *Dagghesh forte* is inserted merely in the way of *euphony*, [or as a means of preserving the niceties of traditional pronunciation]; which is then called DAGGHESH EUPHONIC. This belongs not at all to the *essence* of words, [but pertains merely to the enunciation of some particular words], and is not the subject of any rule or fixed principle:

(1) *Two* words, the first of which ends in a *vowel*, are sometimes drawn closer together by inserting a Dagghesh *forte* in the first letter of the second; in which case they are read as if they were one word. This is DAGGHESH FORTE CONJUNCTIVE.

Thus מַזְזָה (instead of מַזְזָה) read as maz-ze; קִימוּתָא, qu-mu-ta-tsu (up! go!) Gen. 19: 14; שָׁמַח וְאֶבְלָה שָׁמַח khāl-tāsh-shām. So Ex. 15: 1: 21, גָּאֹה גָּאֹה ga-ōg-ga-a. Sometimes the two words are even drawn into one in the writing; e. g. מַלְכָּם, for מַלְכָּם or מַלְכָּם Is. 3: 15. So מַלְכָּה for מַלְכָּה. Comp. Lat. *reddo* for *re-do*; Ital. *alla* for *a la*; Neapol. *le lagreme* for *le lagrime*. [All these are mere *niceties in reading*; have no effect on the substantial forms of words; and are regulated, as has already been said, by no fixed principles].

(2) When the final consonant of a *closed* syllable is designed to be so pronounced as to make the preceding syllable sharp, a Dagghesh *forte euphonic* is added to it.

E. g. עָנְנִי (for עָנְנִי), Deut. 32: 32, comp. Gen. 49: 10. Ex. 2: 3 Is. 57: 6. 58: 3. Job 17: 2. 1 Sam. 28: 10. Ps. 45: 10. [Unless the student knows this, the Dagghesh in question will greatly perplex him. But the cases of this nature are few; and the whole matter is merely one of euphony, or at most it belongs merely to tradition, and is controlled by no fixed principles].

On Grecian monuments orthography is found like to the above; e. g. ἀριστος, τεισσαι, ἀσκληπιος. So in the old German of Luther's time, *anndere*, *unnsere*.

(3) The final tone-syllable in a verse or a clause, is sometimes furnished with a Dagghesh *forte* (§ 29. 4), in order to give notice of a little more delay and emphasis upon it.

E. g. נָחֵם for נָחֵם, Ezek. 27: 19; יָחַד for יָחַד, Job 29: 21. Is. 33: 12.

3. On the other hand, [the same nicety in preserving the traditionary pronunciation] has OMITTED the *Daghes forte* in many cases where it belongs by analogy:

(a) *Always* at the end of words, i. e. in the final sound, for this syllable cannot normally be sharpened. As a compensation for the *Daghes omitted*, the vowel of the syllable is usually *lengthened*.

The Hebrews sounded a final syllable with a double letter (implied in the *Daghes omitted*), as we do in *all, call, small*, i. e. with a long vowel. So doubtless in Latin, *fēl*, Gen. *fellis* (two l's); *mel*, Gen. *mellis*; also old German *val*, Gen. *valles*, (§ 27, 2). Thus צַי for צַי (ו with Dag.); נִיץ for נִיץ (ו with Dag.). *Exceptions* are few; e. g. אַחַד (short vowel), so נָחֵם, Ezek. 16: 33.

(b) Very often is *Daghes* omitted in the interior of a word, where it would by analogy be inserted.

E. g. חֲמִשָּׁהּ ham-bhaq-shim, rapidly pronounced instead of חֲמִשָּׁהּ ham-me-bhaq-q-shim. [This shows why *Daghes lene* is omitted in the ח of the first word]. Comp. Greek ἄλλο for ἄλλο.

(c) *Daghes forte* is altogether excluded from the *Gutturals*; § 22. 1.

REMARKS. In the case (b), *Daghes* cannot be omitted, when it is essential to preserve the nicety of the form of a word; nor can it be omitted even in the Aspirates, when essential to guide their pronunciation; e. g. אֶכָּפֶּרָא *kaph-p^hrá (not אֶכָּפֶּרָא *kaph-ra). In regard to words in general, *the regular practice is to insert Daghes forte wherever it belongs*; yet practice not unfrequently omits it as stated above; and in the *Praeformatives* מ and י, it is *usually omitted*; e. g. יִרְבֶּה for יִרְבֶּה; לִמְנַחֵם for לִמְנַחֵם; and so חֲמִשָּׁהּ, נִיץ, and also in such cases as חֲלָלִי (for חֲלָלִי), חֲנִי (for חֲנִי). Sometimes a vowel or half vowel is put under a letter with *Daghes*, in order to make the *Daghes* still more audible; e. g. עֲמָכָם for עֲמָכָם; סִבֹּחַ for סִבֹּחַ, § 66. 4. יִתְבַּנֵּי.—[All these are mere varieties of enunciation.]

NOTE. In the later books, the *Daghes forte* is sometimes compensated for by a long vowel; e. g. יִרְחֹק for יִרְחֹק, Hab. 2: 17; מוֹרִיגִים for מוֹרִיגִים, etc., 1 Chron. 21: 23.

§ 21.

Aspiration of the Tenuēs; when it takes place, and when not.

The harder but more slender sound of the *Tenuēs** (בְּנִקְשָׁהּ)

* A technical name, given from the quality of the letter.

was probably the original one, out of which the weaker and more aspirated sound was formed, (§ 6, 3. § 13). The original hard sound is most purely preserved at the beginning of a word and after a consonant; while between two vowels, and in the end of a syllable, it is softened by the breathing accompanying the vowel. In accordance with this principle the *Aspirates* take a *Daghesch lene* :

1. In the beginning of words, whenever the preceding word ends in a *consonant* which has no vowel; also in the beginning of a paragraph, sentence, or clause.

E. g. עֶלֶיךָ (ב with Daghesch lene); עֶלְיִיךָ. So בְּרֵאשִׁית Gen. 1: 1; and whenever a *distinctive* accent precedes, as בְּרֵאשִׁית Judg. 11: 5, (here, *Zaqeph Gadhol*, a distinctive accent, precedes the ב); but without a *distinctive* it reads thus, בְּרֵאשִׁית Gen. 1: 7, (ב = kh). Even a seeming diphthong (actually there are no such in Hebrew), produces the same effect; e. g. שָׁדַי Judg. 5: 15, (i. e. Yodh is a consonant here, § 8. 5).

2. Daghesch lene is inserted, where the preceding letter is a *consonant*, destitute of a proper vowel, and having *Sheva silent*; e. g. מְלֶכְךָ, מְלֶכְךָ, מְלֶכְךָ. On the contrary, after a *Sheva vocal*, Daghesch lene is *omitted*; e. g. מְלֶכְךָ, מְלֶכְךָ.

EXCEPTIONS. (a) Those forms are excepted here, which have been derived, either by lengthening or shortening, from other forms containing in them any of the aspirated *Begadhkephath*; e. g. רִידְּפִי *ridh-phu* (not רִידְּפִי *ridh-pu*), because it comes from רִידָה; מְלֶכְךָ (not מְלֶכְךָ), because it comes directly from מֶלֶךְ. On the other hand, מְלֶכְךָ (my king) because it comes directly from מֶלֶךְ. So מְלֶכְךָ (not מְלֶכְךָ) from מֶלֶךְ. [This is all correct; but it is still not quite a *complete* view of the subject. *Loose* prefixes do not usually occasion the Daghesch lene to be inserted; e. g. מְלֶכְךָ, מְלֶכְךָ, מְלֶכְךָ. But usage *varies*; for we have מְלֶכְךָ *lin-pol*, and others of like character. *Closer* formative prefixes are considered as making a part of the word; and so we find מְלֶכְךָ, מְלֶכְךָ, etc., according to general rule.—S.]

(b) In such forms as מְלֶכְךָ, we should expect מ (not ת) because this letter seemingly follows a *vowel*. But then this vowel is a mere furtive one, and does not influence the letter that follows. Comp. § 28, 4.

(c) The suffixes מְלֶכְךָ, מְלֶכְךָ, take the כ aspirated or soft, because they are preceded by a *Sheva vocal*; § 57. 3, b.

(d) The nature and place of the *tone* appears sometimes to affect the pronunciation; e. g. מְלֶכְךָ Num. 32: 4, but in Ps. 40: 15, מְלֶכְךָ. So מְלֶכְךָ usually; but in Ezek. 40: 43, מְלֶכְךָ (in pause).

(e) *Aspirates* before ה—final fem. ending, usually omit Daghesch lene; e. g. מְלֶכְךָ, מְלֶכְךָ, etc.; but not uniformly, as מְלֶכְךָ, etc.

(f) [Some words beginning with two Aspirates, viz. כב, בב, בב, admit a Dagheshe lene, even when they follow a word ending with a vowel, and having a conjunctive accent; e. g. Jer. 3: 25, נִשְׁעָבְדָהּ בְּבִשְׁתָּהּ. So in Ex. 14: 17. Is. 10: 19, al. But in respect to this point, editions differ. Besides all cases mentioned above, there are certain words that by usage claim exemption from the general rule; e. g. Is. 5: 10, צִמְרִי (from צִמְרִים); Cant. 8: 6, רִשְׁטִי (from רִשְׁטִים). Words after יְהוָה may take Dagheshe lene, because it is read as אֱהִי, with Yodh consonant in the end.—S.]

[REMARKS. In some of the detail, there are no fixed principles. The Masora, the Rabbins, Mas., and editions, differ from themselves and from each other, in regard to some cases. Nor is this of any importance to the student. The most he needs to know is, when Dagheshe is *forte*, when *compensative*, when merely *euphonic*, and when *lene*. The *euphonic* and *lene* have nothing to do with the *meaning* of words, but only with the mode of *pronouncing* them. It is owing to differences in regard to the pronunciation merely, that there are so many seeming anomalies in respect to Dagheshe lene. The same is true of Dagheshe euphonic. The student should know this; and this knowledge may save him much useless labour. In Greek, examples are not wanting of a similar variation in certain letters; e. g. *θελ*, Gen. *τελος*, a variation of the commencing sound, without affecting the sense of the word.—S.]

§ 22.

Qualities of the Gutturals.

The four GUTTURALS, א, ח, ה, ע, have a sound peculiar to themselves, on account of certain qualities now to be stated, which they possess in common, but in regard to which they are divisible into two classes, viz. א and ע the more slender, and ח and ה the more hard and full.

1. *The Gutturals cannot be doubled*; and therefore cannot receive a *Dagheshe forte*. The difficulty of doubling such aspirated sounds, is apparent to all who make the experiment. The natural consequence of not doubling a Guttural, is to compensate for want of duplication by *lengthening the preceding vowel*, when this can be done. This rule applies specially to א and ע, the weak Gutturals. The stronger ones, ח, ה, can more easily bear a sharpened sound, than the weak ones, and thus imitate as it were a doubling; and therefore short vowels may be retained before them, [inasmuch as the compensation is less needed.]

E. g. as to א and ע, רָאָה (not רָאָהּ); וַעֲבֹד (not וַעֲבֹדִי). As to ח and ה, אַחֲרָיִם (not אַחֲרָיִםִּי); וַחֲרָבָה (not וַחֲרָבָהּ).

חֲזַחֵץ, חֲזַחֵץ, where a kind of duplication—*ha^h-hho-desh*, *ha^h-hu*—is easily made. It is on this account, that the older grammarians speak (not unaptly) of a Daghes *implicium*, *occultum*, or *delitescens*, in this case; e. g. אֲחִים — אֲחִים; and so of חֲחִים, חֲחִים, and the like. See also § 27. 2.

2. The Gutturals most easily and most frequently take the vowel *Pattah* before them; and this because it stands *organically* related to them. [*Gutturales amant Pattah*]. This matter is regulated thus:

(a) When *before* a Guttural there occurs analogically an *î*, *ê* short, or *ē*, *ō* long and pure, i. e. merely prosodial, the *Pattah* takes the place of these.

E. g. חֲרֵץ for חֲרֵץ; חֲרֵץ for חֲרֵץ. Still more certainly does this take place, if such was the original form, or a kindred form. Thus, Kal שָׁלוּ; Imper. שָׁלוּ; Imperf. שָׁלוּ; Piel שָׁלוּ (not שָׁלוּ). So in נָצַר, the original was נָצַר; so רָחַץ (not רָחַץ).

(b) If the vowel is long and immutable, as *î*, *î*, *î*, and (sometimes) *î*, (§ 25. 1), it remains, but glides off with a short *ā* (*Pattah furtive*), which is written under the Guttural. But this takes place *only in a final syllable*.

E. g. רוּחַ ru^hh, שָׁלוּ sha-lu^hh, רֵיחַ re^hh, רֵעַ re^h, גָּבוּחַ gā-bho^hh, חֲשִׁיחַ hish-li^hh, etc. But any accession to the close of the word throws out the *Pattah furtive*, which can stand only in the *closing* syllable; e. g. רוּחִי ru^hhi (my spirit), etc. The Seventy put *s* for *Pattah furtive*; e. g. נֶחֱם, *Nēs*.

NOTE 1. Sometimes, but not uniformly, the Guttural operates on the vowel which *succeeds* it; e. g. נָצַר (for נָצַר), מָעַל (for מָעַל). It is only where the A-sound is otherwise admissible, that it is admitted here [in the room of the normal vowel]; e. g. in the Imp. of וָצַק, i. e. וָצַק, Imperf. וָצַק. But if a particular vowel is essential to the form, the Guttural does not change it; e. g. רָחַץ, רָחַץ (not רָחַץ).

NOTE 2. *Seghol* is not unfrequently employed before Gutturals instead of *Pattah*, i. e. in the *commencing* syllable, (not elsewhere); e. g. חֲרֵץ, חֲרֵץ. In forms without a Guttural, the (ֲ) here would be a short *Hhireq* (ֲ).

When a syllable begins with a Guttural and ends with a Daghes-forte letter, short *Hhireq* (the normal vowel) is retained; e. g. חֲרֵץ, חֲרֵץ, חֲרֵץ. If by any modification the Daghes forte is dropped, then *Seghol* comes back before the Guttural; e. g. חֲרֵץ, const. חֲרֵץ; חֲרֵץ, const. חֲרֵץ.

3. Instead of *Sheva* simple (ֱ), the Gutturals usually take one of the *composite* Shevas (§ 10. 2); and this is the principal use of composite Shevas.

E. g. חֲרֵץ, חֲרֵץ, חֲרֵץ, חֲרֵץ.

4. When, in the interior of a word, a Guttural ends a *closed* syllable, and so should have under it the syllable-divider (silent Sheva), it often retains this appropriate simple Sheva; and more especially when the syllable has the tone; e. g. **שֶׁבַע**.

But a like syllable coming *before* the tone, usually (not always) adopts a *composite* Sheva (instead of the simple one), which is determined, as to its kind, by the preceding vowel.

E. g. **יָחַד** (also **יַחַד**); **יָחַד** (also **יַחַד**); **יָחַד** (also **יַחַד**). But if the letter that *follows* the Guttural, by any change of the word, comes to have a simple Sheva, then the composite Sheva under the Guttural of necessity is changed into a proper short vowel of a kindred nature; e. g. **יָחַד** (instead of **יַחַד** which is unpronounceable); **יָחַד** (instead of **יַחַד**); **יָחַד** (instead of **יַחַד**), ground form **יָחַד**.

NOTE 1. Simple Sheva under the *Gutturals*, grammarians name *hard*, (**קָשָׁה**); while Sheva composite is called *soft* (**רַחֲוָה**). See further under Guttural Verbs, § 61—64.

NOTE 2. *As to the choice of the composite Shevas*, the following principles may serve as a guide: (a) **ח**, **ה**, **ע**, at the *beginning* of words ordinarily take (־); but **א** takes (־); e. g. **חָיִל**, **חָיִל**, **חָיִל**, but with **א**, as **אֶחָד**. Yet when the word receives an accession, **א** may take (־) under it; as **אֶחָד**, but **אֶחָד**. So before Maqqeph; e. g. **אֶחָד**, but with Maqqeph, **אֶחָד**, Gen. 3: 11. Comp. § 27. n. 5.

(b) In the *middle* of words, the choice is directed by the vowel which would normally and analogically precede; e. g. **חָיִל**, Hiph. **חָיִל** (regular form is as **חָיִל**); Inf. Hiph. **חָיִל** (because the regular form would be as **חָיִל**). Perf. Hophal, **חָיִל**, (regular form as **חָיִל**). Other changes see in § 27. Note 2.

5. Resh (ר), which the Hebrews utter in a guttural way (see p. 22) shares with the other gutturals only the qualities or powers described under No. 1 above, and partly of No. 2.

(a) Usually it cannot be *doubled*; and as a compensation, the preceding vowel is (normally) *always* lengthened, if it can be.

E. g. **רָאָה** (not **רָאָה**); **רָאָה** (not **רָאָה**).

(b) When a short vowel goes before, this vowel is changed into *Patah*; but not uniformly.

E. g. **רָאָה** **וַיָּרָא** **vay-yār**, (also **וַיָּרָא**); **וַיָּסֵר** for **וַיָּסֵר** **vay-yā-sūr**, and also for **וַיָּסֵר**.

NOTE. In a very few words, ר appears with a Dagheesh forte, i. e. is doubled; e. g. **מֹרֶרֶת** **mōr-rā**, Prov. 14: 10; **שְׂבֹרֶכֶת** **shōr-rekh**, Ezek. 16: 4. The

Arabians double it, and the Seventy translate מְרִיחַ by *Zāffā*. There are also some few cases in which the vowel before Resh is not lengthened; e. g. מְרִיחַ (for מְרִיחַ) 2 Sam. 18: 16.

§ 23.

On the feeble sounds of the Gutturals א and ה.

1. The Guttural א loses the feeble and scarcely audible sound which it has as a consonant, whenever it would stand at the end of a syllable without a proper vowel, i. e. when it would analogically be pointed with a silent Sheva. In such cases it seems merely to prolong the vowel which precedes.

E. g. מִצָּא, מְלָא, חוּא, מִצָּא, חוּא, חֲמִצָּא, חֲמִצָּא, חֲמִצָּא. This is the case with all vowels before א at the end of a syllable; but the short ones in such a case are prolonged; e. g. מִצָּא for מִצָּא; חֲמִצָּא for חֲמִצָּא, etc.

2. Aleph (א) retains its consonant and guttural power, whenever it *begins* a syllable or word, e. g. מִצָּא, מְלָא, חֲמִצָּא. Yet,

(a) It loses its consonant power, when, having a composite Sheva under it and a short vowel before it, these vowels coalesce or are contracted, and thus become a long vowel in the place of a proper short vowel. א is then *quiescent*.

E. g. מִצָּא usually written and read מִצָּא; so מִצָּא for מִצָּא; מִצָּא for מִצָּא (with *ā* obscure = *o*) for מִצָּא.

(b) When the letter that *precedes* א has a Sheva, and א itself a long vowel, the preceding Sheva is dropped, and the long vowel put in its place. א then becomes *quiescent*.

E. g. מִצָּא for מִצָּא, Neh. 6: 8; חֲמִצָּא for חֲמִצָּא, 1 Sam 14: 33; מִצָּא for מִצָּא, רִאשִׁים for רִאשִׁים. In some cases even other preceding vowels are affected, in order to carry out this method of abbreviation; e. g. מִצָּא for מִצָּא, מִצָּא for מִצָּא. [That is, the last letter of the *closed* penult syllable being required in the ultimate, the short vowel in the penult is lengthened, as in the first case, or shortened into Sheva, as in the second.]

If, in these *contractions* (as they may be called), the vowel which is to stand before א happens to be a *Patah*, it may remain without prolongation; e. g. מִצָּא for מִצָּא; מִצָּא for מִצָּא; מִצָּא for מִצָּא.

3. When א is *quiescent*, not unfrequently a ו or a י is put in its room, as being more homogeneous in case the vowels *ō* or *ē*, *ī*, are required.

E. g. **חור** instead of **חאר**; **חם** for **חמ**; **חשון** for **חשין**; **חל** for **חל**, 1 Sam. 2: 16 (Kethibh). At the end of a word, **ח** is not unfrequently used for **א**; e. g. **חטא** for **חטא**, Job 8: 21.

4. Quiescent **א** sometimes is dropped entirely.

E. g. **חזק** for **חזק**; **חזק** for **חזק** Job 32: 18; **אמר** (always) for **אמר**; **אמר** for **אמר**, Is. 37: 26.

NOTE 1. In Aramaean the **א** is more evanescent than in Hebrew. In Arabic, on the contrary, as a *consonant* it is more permanent. But here it is often employed to designate *d* long; while in Hebrew, the use of it merely for this purpose is very rare; e. g. **אם** for **אם**, Hos. 10: 14. See § 8. 3.

NOTE 2. In Syriac, (where is no proper Sheva), **א** at the beginning of words takes a proper vowel, mostly E; e. g. **אכל**, Syr. ekhal. Hence in Hebrew, several words imitate this, and instead of a composite Sheva under **א**, they take a proper vowel; e. g. **אמר** for **אמר**; **אמר** for **אמר**; **אמר** for **אמר**.

NOTE 3. An *Arabism* it may be called, when **א**, at the end of a word, and not belonging to the root, is followed by a quiescent, or rather an *otiant*, **א**; e. g. **אמר** for **אמר** Josh. 10: 24; **אמר** for **אמר**, Is. 28: 12. So also **אמר** for **אמר**; **אמר** for **אמר**. Different from this is **אמר**, **אמר**, see § 32, Note 6.

5. *He* (**ח**) is stronger and more steadfast than **א**. This loses its aspiration very rarely in the middle of a word;* it may preserve it at the end of a word, and is then marked by a Mappiq (**ח**), § 14. 1.

Sometimes, where a Mappiq would analogically belong, the **ח** omits it, which signifies that it is treated as quiescent; e. g. **חל** (**ח** with a Raphe) for **חל** Num. 32: 42. Job 31: 22. Ex. 9: 18.

But *He* (**ח**) between a prefix and the body of a word, and not belonging to the root of the word, is often and even usually omitted, while its vowel falls back upon the prefix.

E. g. **חל** for **חל**; **חל** for **חל**. The Sheva of the prefix is merged in the vowel that falls back into its place, by reason of dropping the **ח**. In other cases, a prefix with a full vowel expels both the **ח** and its vowel; e. g. **חל** for **חל**.

He (**ח**) consonant, when a penult letter, together with the vowel of the syllable in which it stands, is not unfrequently con-

* In a proper name, **ח** sometimes quiesces in the middle of a word, because it is compounded of two words; e. g. **חל** & **חל**. So **חל** Jer. 46: 20. The Maqqeph shows the quiescent **ח**, in the last example.

tracted so that a new long vowel of a diphthongal nature arises, and the ה is either dropped, or becomes a mere Quiescent.

E. g. סוסו (his horse) is written סוסו or סוסו; [sometimes fully, with a suffix, as סוסו]; and so in verbs with a suffix pronoun, קטל (he killed him) arises from קטלו.

NOTE. In the form סוסו, we see the ה quiescent, instead of ה vocal as in סוסו. But usually the ה at the end of words stands, (or rather, did stand, when no vowels were used in writing), as the representative of several vowels, viz. of *a*, *e*, *i*, *o* (Seghol long); e. g. אֵל, אֶל, אִל, אֻל, אֹל. [Now, since the vowels are supplied, it is merely quiescent or otiant,* in such cases]. But it should be noted, that ה is not always employed for such a purpose, when the vowels above named end a word: for, (a) Sometimes, (in the Aramaean manner), א is employed in the room of such a ה otiant or quiescent; e. g. (where *a* long is to be expressed at the end of a word) אֵל for אֵל, Ps. 127: 2; אֶל (to forget) for אֶל, Jer. 23: 39, etc. (b) When the final vowels are *e* or *i* long, ו is put for the first, and י for the second, instead of ה; e. g. אֵו instead of אֵל; אֵי instead of אִל.

§ 24.

Mutations of the feeble letters, ו and י.

The Vav (ו = *v*) and Yodh (י = *y*) are so weak and soft, and approach so near to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels. According to the relations of sound and the character of grammatical forms, various solutions and changes are connected with these characteristics; a general view of which is here given, while a particular account of them will be given in the sequel, as they may respectively occur. Specially important is this, in the formation of weak roots, in which a radical ו or י occurs, (§ 68, seq. § 84. III—VI.)

1. The cases in which ו and י give up their *consonant* power and flow into *vowel*-sounds, belong principally to the first and last syllables in a word. In the middle, they for the most part retain their *consonant*-power. The principal cases follow:

(a) When ו or י would stand at the end of a closed syllable, would have a vowel before them, and a silent Sheva under

* [In the older grammars, a letter is called *otiant* (*otiatum*) when it is neither a proper consonant, nor coalesces with a homogeneous vowel, and has no force or sound; like *l* in *would*.]

them, the weak letter gives way, and flows into the preceding vowel-sound, [when it is homogeneous].

E. g. At the *beginning* of words, הַשֵּׁב for הַשֵּׁב or הַשֵּׁב; הַשֵּׁב for הַשֵּׁב; בְּהוֹדוֹתָ for בְּהוֹדוֹתָ; at the *end*, הַשֵּׁב (li for li); הַשֵּׁב for הַשֵּׁב *d-sus* (comp. הַשֵּׁב *su-voth*, 1 Sam. 25: 18, Kethibh). After pure *u* and *i*, the quiescence in question *always* takes place.

But if the preceding vowel be heterogeneous, then, the consonant power remains; e. g. הַשֵּׁב *aba-lev*, זִי *ziv*, גֹּי *goy*, גַּלְיָה *ga-luy*. When *Patah* would normally precede, then a kind of diphthongal *e* and *o* are formed. (See below, 2. b.)

(b) Not unfrequently do they quiesce, *when a Sheva vocal precedes them*.

E. g. Cases are frequent, like הַשֵּׁב for הַשֵּׁב *b^ovo*; קוֹם for קוֹם *q^ovom*. When ו and י come at the end of a word, and have a Sheva immediately before them, they always quiesce; e. g. הַשֵּׁב for הַשֵּׁב *pir*; הַשֵּׁב (apococate of הַשֵּׁב).

(c) Rarely, when a full vowel precedes and immediately follows; [yet cases of this kind are numerous enough to establish the principle].

E. g. קוֹם for קוֹם *qa-vóm*; קוֹם for קוֹם *qa-vum*. In Syriac, where these feeble letters are still weaker, ו and י are read as *l*. In like manner, ה in Hebrew is there read *e*. So the Seventy seem to have pronounced; for they write הוֹדוֹתָ by *Ioudá*; הַשֵּׁב *Isoáa*. This explains the Syriac fashion of drawing back the vowel belonging to ו or י, to the preceding letter, which has only a simple Sheva vocal; e. g. הַשֵּׁב for הַשֵּׁב, Ecc. 2: 13; הַשֵּׁב for הַשֵּׁב, Job 29: 21.

2. After such contraction the vowel is normally long. As to the choice of the vowel, the following principles guide it: viz.

(a) When a word, without the weak letters, would normally have a vowel homogeneous with them, the same vowel-sound continues in the case before us, and is merely to be lengthened.

E. g. הַשֵּׁב for הַשֵּׁב (like הַשֵּׁב); הַשֵּׁב for הַשֵּׁב.

(b) When short *a* (*Patah*) comes before ו or י, then arises a diphthongal *o* or *e*, (see § 7, 1).

E. g. הַשֵּׁב for הַשֵּׁב; הַשֵּׁב for הַשֵּׁב; הַשֵּׁב and also הַשֵּׁב.*

* Examples where short *a* does not contract, are not unfrequent; e. g. הַשֵּׁב 1 Chron. 12: 2. הַשֵּׁב Hos. 7: 12. הַשֵּׁב Job 3: 26. Sometimes both forms coexist, as הַשֵּׁב and הַשֵּׁב above, and so הַשֵּׁב const. הַשֵּׁב. Analogous to the contraction of הַשֵּׁב, const. הַשֵּׁב; הַשֵּׁב, const. הַשֵּׁב.

(c) Where the preceding vowel is heterogeneous, but is *essential* to the form, it swallows up the weak letter.

E. g. יִרְשָׁ instead of יִרְשָׁה ; קָם for קָמָה ; גָּלָה for גָּלָהּ *ga-lay*; שָׁלַח for שָׁלַחָה .

NOTE. An original ־ at the end of a word, (a) When the sound ä (=e) is to be introduced, becomes ־ֵ , (for the combination ־ֵ occurs not at the end of a word); e. g. יִגְלָהּ for יִגְלֵהּ (§ 74. 1); מִרְגָּלָהּ for מִרְגְּלֵהּ ; שָׁרֵי and also שָׁרֵיִם . When any accession is made to the ending ־ֵ , the original ־ (for which the ־ֵ is here put) often reappears; § 91, 9. Note.

(b) When the A sound (־ֶ) is characteristic and predominates, the ־ֵ goes into ־ֶ ; as גָּלָהּ , מָלָהּ , שָׁלָהּ for גָּלֵהּ , מָלֵהּ , שָׁלֵהּ .

§ 25.

Immutable Vowels.

What vowels in Hebrew are firm and immutable, can, with certainty and completeness, be determined only by the nature of grammatical forms, and by a comparison with the Arabic, whose *vocalism* exhibits itself in a purer and more original manner than the Hebrew. This is specially applicable to the vowels *essentially long*, in distinction from those which are long merely in a *rhythmical* way, i. e. extended agreeably to the laws of tone and of the formation of syllables, and which, having arisen from short vowels, by a change of tone or by a new division of syllables, again return to their original shortness. The beginner should carefully note the following principles:

1. The *essentially long*, and therefore *immutable* vowels of the second and third classes, ִ , ֵ , ֶ , ֹ , are normally designated by their corresponding vowel-letter, in the unpointed text. In the ordinary text, both are combined, viz. the *vowel-letters* and the *vowel-points*, for their designation.

E. g. The vowel letter of ִ , ֶ , is ִ ; that of ֵ , ֹ , is ֵ . Both are combined thus: ִֿ , ֵֿ , ֶֿ , ֹֿ . Examples: מִשְׁתִּין , מִיָּבֵל , מִיָּבֹל , קִיבֹל . When the same vowels are written *defectively*, i. e. without the vowel-letters (§ 8, 4), this is an *exception* to the general rule; e. g. מִשְׁתִּין , מִיָּבֵל , קִיבֹל , etc. So on the other hand, when pure and mutable vowels take a vowel-letter, (as רָקֵבֵל is sometimes written רָקִיבֵל), then the vowel-letter is a mere *fulcrum* of the vowel and is *otiant*, or merely orthographic.

* The Arabian often writes גָּלֵה , but speaks it as *ga-lā*. So the Seventy; e. g. סִינִי , *Sind*. The Arabians can also write שָׁלַח for שָׁלַי .

2. Immutable Qamets (ֿ) has no regular representative among the *consonants*. In Arabic, the *Aleph* is constantly employed to designate it; but this is rare in Hebrew, (§ 9, 1. § 23, 4. note 1). One must therefore betake himself to a knowledge of forms, in order to determine. See, for example, § 83. Nos. 6. 13. 23.

The very numerous cases in which the connection of א with a preceding vowel is *accidental*, do not belong to this category; e. g. אָפֶּן, אָפֶּן; אָפֶּן, אָפֶּן; [in which examples the second and fourth words show, that the א which follows long vowels in the first and third, does not make those vowels immutable.]

3. Fixed and immutable are also the short vowels, in a closed syllable ending with a *Daghesch forte*; as in אָב. Of the same character are the vowels, when they stand in a *closed* syllable followed by another of the same character.

E. g. אָבִי, אָבִי, אָבִי.

4. Immutable too are those vowels which stand before a *Daghesch forte implied*, but not expressed, (*forma dagessanda*).

Of course the *Daghesch* is omitted in the *Gutturals* (§ 22, 1), and such immutable vowels occur, therefore, before them; thus אָבִי, put for אָבִי; אָבִי for אָבִי; אָבִי for אָבִי.

§ 26.

Of Syllables, and of their influence on the length and shortness of vowels.

To obtain an adequate view of the laws, in accordance with which the long and short vowels are chosen, or exchanged with each other, it is necessary to learn the *theory of syllabication* on which that choice or those changes rest. We must regard, for this purpose, in part the *commencing* sound (No. 1 below); and partly the *final* sound (Nos. 2—7 below), which last is the more important.

1. In respect to the *initial* of a syllable, it should be noted that *every syllable must begin with a consonant*; for none in the language begin with a vowel.

NOTE. The only exception to the last remark is ו (and), read as u in such cases as וּמֵלֶךְ u-me-lekh. Not so in אָמֵר, where א is a proper consonant, [although we cannot sound it.]

2. As to the *ending* of a syllable, it may terminate: (a)

With a proper vowel, and it is then called an *open* or *simple* syllable; e. g. the first and last syllable in קָרָא. (See No. 3 below.)

(b) With a *vocal* Sheva, either simple or composite.

E. g. קָרִי p^a-ri, חָזִי h^a-zi, קָרֶ-לֹו q^a-r^e-lu. Such are named *half-syllables*, or introductory syllables. (See No. 4 below.)

(c) With a consonant; and it is then called a *closed* or *composite* syllable.

E. g. The second syllable in קָטַל q^a-tāl, לָבֵב. (See No. 5 below.) With these must be ranked syllables ending with a Daghesh forte, which represents a consonant, as קָטַל qat-tel. (See No. 6 below.)

(d) With two consonants; as in קָטַלֵּב. The vowels belonging to each, next claim our attention. (Nos. 3—7.)

3. *Open* or *simple* syllables normally have *long* vowels.*

These may be either with or without the tone; e. g. קָרָא, חָזִי, קָרִי; קָטַל, לָבֵב, חָזִי. Qamets is a predominant long vowel, in an open syllable before the tone, (the fore-tone vowel); e. g. קָטַל, חָזִי, קָרִי; but sometimes Tseri, as קָטַל.

EXCEPTIONS to the general rule. *Short* vowels occur in *open* syllables, in the following cases:

(a) In *disyllabic* words, which, by the aid of a mere helping vowel, have been formed out of *monosyllabic* ones (§ 28, 4); e. g. קָטַל from קָטַל; נָצַר from נָצַר; בָּרָא from בָּרָא; יָרָב from יָרָב. The ground of this is, that the last mere helping vowel, in these cases, is sounded so short, that the departure from the *monosyllabic* form is hardly appreciable, and at least the theory of it remains. Yet sometimes the first vowel, in these cases, is actually prolonged; e. g. יָרָב, but also יָרָב, (§ 74. Note 3. b).

* This is a fundamental law of the Hebrew language, as developed to us in the vowel-system with which it is furnished. But there is no absolute necessity in the case; for other languages frequently have short vowels in open syllables; e. g. ἐ-γένε-το, Arab. qā-tā-lā. It would rather seem, then, that the Hebrew, at an earlier period, had, like the Arabic, open syllables with short as well as long vowels. The present pronunciation of it probably has been modified by the mode of publicly reading it, i. e. with solemn, protracted, cantillating tone.

† The Arabic employs a short vowel for the *fore-tone* vowel; the Chaldees has Sheva vocal, as חָזִי, יָרָב, קָטַל; and in Hebrew, when the tone is moved forward, Sheva takes the same place, § 27, 3. a. The usual long fore-tone vowel of the Hebrew, however, should not be regarded as having been artificially made, because of the tone which follows, but rather as an original vowel in this dialect; and the circumstance, that it stands before the tone, has contributed to preserve it, although, when the tone is moved forward, it is shortened into a Sheva.

(b) In certain forms of the suffixes, [with the tone]; e. g. הַבְּרִיָּה, הַבְּרִיָּה, (with change of tone, הַבְּרִיָּה).

(c) Before ח *local* (so-called), which does not take the tone; [e. g. הַבְּרִיָּה (to Babylon)]; but a short pure syllable is not frequent, in such a connection].

Thus far all cases of *short* vowels, in an *open* syllable, appear in this condition only when they have the proper tone to aid them. But other cases occur, of the like nature, when they are aided only by the *half-tone* accent, i. e. *Methegh*; viz.

(d) Before the composite Shevas, as וְחַיִּים, וְחַיִּים, וְחַיִּים; e. g. וְחַיִּים, וְחַיִּים, וְחַיִּים.

(e) In certain Segholate forms, when they receive increase at the end; e. g. וְחַיִּים pō-ūl-kha, וְחַיִּים Shō-rā-shim, (comp. § 9. note, No. 2).

NOTE. The first syllable in וְחַיִּים, וְחַיִּים, and the like, does not belong to this category, for it precedes a *Daghesh implicitum*. (See No. 6 below.)

4. There are some open syllables still shorter, viz., those which end in a *half-vowel* or vocal Sheva, (§ 10, 1. 2). These are so short, that they act the part of *proclitics* to the following longer syllable.

E. g. וְחַיִּים l'hi, וְחַיִּים yil-m°-dhu, וְחַיִּים hh°-li, וְחַיִּים po-lo. The modern grammarians deny that these very short syllables are *real* syllables; and they reckon them to the syllable that follows. It must be granted that this very rapid vowel hardly seems capable of supporting a full syllable; and clear it is, that such a syllable does not correspond well with the open syllable that has a full vowel, (No. 3 above). But after all, this so called *half-vowel* is nothing more than an abridgment of an original full vowel; just as the matter is conditioned in the Arabic, which has no Sheva. Even the Jewish grammarians, who were the authors of the vowels and accents, have themselves, in their disposition of the *Methegh*, counted upon Sheva as making a syllable, (see § 16, 2). For the sake of distinction, one may name the very short syllables in question, *half syllables*, [or *proclitic syllables**].

5. *Closed* syllables, ending with a consonant, if they have not the tone, must have a *short* vowel, whether at the beginning or end of a word.

E. g. וְחַיִּים, וְחַיִּים, וְחַיִּים, וְחַיִּים, וְחַיִּים vay-ya-qōm. The exceptions are only casual and accidental, e. g. when a word loses its tone by reason of a Maqqeph; as וְחַיִּים, Esth. 4: 8.

When the *tone* is on a closed syllable, the vowel may be

* [A reference to the Greek *proclitics*, will render the meaning of this very plain and significant.]

either long or short. But of the short vowels only (ֿ) and (ֿ) are able to sustain the tone.

E. g. Long vowels: חֶזֶק, חֶזֶק, חֶזֶק; so in the penult, חֶזֶק, חֶזֶק. Short vowels: חֶזֶק, חֶזֶק, חֶזֶק; in the penult, חֶזֶק, חֶזֶק. In two monosyllabic words, חֶזֶק and חֶזֶק, short Hhireq may support a tone; but it is usually removed by a Maqqeph, which makes the syllable toneless.

6. A peculiar kind of *closed* syllable is made by a *Dagħesh forte*, which ends one syllable, and begins another, with the same letter repeated.

E. g. חֶזֶק im-mi, חֶזֶק kùl-li. Like other syllables, where there is no tone, these Dagħesh'd syllables must have a *short* vowel; but *tone syllables* may have either a short or a long vowel; e. g. חֶזֶק, חֶזֶק, חֶזֶק. Dagħesh'd syllables cannot occur at the *end* of a word; see § 20, 3.

7. Composite closed syllables sometimes end with *two* consonants, and can occur only at the *end* of a word. Naturally they take short vowels; but occasionally they have long ones.

E. g. חֶזֶק qā-tàlt, חֶזֶק vay-yishb; with Teere, חֶזֶק, חֶזֶק. (But see § 10, 3; which suggests some doubt here). Usually such syllables are avoided, by introducing a helping vowel.

NOTE. In making out syllables, Sheva silent, after a short vowel, belongs to the preceding syllable; but Sheva vocal, whether simple or composite, belongs to the next *following* syllable, whether the vowel that precedes is long or short; e. g. Sheva silent, חֶזֶק; vocal after a long vowel, חֶזֶק qo-t'la, חֶזֶק ho-l'im; with a short vowel before composite Shevas, חֶזֶק ta-mo, חֶזֶק o-h'lo.

§ 27.

Changes of the Vowels, specially in respect to quantity.

In respect to the changes which the vowels suffer by reason of flexion, the following maxims should be noted:

(a) The changes are almost entirely limited to the *last* and *penult* syllables of words. Seldom do they extend to the antepenult.

E. g. חֶזֶק, const. חֶזֶק; חֶזֶק, const. חֶזֶק; חֶזֶק, const. חֶזֶק.

(b) The changes are mostly confined within their respective classes of vowels. Out of ā comes short ă and ā [like our *a* in *may*]; ē may make ĩ and ě; ō may go into ȓ and ŭ; and so *vice versa*. But an *a* cannot become a *u*.

EXCEPTION. *Patah* may go into short Hhireq and Seghol; (see Note 2,

3, below). Seghol abbreviated may arise out of either class of vowels; (see Note 4 below).

The vowels which are here to be considered, in respect to *changes*, are the *short vowels*, and only those of the long ones whose length is affected by tone and rhythm: viz.

I. *Vowels long by extending the tone.*

ֿֿֿ ā = a in *all*.

ֿֿֿ ē = ai in *gain*.

ֿֿֿ ō = o in *bold*.

II. *The corresponding short Vowels.*

ֿֿֿ ă = a in *hat*.

{ ֿֿֿ ä = ai in *pain*.

{ ֿֿֿ ĩ = i in *hit*.

{ ֿֿֿ ō (Qam. Hhat.) = o in *got*.

{ ֿֿֿ ũ = u in *full*.

Very short Vowels.

ֿֿֿ, ֿֿֿ, ֿֿֿ, ֿֿֿ, (Shevas, § 10).

With these should be compared what is said in § 9, on the character and powers of the several vowels; also what is said in § 25, respecting the immutable vowels.

Agreeably to the principles developed in § 26, the following changes occur: viz.

1. (a) In the place of a vowel lengthened by tone comes a corresponding short vowel, whenever the first stands in a closed syllable from which the accent is removed, (§ 26, 5).

E. g. וָיָא, וָיָא (tone removed by Maqqeph, § 16, 1); so וָיָא, וָיָא; וָיָא, וָיָא (köl-hā-ām). The like when the tone is shifted; e. g. וָיָא, וָיָא vāy-yā-qōm; וָיָא, וָיָא, (comp. § 48, 2).

(b) When an *open* syllable has a long vowel, and by flexion it is changed into a *closed* one, then the vowel is shortened.

E. g. וָיָא, וָיָא; וָיָא, וָיָא qōdh-shi; in these cases *Tseri* goes into short *Hhireq*, and *Hholem* into *Qamets Hhatuph* (ē).

(c) When a closed syllable, with *Tseri* or *Hholem* pure, comes, by accession to the word, to be followed by a *Daghesh forte*, these long vowels go into short *Hhireq* and *Qibbuts*.

E. g. וָיָא, וָיָא im-mi; וָיָא, וָיָא bhūq-qī. N. B. The short *i* and *u* are pure and clear, and are regarded as shorter than short *e* and *o*.

2. The short vowels are prolonged in the following cases: viz.

(a) When a *closed* syllable, by a suffix accession beginning with a vowel, loses its closing consonant in order that this consonant may be joined with the accession, the short vowel becomes long.

E. g. קָטַל, with suffix, קָטַלְתָּ q-ta-lo; חָבַח, חָבְבָהּ hā-bbu.

(b) When a short vowel would normally stand before a Daghesth forte, and this by any change falls away, or when Daghesth is suppressed before Gutturals, the short vowel becomes long.

For the first case, see § 20, 3. a. For the second, see § 22, 1.

(c) A short vowel is lengthened by coming before a Quiescent (א, ח, ו, י); e. g. אָפַח for אָפַח. (See § 23, 1. 2. § 24, 2.)

(d) When a *pause-accent* falls upon it; specially at the close of a verse, (§ 29, 4.)

3. When a word receives *increase at the end*, and the tone is thrown forward, the pure vowels (long and short), according as the nature of the case demands, may go over into Sheva vocal; and in some cases, they fall away so that only a *silent* Sheva supplies their place.

E. g. שָׁם, plur. שָׁמָּה, but with suffix, שָׁמָּה, שָׁמָּה. Whether the proper vowel remains unchanged (שָׁם, שָׁמָּה); or becomes a half-vowel or Sheva vocal (שָׁמָּה); or falls entirely away and goes into silent Sheva (שָׁמָּה, שָׁמָּה); or which of the two vowels in dissyllabic words is changed or falls away; depends on the condition of the word and the laws of its declension.

General principle. In *dissyllabic nouns* with pure vowels, when accession is made, the *first vowel* normally falls away. In *verbs* of like form, the *second* is dropped.

E. g. יָקָר (dear), fem. יָקָרָה. The same word as a verb, thus: יָקַר, fem. יָקָרָה.

Thus, specially in the flexion of dissyllabic nouns, (a) Qamets and Tseri pure of the *first* syllable, go into Sheva vocal; e. g. יָקָר, plur. יָקָרִים; לָקַח, with suffix, לָקַחְתָּ. So in adjectives: יָקָר, fem. יָקָרָה. Also in verbs: הָשִׁיב, הָשִׁיבְתָּ. It should be noted, that the vowel which falls away, is the so-called *fore-tone* vowel of the ground-form; see § 9, 1. § 26, 3.

(b) The short or merely tone-long vowels, a, e, o, of the *last* syllable, specially in the *verbal* forms, go over into Sheva.

E. g. קָטַל, fem. קָטַלְתָּ; קָטַל, plur. קָטַלְתָּ; יָקַח, plur. יָקַחְתָּ. Those words which have merely a *fictitious Seghol*, (which helps the pronunciation of two consonants at the end of a word), drop this vowel entirely, and substitute in its place only the silent Sheva; e. g. קָטַל, with suffix, קָטַלְתָּ. N. B. If the tone remains in the same place after accession as before, then

the original vowel is retained, notwithstanding the word is lengthened; e. g. *רָשָׁה*, plur. *רָשָׁה*; *פָּרָקָל*, plur. *פָּרָקָל*.

(c) An extension of the principles above detailed to words where accession carries the accent forward *two syllables*, instead of one, shows that in such cases they are shortened, the first to *i* short, and the other drops the vowel entirely and takes silent Sheva.

E. g. *רָבָרָה*, plur. *רָבָרָה*, but with a gravitone suffix, *רָבָרָהָם*, § 26, 1. As to the shortening of *a* into the still shorter *i*, in a few cases, see below, Note 3.

Other changes of vowels, somewhat more anomalous, which arise from the relation of length and shortness.

NOTE 1. The diphthongal *o* (י) derived from *au*, and also the *o* which comes out of an original *o* long (§ 9, 10, 2) is longer than *u*; and the longer vowel, in case the tone is thrown forward, is sometimes changed into the shorter (י). E. g. *נָקָם*, second pers. *נָקָמְךָ* (see in Parad. M. Niph.); *מָנוֹס*, fem. *מָנוֹסָה*, with suffix *מָנוֹסִי* *מָנוֹסִי*, fem. *מָנוֹסָה*. In fact, the *o* is sometimes so short that it is even employed in Dagheesh'd syllables; e. g. *חֹקֶה* *huk-ka*, Ps. 102: 5; *חֹקֶה*, Ezek. 20: 18.—N. B. The same relation holds good between *u* and *i*.

On the other hand *o* (when long) sometimes shortens itself into *o* short; first it appears in a tone-syllable as *o* long, and then (the tone being removed) it goes into short *o* (Qamets Hhatuph); e. g. *יָקָם* (normal Imperf. of *קָם*), *יָקָם* (jussive Fut.), and with Vav conversive, *וַיָּקָם* *vay-yā-qōm*; (see Par. M. Kal.) In the same way, from *u* comes Tseri with tone-length; and when the tone is removed, Seghol follows; e. g. *יָקָם* (normal Imperf. Hiph.), *יָקָם* (jussive form), then *וַיָּקָם* with Vav conversive and retracted tone. (See Par. M. Hiph.)

NOTE 2. From short *a* (Patah), in a *closed* syllable, arises sometimes, by a further shortening, or rather by relaxing and clipping the sound, a Seghol (י) = short *e*:

(a) *Sometimes* by hastening toward the tone syllable which follows; e. g. *יָקָם* for *יָקָם*; *יָקָם* for *יָקָם*. Specially does such an exchange take place, when the syllable in which it stands would normally have been a Dagheesh'd one (*forma Dagheeshanda*), but the Dagheesh is omitted; as *יָקָם* Ex. 32: 3, for *יָקָם*; *יָקָם* for *יָקָם*.

(b) *Necessarily and constantly* is this done, when the Dagheesh forte is omitted by reason of a Guttural, and the Guttural has a Qamets under it; so that we have *יָקָם* for *יָקָם* or *יָקָם*, as in *יָקָם*, *é-hhāv*, for *יָקָם* (from pl. *יָקָם*); so *יָקָם* for *יָקָם*; *יָקָם* for *יָקָם*; and thus always when *Hheth* (ח) follows the short vowel.—But in respect to *u* and *i*, when they follow,

the shortening into Seghol takes place only when the tone is thrown forward so much, that some hastening toward it is required in the utterance; e. g. **הִתְחַדֵּשׁ** for **הִתְחַדֶּשׁ**, (the singular with accent on the ground-form reads **הִתְחַדֶּשׁ**, because the tone is proximate); so **הֶאֱזִיחַ** he-â-zôḥ, (acc. on ult.), but **הִזְעִיחַ** (where the accent is on the proximate syllable).—Before **א** and **ר**, where syllables much shortened are not in place, (§ 22, 1), **Qamets** remains almost uniformly; e. g. **הִתְאַבְּחַר**, **הִתְרַקֵּץ**. Still, such cases as **הִתְאַבְּחַר** occasionally occur.

(c) In syllables which end with two consonants; e. g. קָלֵב, (Arab. *kalb*), by the exchange in question comes to be קָלֵבִי, and then with the aid of the helping vowel (ִ) we come to the usual Segholate form, קָלֵבִי; so הִנֵּה (jus- sive Hiph. form) would go, in like way, into הִנֵּהִי, and thence comes the usual הִנֵּה. In like manner the Seventy: מֵלֶכְיָסֶדֶק, *Melchisedek*.

NOTE 3. In a closed and sharp syllable, which loses the tone, the *ā* (Pataḥ) sometimes goes into short *i*; e. g. דְּמָכָם for מָדוּ; so יִלְדֵּי goes into יִלְדֵּיהֶם.* Comp. above, הִבְרִיכָם.

NOTE 4. Besides the Seghol, which arises in cases like those in Note 2, there is also one which arises: (a) Out of Qamets (ָ) in a final syllable, (comp. Roma, French *Rome*, also the Arabic رُمَيْتُ, Hha-li-phe), e. g. מָצָה and מָצָה.

(b) In a few cases Seghol arises even from an original *u*; e. g. **חָמֵץ** from an original **חֻמֵץ** (Arab. *an-tum*); see § 32, Note 2. So **לָחֵץ**, from the original **לֻחֵץ**, (see § 8, 1. under Class III. U).

NOTE 5. Among the *half vowels* (composite Shevas), (ְ) is considered as shorter than (ֿ); and accordingly (ֿֿֿ) is shorter than (ֿֿֿֿ); e. g. אָמַתּ, אָמִי וְהעֲבָרְתִּי, הָעֲבָרְתִּי, נֶעְלָם; pl. נֶעְלָמִים, אָמַתּ, אָמִי.

§ 28.

Rise of new Vowels and Syllables.

1. If a word begins with a *half-vowel* (Sheva) syllable (§ 26, 4), and another syllable of the same nature is prefixed, this last half syllable takes a regular short vowel (usually *short Hireq*), instead of its original half-vowel (Sheva). Gutturals usually demand that this short assumed vowel should be *Pat-tah*.

E. g. **בְּ**, prefix the prep. **א** and we have **בְּאֵל**, which must be written and read **בְּאֵל**; and in the same way **בְּנֵל** instead of **בְּנֵל** , **לְקָרִי** for **לְקָרִי** , **בְּחִירָה** (hence **בְּחִירָה** , §24, 1) for **בְּחִירָה** . Sometimes these

* Analogous to this is the change of *đ* into *ž* in Latin; e. g. *tango, attingo; larus, prolarus*. Comp. also the changes, mentioned in Note 2 above, of *đ* into *ž*, as *carpo, decerpo; spergo, conspergo*.

forms are managed in such a way as to make the second Sheva a *šewa*, instead of a vocal one, (for **מִפּוֹל** reads *li-nephol*), as in **לִּנְפֹל** (*lin-pol*) Num. 14: 3; **קִזְזִיר** (*kiz-kor*). [Usage varies here between these two methods of writing and reading.]

The like to this sometimes takes place in the interior of a word; e. g. **רִשְׁפֵּה** (*ri-shephe*) and also **רִשְׁפֵּי** (*rish-pe*); **מִנְשֵׁי** from **מִנְשֵׁי**.

The usual vowel here in Syriac is *ä* (*ê*); in Chaldee it is as in Hebrew; the Arabic every where employs a short vowel instead of a Sheva.

2. When the *second* Sheva, in such cases, is a *composite* one, then the vowel adopted by the preceding letter must be such as to correspond with it, so that we have **מִנְשֵׁי**, **מִנְשֵׁי**, **מִנְשֵׁי**.

E. g. **מִנְשֵׁי**, **מִנְשֵׁי**, **מִנְשֵׁי**, for **מִנְשֵׁי**, etc. According to § 16, 2, *a*, this new short vowel of course has a *Methegh* to support it.

3. Sometimes a composite Sheva occurs first in order, and stands after an open syllable with a short vowel. In such cases, the composite Sheva goes over, of course, into the short vowel which corresponds with it.

E. g. **מִנְשֵׁי** for **מִנְשֵׁי**; **מִנְשֵׁי** for **מִנְשֵׁי**; and so, **מִנְשֵׁי** *po-ol-kha*.

4. At the end of a word, cases occur where a syllable ends with *two* consonants (§ 10, 3. § 26, 7). But this is only when the last of these consonants is one of a harder sound (as *ט*, *פ*), or else a *Tenuis*,* i. e. *ב*, *ד*, *ק*, *ח*, (not *א*, *מ*).

E. g. **מִנְשֵׁי**, **מִנְשֵׁי**, **מִנְשֵׁי**, **מִנְשֵׁי**. In the mean time most of these are somewhat unusual forms, and the harshness of them is commonly avoided by a helping [off-sliding] vowel between the last two consonants. *This helping vowel is usually Seghol (ְ); but under Gutturals it is Pattah (ַ), and under Yodh consonant, it is short Hhäreq (ִ).* E. g. **מִנְשֵׁי** instead of **מִנְשֵׁי**; **מִנְשֵׁי** for **מִנְשֵׁי**; **מִנְשֵׁי** for **מִנְשֵׁי**; **מִנְשֵׁי** for **מִנְשֵׁי**.

N. B. These short helping vowels *never support the tone*; and they *fall entirely away*, whenever any accession is made to the close of the word.

REMARK. These helping vowels have often been called *furtive*; but er-

* The Begadhekephath are called *Tenuis*, when they have a Dagheesh *lenu* in them.

† Aleph, however, is exempt from this rule; e. g. **מִנְשֵׁי**, **מִנְשֵׁי**. Because of the feeble sound of *א*, the helping vowel may be dispensed with, and the word then becomes monosyllabic; e. g. **מִנְשֵׁי**, **מִנְשֵׁי**.

‡ In these and in analogous examples (§ 64, 2), the Dagheesh *lenu* in the final *ח* shows that the sound of the helping *Pattah* is very short, and also that the derivation is from the form **מִנְשֵׁי**. (In this way **מִנְשֵׁי** *la-qä-hhät*, *thou hast taken*, is separated from the Inf. form with prefix preposition **לְ**, viz. **מִנְשֵׁי** *la-qä-hhät*). Older grammarians, misled by the theory about *Pattah furtive* (as they called it), pronounced **מִנְשֵׁי** *shä-lä-ähht*. But no one reads **מִנְשֵׁי** as *shä-ähht*, but as *shä-hhät*.

reasonably. The Patah under a Guttural, at the end of a word, which merely slides off the sound, is more properly named *furtive*; (see § 22, 2, b.)

5. Full vowels may arise out of *half-vowels* (Shevas), by a pause-accent falling upon them; see § 29, 4.

§ 29.

Of the Tone or Accent; changes of it and of the Pause.

1. The leading tone of a word, as marked by the accents (§ 15, 2), rests, (a) In most words, upon the *last* syllable; (b) Less frequently upon the *penult* syllable.

E. g. (a) קָטַל, רָבַר, רָבַר, קָטַלְתָּ, (in the last two examples the tone goes forward to an adscititious syllable, in order to rest on the ultimate. (b) קָטַלְתָּ, רָבַרְתָּ, קָטַלְתָּ.

A kind of secondary tone or counter-stress of the voice in respect to the leading tone, is marked by *Methegh*, (§ 16, 2). Words before Maqqeph lose the leading tone (§ 16, 1); [although they may have a Methegh, e. g. מִתְּחִלָּה.]

It is unnecessary to recount the *penacuted* words here. To mark them to the eye of the reader, the sign (˘) is employed throughout this work; only now and then the accent on the ultimate is so marked, for special purposes.

In Arabic, the tone rests mainly on the *penult*; sometimes on the antepenult. The Syrians also, for the most part, accent the penult. The German and Polish Jews, in spite of the accents, read Hebrew with the tone on the penult.

2. The original tone of a word is frequently shifted, by reason of changes which the word itself undergoes, or in consequence of its connection with other words. If the word receive increase at the end, the accent must be shifted one or two places, according to the length of the increase.

E. g. רָבַר, pl. רָבַרְתֶּם, with suff. רָבַרְתֶּם; קָטַל, pl. קָטַלְתֶּם. For the vowel changes incident to such cases, see § 27, 1, 2.

3. On the other hand, the tone is often shifted from the last syllable to the *penult*.

(a) In certain cases where a syllable is prefixed.

E. g. רָבַרְתָּ, רָבַרְתָּ; רָבַרְתָּ, רָבַרְתָּ. Accession by Maqqeph produces the same effect; מִתְּחִלָּה, מִתְּחִלָּה, Prov. 30: 6.

(b) When a monosyllabic or penacuted word follows a normally accented syllable, the accent is thrown back in order to avoid bringing *two accented syllables* together.

E. g. אֶלֶּיךָ, but אֶלֶּיךָ בּוֹ; אֶלֶּיךָ חַיִּים instead of אֶלֶּיךָ חַיִּים Is. 41: 7. See Gen. 1: 5. 3: 19. 4: 17. Job 22: 28. Ps. 21: 2.

(c) On account of the Pauses; see No. 4.

To avoid the concurrence of two tone-syllables, (*b* above), Maqqeph is sometimes employed, which throws off the tone of the first word. E. g. וַיִּכְתֹּב-שָׁם. If the penult be an open syllable, with a long vowel, the accent is normally retracted. (See § 47, note 1. § 50, note 3. § 51, note 2.)

4. The *Pause-accent* not only changes oftentimes the normal tone of words, but also occasions a variety of vowel-changes.

By this name is designated the strong intonation at the close of a sentence, or of a distinctive portion of one, on which the preceding portion seems to lean, and which receives the *greatest distinctive* accents; e. g. חֲמִירָה, חֲמִירָה. The general principles are the following:

(a) If the tone syllable has a *short* vowel, it becomes long.

E. g. קָטַל, קָטַל; מָרָה, מָרָה; קָטַלָּה, קָטַלָּה; אֶרֶץ, אֶרֶץ.

(b) When the last syllable normally has the tone, but is preceded by a *vocal* Sheva (half-syllable), this Sheva usually becomes a long vowel, and the pause accent rests upon it; which makes the intonation more pleasant to the ear.

E. g. קָטַלָּה, קָטַלָּה; מָלָאָה, מָלָאָה; רָקַטְלוּ, רָקַטְלוּ. The vowel substituted in these cases for the Sheva, is that which, in the ground-form, stood in the place of the Sheva; excepting that if this was *short*, it here becomes *prolonged*; e. g. ground-form קָטַל, fem. with Pause קָטַלָּה. In the other examples, the ground-form has a long vowel, viz. מָלָא, רָקַט. If a *composite* Sheva be upon the half-syllable in question, then the *corresponding* long vowel is chosen; so אָנִי, in pause אָנִי; חָלִי, in pause חָלִי. With *simple* Sheva, thus: לָחִי, in pause לָחִי.

(c) This tendency to throw the pause-accent on the *penult* is shown in a number of words, [unlike in their structure to the preceding], which regularly draw it thither when opportunity occurs.

E. g. אָמַרְהוּ, אָמַרְהוּ; אָנֹכִי, אָנֹכִי; עָמַדְתִּי, עָמַדְתִּי. In other words occasionally the same thing is done; e. g. קָטַלְתִּי (for קָטַלְתִּי) Ps. 37: 20; לָטַחְתִּי (for לָטַחְתִּי) Job 6: 3, seq., from לָטַחְתִּי.

The principle in (*a*) above relates mainly to *Patah* and *Seghol*. The last, however, is of itself strong enough to remain unchanged, in case the syllable is a Daghesht'd one; e. g. רָקַטְתִּי.

In some other cases, instead of *Seghol* as in וַיִּכְתֹּב, *Patah* is put in the final syllable, when it comes into Pause, as וַיִּכְתֹּב. So אֶלֶּיךָ, in pause אֶלֶּיךָ, Judg. 19: 20. Even *Tseri*, at times, is exchanged in pause for *Patah*; as רָשָׁע (for רָשָׁע) Is. 42: 22; מָרָה, in pause מָרָה, Is. 7: 6.

SECOND LEADING DIVISION.

PRINCIPLES OF FORMS.

OR

CONCERNING THE PARTS OF SPEECH.

§ 30.

Of Stem and Root Words, (biliteral, triliteral, quadriliteral).

1. The *Stem-words* of the Hebrew and other Semitic languages have this peculiarity, viz., that by far the greater part of them consist of *three consonants*, to which the meaning is essentially attached; whilst the varying vowels seem only to designate the various modifications of the original idea; e. g. אָרָם, *he was red*, אָרֵם, *red*, אָדָם, *man*, (properly *the red one*). Such *stem-word* may be either a *verb*, or a *noun*; and usually the language exhibits both at the same time. Still, it is useful and of much practical advantage to our first instruction in Hebrew, that one should regard the *third pers. sing. of the Perfect*, (one of the simplest of the *verbal forms*), as a *stem-word*, and all the remaining formations of the verb, and also of the noun, and of the particles derived from it, as derived from the *Perfect*.

E. g. צָדִיק *he was righteous*, צִדְקָה, [צִדְקָה], *righteousness*, צִדִּיק *righteous*, etc. The language, in its present state, does not always afford both a *nominal* form and a *verbal* one; e. g. סָפַל, נָחַס, only as verbs; נָגַב *the South*, תִּשְׁעָה *nine*, only as nouns. The living language doubtless had a corresponding verb and noun, in nearly all cases, as *stem-words*; but many of these are now lost.

NOTE 1. The Jewish grammarians called the stem-word a *root* (שָׁרֵשׁ); and so, in Latin, *radix* was usually employed to designate the same thing. So the three stem-letters were called *litterae radicales*, in distinction from the

formative letters, which they called *literae serviles*. We employ, in this work, the word *root* in a somewhat different sense; see Note 2.

NOTE 2. Many etymologists name the three stem-consonants, considered independently of the vowels and of enunciation, the *root*. From this sprung *verbal* and *nominal stems*; as in the natural domain of plants, (from which the figurative language in question was borrowed), the *stems* spring out of unseen *roots*. So, according to them, מִלֵּךְ is *root*; the *verbal* stem of which is מִלְּךָ *he reigned*, and the *nominal* stem, מֶלֶךְ *king*. But the assumption of an unpronounceable root is an abstraction which leads us too far away from the actual condition of the language; and when we come to treat of this language as a matter of fact, it is much preferable to consider the concrete verb as a *stem-word*.

NOTE 3. The three *stem-consonants* predominantly form *two* syllables in Hebrew. We should also reckon with these, those verbs which have a weak middle letter (ו, י), and which become monosyllabic only by contraction; e. g. נָסַח (originally and normally), but as contracted, נָסַח.

2. The *triliteral* stem is so predominant in all the Semitic languages, that one must regard it as a leading characteristic of this tribe of languages. Even those *dissyllabic* nouns which seem to be original, because they designate a most common and simple idea, still arrange themselves as if they were derivatives from *triliterals*. E. g. אִמָּה (*mother*), with suff. אִמִּי, as if from אִמָּה. So אָב *father*, אָבִי *brother*, etc.

On the other hand, *triliteral* stems may often be reduced to *biliteral* elements, which, with a vowel between, constitute a kind of *root-syllable*; and from this spring various *triliteral* stem-words, with different shades of meaning. Commonly such roots are *primary biliteral roots*. They are easily discovered, when the stem has a weak consonant, or when the second and third letter of the root are the same.

E. g. The stems דָּחַק, דָּחַק, דָּחַק, דָּחַק, have all the same essential meaning, viz. *to thrust, beat down*; and the stronger letters דָּחַק (dākh) make a monosyllabic root. Yet, in some cases, the third consonant may be a strong letter. To such a monosyllabic root a whole series of trissyllabic words may attach themselves, which have two radicals that remain the same throughout, and also have the same fundamental meaning. Here follow examples:

From the root-syllable קָטַח, (which imitates the sound of *hawing*), come קָטַח and קָטַח, *to cut down*; then קָטַח, קָטַח, קָטַח, *to cut off, mow down*; then the figurative meaning, *decide, determine*; and from this, קָטַח, *Cadi, judge*. So the syllables קָטַח, קָטַח, are related to the preceding, and from the

latter is קָטַע to cut into. Then we have קָצַע to clip, קָצַח to shell off, strip off, destroy. Next the ש, ס, of the biliteral root is spoken as a *Lingual*, and we have קָטַל to kill, הָטַח to hew down, קָטַח to hew down, destroy, קָטַח to hew off, to shorten, קָטַח to tear off, pluck off, קָטַח to hew down, to cleave. Somewhat weaker is the form כָּטַח (with כ instead of ק); and from this come כָּטַח to cut off, shear off, כָּטַח (Syr. to offer, kill offerings). Still further weakened is the root in גָּטַח and גָּטַח; and herefrom is גָּטַח to mow down, shear off, גָּטַח to hew (cut off) stones, גָּטַח, גָּטַח, גָּטַח, גָּטַח, to hew off, cut off, eat off; and the like in גָּטַח to cut into, גָּטַח to hew down; comp. גָּטַח, גָּטַח. Once more; by changing the Palatals into Gutturals, we have הָטַח to hew stone or wood, הָטַח, הָטַח to cleave, divide, הָטַח arrow (σκληρα, cleaver), הָטַח to sharpen, הָטַח arrow, lightning, and הָטַח to see, (cernere, to separate), etc.

The syllable הַח expresses the sound of humming, murmuring, the tone which is uttered with closed mouth, (Greek μῦς); thence הָטַח, הָטַח (הָטַח), Arab. הַח, to hum, buzz; and further, הָטַח to be dumb, הָטַח to grow dumb, to be astounded.

The root syllable רַח, consisting of two tremulous letters, means, in the stems רַחַר, רַחַל, רַחַשׁ, רַחַשׁ, to tremble, quake; then emotions which excite trembling, as thunder (רַחַשׁ), dashing in pieces, smashing (רַחַשׁ, רַחַשׁ).

Compare also the root syllable גַּב, with the idea of elevation, arching, (gibbus); and see striking articles in the Lex. on גַּבַּב; גַּבַּב, גַּבַּב, to lick, swallow up.

The more mature consideration of this subject affords the following results:

(a) These roots, aside from actual use in word-stems, are mere abstractions, and never employed by usage; they merely represent the hidden germs brought to light in the word-stems of language. Yet these latter, at times, are so abbreviated, that they present us with the mere elements of the root; e. g. הַח he is perfect, קַל light.

(b) Most of the monosyllabic roots are those which imitate sounds; and in this respect they accord sometimes with the Indo-Germanic stem-words; So הַח, ῥύπτω (τύπτω); רַחַשׁ, ῥάπτω (ῥάπτω); קַל, κολάπτω; לַח, λάβω, λαβάνω.

(c) The stems with harsher and stronger consonants, are, according to the general tenor of language (§ 6, 3), to be regarded as the older ones; those with more feeble letters as the later ones; which are therefore more frequently used with a metaphorical meaning. E. g. גָּלַח to be smooth, deprived of hair, bald. Sometimes, however, the harder or more feeble tone, in the imitation of sounds, is essential: e. g. גָּלַח to roll (spoken of a ball, and of the rolling of the waves); רַחַר more in relation to a rough scratching sound, = σκαλα, σύρω, verro; הָטַח, to hew stones or wood, demands a stronger sound than גָּטַח, to cut down grass, to mow.

(d) It should be noted, moreover, that consonants which are alike in strength or weakness more usually come together in root-syllables; e. g. קץ, כס, גז, גר, (never כץ, גץ, גס, גק); כז, כח, (rarely כז); קט, גר (not בט). Very seldom are the two first radicals the same, (like קרר); or even very much alike, (as in מרר). On the other hand, the two last letters are very often the same, (§ 66).*

(e) The softening down, (mentioned under (c) above), is sometimes so much, that the letters ל, נ, ר, as middle stem-letters, go even into vowels; e. g. דָּרַשׁ, שָׁרַשׁ, to tread, to thresh, אָצַץ, אָץ (comp. אָצָה), to squeeze, to press, etc. Comp., [for like omissions of weak letters], *salvare* and *sauver*; *calidus* and Ital. *caldo*, Neapolitan *caudo*, French *chaud*; *falsus*, *falso*, Calabrian *fauzu*, French *fauz*. So in the English words *walk*, *talk*, *stalk*, [where *l* loses its sound]. See § 19, 5.

(f) But after all, the *three* stem consonants must oftentimes be regarded as belonging to the root, since all are required, in order to make out fully the sound to be imitated; דָּרַשׁ, דָּרַשׁ, דָּרַשׁ, to straiten, to torment, אָצַץ, *ango*; דָּרַשׁ, to tread; דָּרַשׁ, *brummen*, etc.

REMARK. A more complete observance of this animated movement in the original elements of speech, is to be found in Gesenius' *Manual Lexicon*. It is important for beginners, that they should not regard the roots, and the meaning of them, as the work of a capricious and arbitrary law of a people remote from the rest of the ancient world, but as the fruit of a lively imitation of nature. He should consider these matters as standing in a natural connection, with the well known laws of speech that pertain to other nations.

2. To a *secondary* formation of words belong the stem-words which have *four*, or even *five*, consonants. Of these the Hebrew has much fewer than its kindred languages, (specially the Ethiopic). This prolongation of the stem is brought about in a twofold way: (a) By the addition of a fourth letter. (b) By compounding and amalgamating two trilateral words, by which a *quinqueliteral* word is produced.

NOTE 1. Those prolongations of words, which arise from the repetition of one or two of the letters of any particular stem-word, are not reckoned to *quadriliteral* stems, but to *conjugation-forms* (§ 54). E. g. קָטַל, קָטַל, קָטַל, קָטַל. In like manner are reckoned the few words which are augmented by prefixing שׁ; e. g. שִׁפְחָה from שִׁפְחָה, Aram. Conj. *Shaphel*, שִׁפְחָה.

* Letters which cannot stand together in a root, are called *incompatibles*. These are such as are very nearly alike; as קג, גן, כז, כח. But several have been erroneously classed with these *incompatibles*, e. g. רל, which often occurs, as in גִּלְדָּה, חֲדָרָה. These are softened down into גִּלְדָּה, חֲדָרָה. Comp. *πατρός* and *πάθον*, *οκτώ* and *δύο*, and much in the Sanscrit which is analogous.

NOTE 2 to letter (a). Between the first and second radical letter, *l* and *r* are often inserted; e. g. מָלַח, מָלַח, מָלַח — מָלַח; וְלָקַח from לָקַח; and in Syriac such a usage is frequent. This method of formation is analogous to that in Piel; and in Aramaean it is found with the same; as מְלַח, מְלַח. In Latin is the like prolongation; e. g. *findo*, *scindo*; *tundo*, *jungo*; out of *fid-* comes *scid-* (*σκαίδας*); out of *tud*, *jug*.

As to the end of words, *l* and *n* are the letters usually appended in order to prolong them; e. g. מְלַח, stem מְלַח; מְלַח from מְלַח; מְלַח from מְלַח; מְלַח from מְלַח. (The ending *el* was probably a *diminutive* one, as in many languages).

NOTE 3 to letter (b). The compounding is usually so managed, that out of two stems none of the letters are repeated; e. g. מְלַח (frog) from מְלַח to hop, and Arab. مَرَش marsh (lit. marsh-hopper); מְלַח (quiet) from מְלַח (peaceful) and מְלַח (at rest). Sometimes a weak letter is merely cast away; as מְלַח from מְלַח and מְלַח. Sometimes bolder amalgamations take place; as מְלַח (δ εἰσα) from מְלַח and מְלַח, Dan. 8: 13.

It should be added, that out of Quadrilaterals, by a shortening process, Trilaterals may be formed. Out of מְלַח to hop, comes מְלַח of the same meaning, and from this מְלַח partridge, (from its leaping motion); so מְלַח from מְלַח, out of מְלַח, מְלַח.

4. To an earlier stage of formation belong the *pronoun-stems* (§ 32, seq.), and also several of the *particles*, viz. *interjections* (§ 103, 1). These are as it were a rougher impression of speech, which does not conform to the *trilateral* law, and follows a freer method of formation.* Most of the *particles*, however, attach themselves to nouns, as to the modes of formation, or are derived from nouns, although, on account of their *enclitic* nature they are often greatly abridged, so that their origin becomes a matter of doubt. See § 97 seq.

§ 31.

Of grammatical Structure.

1. For the formation of words from stem-forms, and for their flexion, there exists two different ways; viz. *internal* change by alteration or exchange of vowels, and *external* by adding formative syllables.

A third way, viz. by periphrasis, which makes use of several

* Comp. Hupfeld, System der semitischen Demonstrativbildung, und die damit zusammenhängenden Pronominal-und Partikelbildung, Zeitsch. für die Kunde des Morgenlandes, Bd. II. s. 124 seq. 427 seq.

words to convey an idea of relation instead of changing the forms, (e. g. the comparative degree in Hebrew, and several relations of cases), belongs more appropriately to the Syntax; where the reader will find it.

The *external* mode of forming words by attaching formative syllables to them, (as is the case in the Egyptian), seems to have been the more ancient. Yet some of the stem-languages, e. g. the Semitic, along with this, have employed the *internal* method at a very early period. In the youthful days of the Hebrew, the formative process was very active; which, however, at a later period declined, and one was necessitated to resort to syntactical periphrasis. The same progress is exhibited by the Greek, (including the new Greek), and also the Latin, taken in its Roman branches. Formation of words by *agglutination* is predominant both in old and new Egyptian; that by *internal* declension, in Sanscrit and Greek. The Chinese is nearly without any grammatical structure, and everything is accomplished in a *syntactical* way.

2. In Hebrew both methods of formation coëxist. The formation by *change of vowels* is quite manifold; e. g. *בָּנָה*, *בָּנָה*, *בָּנָה*, *בָּנָה*. But the other method is not wanting; e. g. *בָּנָה*; both may unite in one word, as in *בָּנָה*. The method of formation by *annexation*, as in almost all languages, is common; specially so in the formation of the persons of the verb, where the meaning of them is usually very plain, (see § 44. § 47). The *gender* also is marked by changes, both in the verb and in the noun. Declension to make out *cases*, is hardly known in Hebrew.

CHAPTER I.

OF THE PRONOUN.

§ 32.

Of Pronouns personal and separate.

1. The Personal pronoun, (like pronouns in general), belongs to the most original* and simple parts of speech (§ 30);

* The high antiquity of the pronouns is evident from their most striking agree-

and is here treated of, because, in the flexion of the verb, it lies at the ground (§ 44. § 47).

2. The monosyllabic leading forms, as marking the Nominative, are the following:

<p>Sing. 1. <i>comm.</i> אָנֹכִי, in pause אֲנִי; אַנִּי, in pause אֲנִי I.</p>	<p>Plur. 1. <i>comm.</i> אֲנֵנוּ (אֲנֵנוּ), (אֲנֵנוּ) <i>we</i>.</p>
<p>2. { <i>m.</i> אַתָּה (אַתָּה), in pause אַתָּה } <i>thou</i>.</p>	<p>2. { <i>m.</i> אַתָּם <i>f.</i> אַתְּנָה, אַתְּנָה } <i>ye or you</i>.</p>
<p>3. { <i>m.</i> הִיא <i>he</i>. <i>f.</i> הִיא <i>she</i>.</p>	<p>3. { <i>m.</i> הֵם, הֵם } <i>they</i>. <i>f.</i> הֵנָּה, הֵנָּה</p>

The forms which stand in parentheses are *unusual*. The arrangement of the whole, with the corresponding abridged forms (*pronominal Suffixes*), see at the end of the Grammar, in Paradigm A.

NOTES.

I. First Person.

NOTE 1. The form אָנֹכִי is nearly as frequent in the O. Test. as אֲנִי. The first is found in the Phœnician; but in no other of the kindred dialects.* From the second are derived the suffixes (§ 33). In the Talmud, אָנֹכִי scarcely appears; אֲנִי is predominant.

NOTE 2. The formation of the plural in this, and in the following persons, has an analogy with the plural-formation of the *verb* and the *noun*; but still, like pronouns in other languages, it has more freedom and discrepancy of manner. At all events, אֲנֵנוּ is the plural of אָנֹכִי (with an exchange of כ for ח), just as אֲנִי is the plural of אֲנִי. The form אֲנִי, from which the suffixes proceed, occurs in the Kethibh only in Jer. 42: 6. The curtailed form אֲנֵנוּ occurs only six times; e. g. as in Gen. 42: 11. Num. 32: 32. (In the Talmud, the form אֲנִי has expelled altogether the longer forms; אָנֹכִי is also rare in the same work.

NOTE 3. Only in the *first* person (sing. and plur.) is the pronoun of the *common gender*; because the *first* person, present and speaking, needed for himself no designation of gender, such as was convenient to make in respect to the *second* who is addressed, and the *third* who is absent. (In

ment with the old Egyptian ones, (the oldest of which we have any written monuments). See the comparison in Allgem. Lit. Zeitung, 1839, No. 80.

* In Phœnician, the first person is written אֲנִי, without the ending י, probably sounded *anekh*. Plant. Poen. V. 2, 35. Gesen. Mon. Phœnic. pp. 365, 376, 437. A trace of this form is evident in the Ethiopic *qa-tal-ku* (I have killed). In old Egyptian it is ANK, (read *anok*).

Greek, Latin, German, English, the *second person*, as well as the *first*, has no distinction of gender).

II. Second Person.

NOTE 4. The forms of the second person, אַתָּה , אַתְּ ; אַתְּהָ , אַתְּהִי ; are contracted out of אַתְּהָה , etc. The kindred languages *express* the ה before the ת ; Arab. *anta*, fem. *anti*, plur. *antum*, fem. *antunna*. The syllable תְּה expresses the essence of the word, see § 44, 1. The *an* prefixed is a *demonstrative*, and gives to the form more firmness and independence.

The ת final of the sing. masc. is sometimes (in five cases) omitted, and it is written אַתָּ ; e. g. in Ps. 6: 4. But the Qeri always gives אַתָּה , on the margin. As the vowels affixed in these cases to the Kethibh belong to the Qeri, the text may have actually read אַתָּ , as abbreviated, [or rather, as the old pronoun *generis communis*.]

The fem. form originally sounded אַתְּהִי (for הִי is a sign of the fem., probably from הָיָה), so that $\text{אַתְּהִי} = \text{thou she}$. (Comp. הִי § 47, 2). So in Syriac, Arabic, and Ethiopic. This form appears in only a few cases, (e. g. Judg. 17: 2. 1 K. 14: 2); and it appears, also, in the corresponding personal ending of verbs, (e. g. תְּהִי , § 44, note 2), viz. in connection with suffixes (תְּהִינִי , § 58). The Yodh (י), however, was scarcely heard, (in Syriac it is written but not spoken), and therefore it came to fall away. In all these cases, the Jewish critics have supplied אַתָּה in the Keri for אַתְּהִי in the Kethibh, (§ 17). The same final הִי shows itself in some of the unusual forms of the suffixes; e. g. יְהִי , יְהִינִי , (§ 57).

NOTE 5. אַתְּהָ and אַתְּהִי are curtailed forms of the plural, (comp. § 27, note 4, b), from אַתְּהָה (Arab. *antum*, Chald. אַתְּהָה , which form lies at the ground of some of the verbal-flexions, § 58); and אַתְּהָה and אַתְּהִי are formed in like manner as in the third person, הִוא and הִיא . Finally, אַתְּהָה is a *ᾱ*παξ *leyómuvor*, Ezek. 34: 31, (where some read אַתְּהָה); and אַתְּהָה (in some Codd. אַתְּהָה) occurs only four times, viz. Gen. 31: 6. Ezek. 13: 11, 20. 34: 17. Respecting the הִי at the end, see Note 7 below.

III. Third Person.

NOTE 6. The הִוא and הִיא , indicates an original *after* vowel-sound in these words, something like *hua*, *hia*; (like the *e* in the German *die*, old German, *thiu*, *thia*); and a trace of this is still preserved in the Arabic, *huwa*, *hiya*; in the vulgar dialect, *hua*, *hia*.

The masc. הִוא is *common* gender in the Pentateuch, and stands for *she* as well as *he*. The Punctators, however, have, in all cases where it stands for *she*, given to the form the vowel of the fem. הִיא , i. e. they have written it הִיא , indicating that it is to be read as הִיא , (comp. § 17). But one should rather, after the ancient manner, read it הִוא *hu*.

NOTE 7. The plural forms הֵם , הֵנָּה , are derived from הוּא , הִיא ; just as הֵמָּה comes from הֵמָּה . In Arabic, where these pronouns sound *hum*, *huna*, the obscure vowel remains. The הֵנָּה in both forms has a *demonstrative* power, (comp. § 93, 1). In the Chaldee, הֵמָּה , הֵנָּה ; the Arabic, *humū*; and the Ethiopic, *hōmū*; there is an appended ה , הָ ; which also appears in the Hebrew poetic forms of the suffixes, הֵמָּה , הֵנָּה , (see § 57).

NOTE 8. The pronouns of the third person, הוּא , הִיא , הֵם , הֵנָּה , are also *demonstrative*, as well as personal, pronouns, (§ 120, 1).

§ 33.

א

Suffix Pronouns.

1. By the leading independent forms of the pronoun, as given in the preceding section, only the *Nom. case*, is designated.* The *Acc.* and *Gen.*, however, are made by curtailed forms of the same, which are appended to the close of verbs, nouns, and particles, (*pronoun-suffixes*, or simply *suffixes*).

E. g. הוּא , הִיא (from הוּא and הִיא), *him* and *his*. Hence קָטַלְתִּי הוּא , *I have killed him*, סוּסָיו , *his horse*. Similar to this are several forms in Greek, Latin, and German; e. g. πατήρ μου for πατήρ ἐμοῦ ; Lat. *ecce cum* for *ecce eum*; German, *du hast's* for *du hast es*. But in Hebrew this is carried through the pronouns; as it is in Egyptian, Hungarian, and some other languages.

2. In respect to the *cases* which these *suffixes* represent, let it be noted:

(a) When appended to *verbs*, they mark the *Accusative*, (with some variations, § 119, 3); as קָטַלְתִּי הוּא , *I killed him*.

(b) When appended to *nouns*, they mark the *Genitive*, and take the place of possessive pronouns; e. g. אָבִי *my father*, like $\text{πατήρ μου} = \text{πατήρ ἐμός}$.

(c) Appended to *particles*, they mark the *Gen.* or the *Acc.*, according to the nature of the particle. If this has a *nominal* meaning, then the *Gen.*; if a *verbal* one, then the *Accusative*.

E. g. אִתִּי *with me*, (lit. *nearness of me*), like the Latin *mea causa*; on the other hand, רְאֵנִי *behold me!* There are a few adverbs, which require to be represented, in other languages, with the *Nom.* after them; see § 98, 5.

(d) The *Dative* and *Ablative* are made by prefixing appropriate prepositions.

E. g. לִּי *to or for*, marks the *Dative*; מִן , מֵן , and מִן (מִן) *from*, designates the *Ablative*. These particles are often joined with *suffixes*; as לִּי הוּא *to him*, מִן הוּא *from him*, מִן הוּא (*מִן הוּא*) *from you*.

* See one exception, in § 119, 2.

3. Some of these *suffix-pronouns* are derived from older forms of independent pronouns, now extinct.

E. g. הָ (thee) comes from such a form as אַתָּה (thou), which is altogether analogous with תוּ (thou). The same is the case with the suffixes of verbs, (§ 44, 1).

4. The *verbal* and *nominal* suffix are usually of the same form, but not always.

E. g. אִמִּי, with suff. אִמִּי *father of me*, or *my father*, (the suff. אִ- constituting the Gen.); but with a verb, הִקְטִילֵנִי, *he killed me*, (suff. נִ- being in the Accusative).

N. B. For a full view of the *independent pronouns* and their corresponding suffixes, see Paradigm A, near the close of this volume. For the suffixes of the *Verb*, with explanations, see § 57 seq., and comp. Par. C. For the suffixes of *Nouns*, see § 89 and comp. Parad. § 91. For the *Prepositions* with suffixes, see § 101.

§ 34. The Demonstrative Pronoun.

Sing. masc. הָ this, that.*

fem. זֹאת (זֹה, זוֹ) this, that.

Plur. comm. אֵלֶּה (rarely אֵלָּה) these, those.

וְ (mostly the relative *which*, and only in poetry), these, those.

The fem. form זֹאת comes from זֹאתָ, (i. e. אֵת = זֹה, and the fem. ending תָ, § 79); and זֹה, זוֹ, are merely forms abridged by dropping the תָ, [and adopting final Quiescents more appropriate to the Hholem than תָ].

אֵלֶּה, אֵלָּה form not a *grammatical* plural, but a plural of usage. They are related to the Arabic article אֵל, (§ 35, note 1). The form אֵל occurs only in the Pentateuch, and 1 Chron. 20: 8, and always takes the article; e. g. אֵלֶּה, (note 1 below). The תָ- in אֵלָּה is a demonstrative appendage = תָ- as it appears in הַזֶּה, (§ 32, note 7).

וְ, mostly a fem. *relative* in poetry, and like אֲשֶׁר, of all genders and numbers. [As a demonstrative it is equivalent to both הָ and זֹאת. See Ps. 12: 8. Hab. 1: 11.]

NOTE 1. The demonstratives take the article, in accordance with the laws of *adjectives* (§ 109, 2); e. g. הַזֶּה, הַזֵּה, הַזֵּה. With these forms are employed others having an epenthetic ב; e. g. הַזֶּה, Gen. 24: 65. 37: 19.

* In most languages, Demonstratives begin with *d*; which is thence called *Dental* (demonstrative sound). But this is sometimes exchanged for a *Sibilant*, or an *Aspirate*. Hence, in Aramaean, אֵה, אֵה, אֵה; Arab. *dhu, dhi, dha*; Sanscrit, *sa, sã, tat*; Gothic, *sa, sã, thata*; German, *der, die, das*; Eng. *this* (= *dhis*), *that*, *those*.

חֲזָיו *fem.* Ezek. 38: 36. Abbreviated is חֲזִי, usually *masc.*, as in Judg. 6: 20. 1 Sam. 14: 1. 17: 26; *fem.* 2 K. 4: 25. In Arabic *alladhī* corresponds, as a relative pronoun.

NOTE 2. Some other *pronominal* stems occur among the particles; see § 97 seq.

§ 35.

The Article.

Originally the article was a demonstrative pronoun, (as in Greek), which was related to the pronoun of the *third* person, but of so feeble a meaning that it is rarely employed except in connection with a noun, [or its conjunct adjective, or a participial word]. It is written with חֲ, i. e. ה followed by a Dagghesh forte, has a short *ā*, and naturally *doubles* the consonant which follows it, except in cases to be noted.

E. g. חֲשֵׁמֶשׁ *hāsh-she-mēsh*, חֲיָאָר (see § 20, 3, *b*), for חֲיָאָר.

Gutturals cannot be doubled (§ 22, 1), and therefore cannot take the Dagghesh forte which follows the article. As a compensation, the short vowel of the article becomes long, (either *ā* or *ē*). Particulars follow:

(1) Before the weak Guttural א, and also before ה (§ 22, 5), the vowel of the article is *always* prolonged.

E. g. חֲאָב, חֲאָזֶר, חֲאָמָה, חֲאָשׁ; so חֲרָגֵל, חֲרָאֵשׁ, חֲרָשֶׁע.

(2) Before other Gutturals the general principle is, that the stronger the Guttural, the more the *Pattah* of the article is wont to remain unchanged. Two cases may be distinguished as follows:

(A) When the Guttural has any other vowel than (*ā*) or (*ē*), then,

(a) The article-vowel remains before the stronger ח and ה.

E. g. חֲחֹמֶשׁ, חֲחֹזֶל, חֲחֹזֶר. Rarely as חֲחֹזֶר Gen. 6: 19; but always חֲחֹמֶשׁ.

(b) Before ע, the article-vowel is more usually prolonged.

E. g. חֲעֲבֹדִים, חֲעֲבֹד, חֲעֲזֵר, חֲעֲזֵן. On the other hand, Jer. 12: 9, חֲעֲזֵר.

(B) When the Guttural takes (*ā*), then the article is prolonged

(a) Before ח and ע if they are in the tone-syllable, it is *always* חֲ; when not in the tone, it is חֲ.

E. g. חֲחֵם, חֲחֵר, חֲחֵזֶן; on the other hand, חֲחֵזֶר, חֲחֵזֶן, (art. חֲ).

(b) Before ה, and also before ה, the article-vowel is always ה, without reference to the tone.

E. g. הַחֹדֶם, הַחֹדֶם; so הַחֹדֶם, הַחֹדֶם. But before (ה) i. e. Qamets Hhathuph or short ה, the ה remains; as הַחֹדֶם הַחֹדֶם-hā-hhōkh-mā.

N. B. Gender and number have no influence on the *form* of the article.

NOTE 1. It is usually assumed, that the original form of the article was ה, and that the ה of this word always assimilates with the following letter.

But (1) ה, ה, has in itself a demonstrative power; comp. Arabic and Aramaean *hā ecce*. (2) The form הַל no where develops itself, not even in הַל (§ 34, Note 1), in which both the article ה and the demonstrative ה are comprised. (3) The Arabic article ה, to which appeal is made, belongs to another class of Pronoun-stems, kindred with הַל. And although ה occurs in the O. Test., yet it is only in Arabic names; e. g. הַלְמֹדֶר Gen. 10: 26. Some find it in הַלְקִים, Prov. 30: 31, and also in הַלְבִּירִי Ezek. 13: 11, 13. 38: 22.

NOTE 2. When the prepositions ה, ה, and the comparative particle ה (§ 100), come before the article, the latter usually falls away, and the vowel of the article passes to the prefix particle (§ 23, 5).

E. g. הַחֹדֶם for הַחֹדֶם, הַחֹדֶם for הַחֹדֶם. But after ה the ה is more frequently retained, as the connection is not so close; e. g. הַחֹדֶם Gen. 39: 11, but also הַחֹדֶם Gen. 25: 31, 33. Elsewhere it is retained only in the later books; e. g. הַחֹדֶם 2 Chron. 10: 7. (See however 1 Sam. 13: 31). The ה prefixed does not combine with the article; as הַחֹדֶם.

§ 36.

The Relative Pronoun.

This is the same for both genders and numbers, viz. ה, *who, which* (sing. and plur.). In the later books, also throughout the Canticles and several times in the book of Judges, ה is used for it; which drops the ה of the ground-form, and assimilates the ה by a Daghesh forte.

Sometimes this is pointed ה, Judg. 5: 7. Cant. 1: 7. Once before ה (Judg. 6: 7) it is pointed ה; elsewhere, before Gutturals, ה. In two cases even ה is employed, Ecc. 2: 22. 3: 18.* On the notation of cases, see § 121, 1.

ה is also used as a *conjunction*, like *quod, ut, dass, that*. The same meaning attaches to ה, which originates in one of the pronoun-stems, § 102.

* In Phœnician, it is always written ה, and spoken as *sa, se, si*; Monum. Phœnic. p. 438. Comp. § 2, 5 above. In the recent Hebrew, also, ה is the reigning method of writing the word.

§ 37.

The Pronoun Interrogative and Indefinite.

1. The interrogative for *persons* is **מִי**, *who*? For *things* it is **מָה**, *what*?

The punctuation of **מִי** with Qamets, is confined to pause, and to cases when it precedes an **א** or a **ר**; e. g. **מִי אֵלֶּם**, **מִי רִאשֹׁנִים**, **מִי אֵלֶּם**. Rarely does this take place before **ח**; as in Josh. 4: 6, 21. On the other hand; when words are closely connected, (a) The **מִי** is written **מִי־**, i. e. with Maqqeph and Daghesth forte *conjunctive* (§ 20, 2), e. g. **מִי־לָךְ** *māl-lākh*, (*what is it to thee?*) and thus it constitutes one word, as in **מִי־לָךְ** Is. 3: 15; **מִי־זֶה**, *what is that?* Ex. 4: 2. (b) Before the harder Gutturals, **ח**, **ח**, **ע**, the word retains the *Pattah*, with a Daghesth implied (but not written) after it, § 22, 1; as **מִי־חַיִּים**, Num. 13: 18. (c) When the Guttural has Qamets, it takes Seghol (§ 27, note 2), as **מִי־עֲשִׂיתָ**. Seldom is Seghol employed before words which begin with letters not Guttural; as **מִי־קִיִּל**, 1 Sam. 4: 6. 1 Kings 1: 7; never except when the tone of the sentence is far removed from the word. Besides these different ways of pointing, such cases occur as **מִי־זֶה**, **מִי־זֶה**; see Lex. on **מִי**.

2. Both **מִי** and **מָה** are employed as indefinite pronouns, viz. as meaning *whoever*, *whatever*.

CHAPTER II

OF THE VERB.

§ 38.

General View.

1. The verb, in Hebrew, is by far the most completely formed; and in many respects, it is the most important part of speech, inasmuch as it contains the *word-stem* (§ 30), and its various forms afford in a good measure a rule for the formation of the other parts of speech.

2. In the meantime all verbs are not *stem-words*. They may be distinguished into *three* classes, in reference to their origin.

(a) *Primitive verbs*; as מָלַךְ to reign, שָׁב to sit.

(b) *Verbal derivatives*, which come from other verbs; as צַדֵּק to justify, הִצְטַדֵּק to justify one's self, both from צָדַק to be just. These are usually denominated *Conjugations* (§ 39).

(c) *Denominative verbs*, which come from nouns (*de nomine*).

E. g. אָחַל and אָחַל, to set up a tent, from אֶחָל a tent; שָׁרַשׁ to root up, and הִשְׁרִישׁ to take root, from שָׁרֵשׁ a root. This third class are formed after the model of the two foregoing ones, and appear to be of somewhat later formation in imitation of the others.

In most cases, the noun from which the denominative verb is derived, is itself a derivate; e. g. לָבֵן brick, (from לָבֵן to be white), and thence לָבַן to make brick; דָּג fish, (from הִגְדָּה to increase), and thence דָּוַג to fish.

A peculiar kind of secondary verbs, and at all events a later formation of the language, (thence more frequent in the later dialects), are those *denominatives*, in which a consonant, that was originally *servile*, has now become a radical. E. g. נָחַם to rest, to settle down, thence נָחַם selling down, and then, from this latter, נָחַם to descend. In the same way, we have שָׁחַת *pūt*, destruction, (from שָׁחַת), and then שָׁחַח to destroy.

§ 39.

Changes of the ground-form, or Conjugations.

1. *The third person of the Perfect* is usually regarded as the *stem-form*; e. g. קָטַל he has killed, כָּבֵד he is heavy.* From this the other persons of the Perfect and the participle are derived. A second form however, more simple in its structure, stands by the side of the Perfect, i. e. the *Infinitive*, (קָטַל, קָטֵל); from which, for the most part, the Imperative and Imperfect are derived.

2. From the ground-form, by an all-pervading analogy, are formed the *derivate verbs*. The forms of these, changed by definite rules, indicate of course a variation in the meaning; (which may be intensive, frequentative, causative, passive, reflexive, and reciprocal).

E. g. לָמַד to learn, לָמַד to teach; שָׁכַב to lie down, הִשְׁכַּיֵּב to lay down; שָׁפַט to judge, נִשְׁפָּט to contend before a tribunal. In other languages such words are regarded as *newly derived verbs*; e. g. Germ. fallen to fall, fällen to fell; Lat. jacere to cast, jacere to lie down; givomas to be, yerráw to begot. In Hebrew, however, since Reuchlin's time, such formations have been called *Conjugations*; and then the regularity of formation far exceeds that in other

* For brevity's sake, it is common, in lexicons and elsewhere, to translate the Perf. by the Inf.; e. g. לָמַד to learn, literally, he has learned.

languages. In grammar and lexicography they are treated of merely as modifications of the same *stem-form*. With more strict propriety they might be named *species* or *modifications*. (The Hebrew grammarians call them *בנינים*, i. e. *structures*).

3. The changes of the ground-form rest partly on their internal development, and the strengthening of the same by a change of vowels, or a reduplication of one or more consonants; partly in the prefixing of certain formative letters or syllables.

Examples of the first: קטל, קטל, קטל, קטל, קטל, קטל; of the second: נקטל, נקטל. (Comp. § 31, 2).

In Aramaean less is effected by vowel-changes, than by formative syllables. The differences made by *vocalization* are, in a large measure, out of use, so that, for example, all *Passives* are constituted by the *reflexive* forms with the prefix syllable נקטל or נקטל. The Arabic, on the other hand, exhibits great riches in both respects; while the Hebrew holds the middle path between the two, (§ 1, 6).

4. The *number* and *order* of these conjugations are given differently by grammarians. In the meantime all occasion for error is removed, in case that they are habitually called by their old grammatical names. The ground-form is named *Kal*, (i. e. *light*, because it is augmented by no formative affixes); the others have their name from the model-verb *קטל*, used for a *Paradigm* by the oldest Jewish grammarians.* Several of them have *passive* forms, which are separated from the *active* ones by vowels which are more obscure. The *most common* (including *Kal*) are the following *five* conjugations; which, however, rarely all actually occur in any one verb:

	Active.	Passive.
1. Kal.	קטל to kill.	(wanting.)
2. Niphal.	נקטל to kill one's self.	(rare.)
3. Piel.	קטל to kill much, to murder.	Pual קטל.
4. Hiphil.	יקטל to cause to kill.	Hophal. יקטל.
5. Hithpael,	יתקטל to kill one's self.	Hothpaal. יתקטל.

* This Paradigm was inappropriate, because of the Gutturals. It was therefore exchanged, afterwards, for *קטל*; which had this advantage, viz., that all the conjugations actually occur. But there was still one disadvantage here, viz., that in such forms as *קטל*, *קטל*, a distinctness of enunciation is wanting. Since *Dan*, the common Paradigm has been *קטל*, which avoids this defect, and is well fitted for the *harmonic* treatment of the Semitic languages, since, with little change (Arab. and Ethiop. *קטל*), this verb is found in all these dialects. In Hebrew, indeed, it is rare, and occurs only in *Kal*, and moreover only in poetry; but still, as a model which has come down to us, it may well be retained.

Besides these are found several unusual conjugations; which, however, are more common in the kindred languages, and also, in some of the irregular verbs, they are substituted for usual normal conjugations, (§ 54).

In Arabic the variety is still greater, and the consecution of each, as to its origin and its mutual relation, is more congruous, although still imperfect. The Hebrew conjugations, arranged in the Arabic fashion, would follow thus: 1. Kal. 2. Piel and Pual. 3. Poel and Poal, (§ 54, 1). 4. Hiphil and Hophal. 5. Hithpael and Hothpaal. 6. Hithpoel, (§ 54). 7. Niphal. 8. (is wanting in Hebrew). 9. Pilel. Most appropriately we may make *three classes*. (1) The intensive Piel with its derivatives and analogous forms. (2) The causative Hiphil and analogous forms Shaphel, Tiphel. (3) The reflexive and passive Niphal.

1. The Hebrew, by virtue of the *derivate verbs*, i. e. conjugations, possesses a kind of richness and amplitude of expression. Yet in the formation of *tenses* and *modes*, it exhibits poverty. Every verb has only two *tenses*, (Perfect and Imperfect, § 47, foot-note); and as to *modes*, it has an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other absolute and relative designations of time must be expressed, partly by the aid of these, (and hence their manifold meaning, § 123 seq.), and partly by syntactical arrangement. Only the relations of the *Jussive* and of the *Optative* are in part expressed by means of significant modifications of the form of the Imperfect, (§ 48).

In German, Saxon, English, etc., the tenses are only *two*, in like way, made by change in the verb itself. The other tenses needed are made by the aid of helping verbs.

2. In regard to their relation to each other, the forms of each conjugation are divided into *two* groups, (§ 39, 1). The one attaches itself to the third pers. of the *Perfect*; but this consists of only the *participle*, (and not always even this). The other attaches itself to the *Infinitive*, and consists of the *Imperfect*, the *Imperative*, and (in part) the *Participle*.

E. g. I.	{	Kal. Perfect	כָּלַם	Part.	כּוֹלֵם
		Niph. "	נִכְלַם	Part.	נִכְלָם
II.	{	Inf. and Imper.	יִכְלֹם	Imperf.	יִכְלֹם
		Piel Inf. Imp.	יִכְלֵם	Imperf.	יִכְלֵם Part יִכְלֵם

3. The flexion of the two tenses exhibits something diffe-

rent from the dialects of the West, in that, for the most part, a distinction of the two genders is marked by difference in the forms of the verb; in like manner as the personal pronouns are distinguished, which stand connected with these.

§ 41.

General analogy in the formation of Verbs.

This *analogy*, taken in an extended sense, applies to all Hebrew verbs; so that, properly speaking, there are no *anomalous* verbs in this language, like the Greek verbs, for example, in μ . The actual departures from the general and normal formations arise in several ways: viz.

(a) When one of the stem-letters is a Guttural; in which case several vowel-changes are demanded, in accordance with the principles exhibited in § 22. (See Guttural Verbs, § 61—64).

(b) When a strong stem-consonant, by assimilation or contraction of two letters, falls away, (*contracted** verb); as in נָשַׁב , קָבַב , § 65. § 66.

(c) When one of the stem-letters is a feeble letter, (i. e. one of the *debiles*, § 23, § 24); in which case, by exchange, by falling away, or by a remission of the consonant-power, several changes are brought about; (*verb quiescent*, *feeble verb*, are some of the older appellations). E. g. in קָיַם , יָשַׁב .

Here also, it is customary, by a reference to the old *paradigm*al stem, פָּקַד , to call the first radical of the verb *Pt*, the second *Ayin*, and the third *Lamedh*. Hence we say: a verb *Pt Aleph* (אָפַק) is one whose *first* radical is א; a verb *Lamedh He* (לָהַע) is one whose *third* radical is ה; a verb *Ayin Doubled* (עָיַע) is one whose second and third radical is the same.

I. *Of the regular Verb.*

§ 42.

Preparatory Remarks.

Inasmuch as the formation of the regular verb lies at the basis of the irregular one, so it will be most fitting for beginners, and at the same time

* The name *defective*, which others often employ to designate these verbs, is inapplicable, because we can properly name in this way only those verbs, of which but a few, or at least not all, of the forms occur, (§ 77).

most perspicuous, if we treat of everything which belongs to the general analogy of verbs, under the category of the *regular verb*.

A complete view of the most usual and normal forms the reader may find at the close of this volume, in Parad. B. A copious explanation follows here, in § 43—54. In these, everything is explained in the order in which it first occurs; of course, the flexion of the *Perfect*, of the *Imperfect*, and of the modifications of the latter in *Kal*, together with the forms and meaning of the Conjugations in a regular verb. To this model all other verbs are substantially conformed, although they may pass for *irregular verbs*.

[A] *Of the Ground-form or Kal.*

§ 43.

Form and Meaning of Kal.

The common form of the third pers. *Perfect*, is the ground-form of *Kal*, e. g. קָטַל, specially in verbs *transitive*. Besides this there are two other ground-forms, one with Tseri (־) and the other with Hholem (־) in the second syllable. The last two belong predominantly to verbs *intransitive*, and those which designate *condition* and *attributes*; e. g. קָבֵר *to be heavy*, קָטָן *to be small*. Sometimes the ground-form belongs to both classes; e. g. מָלָא and מָלֵא, the first *to fill*, the second *to be full*, (comp. § 47, note 2); but sometimes it has both forms with the same meaning, e. g. קָרַב and קָרֵב, both *to draw near*.

[The first class is named *verbs middle A*, the second *verbs middle E* or *O*, i. e. verbs whose *middle letter* is followed by A, etc.] Verbs middle A and E are designedly arranged together in Parad. B; but the latter verb is selected in such a way, as to make the principle of inserting or omitting *Daghesh lene* conspicuous.

NOTE 1. The vowel of the second syllable is the *principal* one; and on this the appropriate forms of the transitive and intransitive meaning are suspended. The *fore-tone* Qamets, in the first syllable, has but little stability, and by a removal of the tone-syllable it becomes a *Sheva*; e. g. קָטַל־הֶם. In Aramaean the principal forms are as קָטַל, קָטַל.

NOTE 2. *Denominative* verbs in *Kal* are like to the following: viz. קָבֵר *to bepit*, from קָבַר *pit*; מָלֵא *to salt* (quasi *besalt*), from מָלַח *salt*.

§ 44.

Perfect of Kal and its flexion.

1. The variations to express person, gender, and number here, are made by attaching fragments of pronouns to the end

of the *ground-form*, (hence called *Affirmatives*); which ground-form, moreover, sometimes constitutes a participle or verbal adjective,* as *לֵבֵל* *to be full*, and also, *full*; *קָטַן* *to be small*, and also, *small*.

E. g. *הָרָא-רָא-רָא* *thou killest, or a killer* [art] *thou*, instead of *הָרָא-רָא-רָא*; *יֵרָא-יֵרָא-יֵרָא* *ye are afraid, or fearful* [are] *ye*, instead of *יֵרָא-יֵרָא-יֵרָא*. This is quite plain, then, in regard to the *second* person. In the *first* person, it is almost equally so; e. g. *plur.* *קָטַנְתִּי* for *קָטַנְתִּי*; *sing.* *קָטַנְתִּי*, where the *י* is the substance or simple germ of the first person, and to this is added the demonstrative *י*, to give the Yodh a more stable character and make it more conspicuous; while, at the same time, this device distinguishes the verbal *formative* suffix *י* from other suffix forms of the same stem-pronoun, viz. *י* and *י*. (Besides, after the analogy of *הָרָא, הָרָא* *thou*, there may have been an old *הָרָא-י* = *הָרָא*, in which case, the source of the *י* is very plain). In the *third* person *sing. fem.*, the *י*, (which originally was *י*, see note 4 below), designates the *feminine* form, (as in Nouns, § 79, 2). In the *third* *pers. plur.*, the *י* ending is merely the old pronoun *י*; [which, moreover, not unfrequently makes its appearance].

In the Indo-Germanic, the flexion as to persons is in the like way, viz. by appending personal pronouns; as, for example, in Greek, the Doric ending *-μῆς* (from *ἄμῃς* *we*), and the corresponding Latin one *-mus*, shows. (See Bopp, Vergleich. Gramm. § 439 ff.). But the etymology in those languages is very much effaced. The like we meet with in some of the Semitic languages; e. g. *first pers. sing.* in Arab. *qa-tal-tū*, Syr. *qet-let*, where the characteristic (i) has entirely vanished.

2. In regard to the shortening of vowels, this takes place after the analogy of the *third fem. sing.* *קָטַנְתִּי*; so the *third pers. plur.* *קָטַנְתִּי*. After the analogy of the *second masc. sing.* *קָטַנְתִּי*, are all the other forms of the first and second person.†

But as to the *tone*, *קָטַנְתִּי, קָטַנְתִּי*, have it on the ultimate, i. e. on the formative suffix. Hence a Sheva under the first stem-letter, (§ 27, 3).

* In regard to the close connection between the third pers. Perfect and participial or verbal adjectives, see § 39, 1. In *intransitive* verbs, the two forms are identical; as in the text above, *לֵבֵל* is both verb and participial adjective.

† [Roediger has distinguished, in his Paradigms of the verbs, those forms which he here designates as *normal forms* or *model-forms*, by an asterisk. I know of no valuable purpose to be answered by this, as to committing the verbs to memory; for as to any other use than this, it would be difficult to name it. I omit therefore this artificial distinction, because it multiplies, rather than removes, the difficulties that lie in the student's way. He will remember the original forms themselves more easily than such distinctions.—S.]

NOTE 1. The verbs middle (—), in their flexion, drop the (—), and conform to the usual inflection of verbs middle (—); see Par. B. under קָבַד. But verbs לָא, with such a feeble stem-letter, retain the long vowel (middle —) throughout; e. g. לָאָה, first pers. לִאָּהֵר, (§ 73, note 1). In stems whose letters are all strong ones, the (—) appears out of the third pers. sing. only in case of pause, and consequently only when some emphasis lies upon it; as הִבְרָאָה, Job 29: 10. Comp. 2 Sam. 1: 23. Job 41: 15.

NOTE 2. In some stems with middle *Patah* normally in the derivate forms, and whose second letter is one of the *debiles*, when the second syllable loses the tone and is a closed one, while the first stem-letter has a *Sheva*, the medial normal *Patah* goes over into (—) or (—) short; e. g. שָׁאָה, 1 Sam. 12: 13; and so שָׁרָה (from שָׂרָה), Deut. 4: 1, 22; and so before suffixes, שָׁאָהֵר, 1 Sam. 1: 20; וְשָׁרָהֵר, Ps. 2: 7. (See § 27, n. 2 3). One must guard against supposing these verbs in their ground-form to be middle (—), [as Ges. in Lex. has done]; for the short vowels in question come only in consequence of weakening the sound of the middle syllable, and the third pers. Perfect is שָׁאָה, שָׂרָה, וְשָׂרָה, and not middle (—). See § 68, note 1. § 72 note 4.

NOTE 3. In verbs with middle O (Hholem), the O remains in all syllables that have the tone, and becomes short *o* in all that have it not; e. g. הָרָה, but with tone removed as רָהֵר, and so רָהֵר, Ex. 18: 23, where the *ו* prefix throws forward the tone, (§ 48 b, 3).

NOTE 4. Unusual forms, (common ones for the most part in the kindred languages), are the following: (a) *Third sing. fem.* in (ר—) (as in Arab. Aeth. Chald. Syr.); e. g. רָאָה, Deut. 32: 36. Before a suffix to the third fem. this form is the usual one, (§ 58, 2, note 3). In verbs רָאָה and רָאָה, the fem. is not unfrequently made by ר—, (see § 73, n. 1. § 74, n. 1). (b) *The second pers. sing. masc.* sometimes puts ר— for ר—, (which is only an *orthographical* variation), as רָאָהֵר, Mal. 2: 14, comp. Gen. 3: 12; and so oftentimes. (c) *The second fem.* has sometimes a ~ at the end; as רָאָהֵר, Jer. 31: 21. Specially may this be found in Jeremiah and Ezekiel. This form is properly to be read as רָאָהֵר; for the vowel-signs which stand in the text, belong to the marginal *Qeri* הולכר (without ר). Comp. the pronoun רָאָה, (§ 32, n. 4). Hence the form of second fem. before suffixes, viz. רָאָהֵר, (§ 58, 2). (d) *The first pers. sing.* is sometimes without its final ~; as רָאָהֵר, Ps. 140: 13. Job 42: 2. 1 Kings 8: 48; but only in the Kethibb. The *Qeri* designates the full form. (e) *The second plur. fem.* for רָאָה— sometimes takes רָאָהֵר, or רָאָהֵר, Amos 4: 3. (f) *The third plur.* sometimes (although seldom) has ר— for ר— in the Perfect, like Chald. and Syr., e. g. רָאָהֵר, Deut. 8: 3, 16; sometimes a paragogic א, as רָאָהֵר, Jos. 10: 14. In the Imperf., the ending וֹ is more frequent, (§ 47, n. 4).

NOTE 5. When the formatives הָ, הֵ, הִ, are employed, the tone remains upon the second syllable of the verb; but the other endings draw it down

upon themselves. Yet the place of the tone may be changed by a pause-accent, § 29, 4; and, (1) Where in ordinary declension a vowel has fallen away, and a Sheva come in its place, there the pause-accent brings back the original vowel, and if it be short, prolongs it; e. g. קָטַלְתָּ, קָטַלְתָּ. (2) A Vav consecutive prefixed to the Perfect, throws the accent forward; (see § 48 b, 8).

§ 45.

Infinitive.

1. The second ground-form of every conjugation is the *Infinitive*; and of this the shortest form, (*Inf. construct*), as in Kal קָטַל. This is the predominant form, not merely when a Genitive case follows, but also necessary when a preposition is prefixed, (e. g. לִקְטֹל, לְקַטֵּל). The longer form (*Inf. absolute*), in Kal קָטַל, is employed when action is designated by itself without immediate connection; but most frequently when the Inf. is added to a finite verb, in order to make an *energetic* expression; (see § 128). The first form is the original one, and the last appears to be of later origin, and to be formed from it. The first has more the character of a verbal *noun*; the second expresses the *verbal* idea in the *abstract*.

E. g. קָטַלְתָּ, Is. 22: 13, *there is an ox-killing*; while, on the other hand, קָטַלְתָּ, means *the killing of the oxen*.

2. In Kal, קָטַל and קָטַל stand in similar, although not altogether the same relation,* as *nouns* of such a form in the *absolute* and *construct state*, (§ 90, Parad. III.); but at the same time they differ in this respect, viz. that the first has a fixed and immutable *Hholem*, while the last has a pure and mutable one.

Hence, when a suffix is appended to the Inf. *const.*, it throws back and shortens its vowel; e. g. קָטַל, but with suffix, קָטַלְתָּ qōt-li, *my killing*. But besides this usual *Hholem* in the second syllable, other vowels are sometimes employed; e. g.

(a) Like קָטַל (final *Patah*); as in קָטַל, Gen. 34: 7.

(b) Feminine forms, like קָטַלְתָּ, קָטַלְתָּ, (from קָטַל, קָטַל); e. g.

* The relation of these two forms is indeed like to that of the *absolute* and *construct state* of nouns (§ 87); but it differs from them in point of meaning. The form of the Inf. *abs.* is mostly a longer one; but oftentimes it takes other vowels than the Inf. *construct*; e. g. Piel, קָטַל, *abs.* קָטַל, and thus it is extended out of that, but that is not shortened out of this. The use of the Inf. *const.*, moreover, is not limited merely to the cases when the Gen. follows. In the Paradigm, therefore, the Inf. *construct* is put down as the predominant form, and represented as the Inf. *κατ' ἐξοχήν*.

שנא to *hate*; קרבו to *approach*, Ex. 36: 2; דאגור to *spare*, Ezek. 16: 5. The Inf. may also have a *fem.* ending as a *nomen verbale*.

(c) Sometimes as קקטל, (like the Chaldee Inf.); e. g. תקרא to *call*, Num. 10: 2.

These unusual forms are also employed as *verbal nouns*; § 83, 10. 11. 14.

3. The Hebrew forms a kind of *Gerund* by using the *Inf. const.* with the preposition ל before it.

E. g. לִקְטֹל, *by slaying, for slaying*; לִנָּפֹל to *the falling*. The ל in such cases is treated as being incorporated with the verb; as the division of syllables and the Daghesh lene shows, e. g. in לִנָּפֹל lin-pól (§ 28, 1), just as in the Imperf. we have יִקְטֹל, יִנָּפֹל. On the other hand, other prefixes which are more loosely attached, do not bring about such a division of syllables, or admit the Daghesh lene in such cases; e. g. בִּינָפֹל bi-n'phol, Job 4: 13; קִינָפֹל ki-n'phol, etc.

§ 46.

The Imperative.

1. The leading form of the Imperative, קטל (קטל) is the same which lies at the basis of the form of the Imperfect (§ 47), and in a different way from the Infinitive (§ 45) attaches itself to the noun.* It represents the *second* person, and forms a *feminine* and a *plural*. For the third person it has no special form (§ 127, note 2); and even the second person must be expressed by the *jussive* form, when a *negative* is added; e. g. אַל תִּקְטֹל, *thou shalt not kill*, (not אַל קטל). The proper *Passives* have no Imper.; but the Reflexives admit one, such as Niphal and Hithpael.†

2. The inflection is altogether like to that of the Imperfect, and may be understood by the explanations in § 47, 2. Like that tense, the Imper. also has a prolonged and a shortened form; the first after the manner of the *hortatory*, the second after that of the *jussive*, (§ 48, 5).

* The *Inf. abs.*, moreover, like the Greek Inf., is sometimes used for the Imper., (§ 128, 4. b). This, however, is no reason for regarding the Imper. as an Infinitive; for the Inf. abs. stands also for the Present, Perfect, and Future. More admissible is it, to consider the Imper. as an abridgment of the second pers. of the Imperf., (קטל out of יִקְטֹל). Better than all is it, to regard each of these three forms as an independent grammatical formation; and they are not out of one another, but all three together have arisen out of the basis of the abstract verbal form, (§ 39, 1). The *flexion* of the Imper. may perhaps have sprung from that of the Imperfect.

† Twice (Ezek. 32: 19. Jer. 49: 8) an Imper. form is found in *Hophal*; but with a *reflexive* meaning.

NOTE 1. Besides the form קָטַל, we have also forms like קָטַב, (as in the Inf. and Imperf.), 2 Sam. 13: 5. Normal is קָבַר from קָבַר; see Par. B.

NOTE 2. Sometimes in the fem. form and in the plural, a short *o* (Qamets Hhatuph) takes the place of *i*; e. g. קָטַבו, Ezek. 32: 30; קָטְלוּ, Judg. 9: 10.

NOTE 3. In the form קָטַלְתָּ, the *ו* sometimes falls away, and then a helping-vowel comes in; e. g. קָטַלְתָּ for קָטַלְתָּ, Gen. 4: 23. Comp. קָטַלְתָּ for קָטַלְתָּ, Ex. 2: 20. The shortening appears to be occasioned by the Guttural.

§ 47.

*The Imperfect and its inflection.**

1. The persons of the *Imperfect* are formed in a way opposite to those of the *Perfect*; inasmuch as abridged forms of the personal pronouns (*Praeformatives*) are put *before* the stem, i. e. before its abstract form קָטַל.

But since the tone is usually on the last syllable, the *Praeformatives* are more abridged than the *Afformatives* or suffixes of the *Perfect*, in order that the voice may not be delayed in hastening to the tone. The *Praeformatives*, therefore, retain only *one letter* of the pronouns, (א, נ, מ, כ), and normally have a very short vowel. But since the stem-form becomes manifold by inflection, and the abridged prefix-pronouns are not sufficient in number and kinds always to distinguish the gender and number of the verb, the needed distinction is made by *suffixes* in addition to the *prefixes*.

2. The meaning and derivation of the *Praeformatives*, and also of the *Suffixes*, is for the most part quite plain. E. g.

* The name IMPERFECT is here directly the opposite of *Perfect*; and this name, as employed in Heb. Grammar, is to be taken in a much wider sense than in Greek or Latin. THE HEB. PERFECT designates in general that which is COMPLETED and PAST; at the same time, however, it designates also what is considered or supposed to be completed, and therefore it must extend to the present, and even to what is future as to actuality. The IMPERFECT, on the contrary, designates that which is incomplete and in a state of continuance, that which is becoming so or so, and of course also that which is future. Hence it has usually been called the Future. But besides this, the *Imperfect* designates that which was in a progressive state and a connected sequence, (like the Latin Imperf.). In the formation of the two tenses, the difference is specially marked by the fact, that the *Perfect*, which is more of an objective nature, is formed by placing the verb before personal suffixes, which are thus presented as something subordinate; while on the contrary, in the *Imperfect*, the subject or agent from whom the action proceeds, is designated by prefix-pronouns. (See further in Synt. § 123 seq.).

(a) *The first pers. sing.* **אֶקְטֵל**, is marked by א a fragment of **אֲנִי** *I*; the *first plural*, **נִקְטֵל**, by the נ of **אֲנֵנוּ** *we*; and no suffix is here needed.

(b) *The second pers. sing. masc.*, **תִּקְטֵל**, has ת from **אַתָּה** *thou*; the *fem.* form suffixes י, as **תִּקְטְלִי**, from **אַתָּי** *thou fem.* (§ 32, n. 4).—*The second pers. plur. masc.*, takes ו, **תִּקְטְלוּ**, where the ו, (an abridgment of וַי, the index of the plur., see note 4 below), shows the *plural* number of the person in question. (The same *index pluralitatis* is employed in the third pers. plur. here, and also in the Perfect, § 44, 1, and in the last as *common* gender, but in the case before us only as *masculine**)—*The second plur. fem.*, **תִּקְטְלֵי**, suffixes תָּ—, perhaps from **תִּקְטְרֵי** *fem. plur.*, (Chald. תָּ—), in order to distinguish it.

(c) *The third pers. sing. and plur. masc.* have י prefix formative, as **יִקְטֵל**, **יִקְטְלוּ**; and this Yodh is probable employed in the room of the weaker consonant ו (from **וְהוּא** *he*), which last would sound **וִיקְטֵל** *viq-tol*.—*In the fem. forms*, **תִּקְטֵל** *sing.* and **תִּקְטְלֵי** *plur.*, the ת is probably derived from the *fem.* ending תָּ—. The *second persons sing. and plur.* exhibit the same forms in part as the *third persons* [and the context therefore must decide for the reader which is meant]. The תָּ—, as before, is an index of the *fem. plural*.

3. In respect to *retaining* the second vowel of the stem-form, or *dropping* it and putting a *Sheva* in its place, all the forms which have no *suffixes*, follow the model **יִקְטֵל**; those which have them, follow the model **תִּקְטְלִי**, (dropping the second vowel, and substituting the *Sheva*), and **תִּקְטְלֵי**.

[Much more simple and easily remembered is the rule, that *those persons which receive a suffix, beginning with a vowel, drop their second vowel and take a Sheva in its place; those whose suffixes begin with a consonant, retain the second vowel.* E. g. **יִקְטְלִי**, **תִּקְטְלִי**; but **תִּקְטְלֵי**, Imper. **קְטְלֵי**. Comp. § 44, 2, foot note.—S.]

NOTE 1. The Hholem (o) in the last syllable is pure and mutable, (being a simple prolongation of the corresponding short vowel, § 9, No. 10, 3). Therefore, (a) Seldom is it written *plene*, like **יִקְטֹל**. (b) Before Maqqeph it goes into Qamets Hhatuph (o); e. g. **וַיִּקְחֹבֶשֶׁם** (*vay-yikh-ôbbh shâm*). (c) It is *dropped*, when a suffix beginning with a vowel is attached. In a few cases, just before the tone, the Hholem shortens into ו [instead of *Sheva*]; e. g. **יִשְׁחַוֵּנִי**, Ex. 18: 26. Ruth 2: 8. comp. Prov. 14: 3.

NOTE 2. This Hholem, however, is rarely found except in verbs middle (—), like **קָטַל**. The *intransitives* (middle E and O), usually take (—) in the Imperfect; e. g. **יָדַל**, **יָדְלָה**, **יָדְלוּ**. Sometimes the two forms *coexist*;

* This is the appropriate *gender* of וַי—, וְ—. In the Perfect, third plur., it stands, indeed, for both genders. But not so in the kindred languages; for the Syriac has *masc. qetaldn*, *fem. qetaln*; Arab. *masc. qetala*, *fem. qetalna*.

and then those with O are *transitive*, and those with A are *intransitive*; e. g. יִקְצֹר *he will cut off*, יִקְצָר *he will be cut off*, or *it will be short*. So הִלָּךְ Imperf. with O, *to conquer*, with A, *to be conquered*, Ex. 17: 13. Job 14: 10. Seldom have both forms the same meaning, as יִשֹּׁץ and יִשָּׁץ, *he will bite*. In some of the irregular verbs, the Imperf. sometimes takes (—), instead of O or A; e. g. יִתֵּן for יִתֶּן, *he will give*. We name these three forms of the Imperfect, for distinction's sake, Imperf. A, Imperf. E, and Imperf. O; and these vowels we call *character-vowels*.

NOTE 3. For the third pers. plur. fem., הִתְקַלְּתָּ, the form הִתְקַלְּתָּ sometimes occurs, in order to distinguish the third plur. fem. from the second plur. fem.; and so it is in Chaldee and Arabic. E. g. fem. יִצְבְּרָה, Dan. 8: 22, comp. Gen. 30: 38. 1 Sam. 6: 12. On the other hand, the plur. fem. הִתְקַלְּתָּ is in some cases employed for the third fem. *sing.*; as in Ex. 1: 10. Judg. 5: 26; and (as some suppose) in Job 17: 16. Is. 28: 3. (In vulgar Arabic, *nehal*, *we eat* is employed for the first pers. *I eat*; in the French *Pa-tois*, *J'avons* for *J'ai*, *I have*. In the Pentateuch, for הָיָה—frequently stands הָיָה (nā), especially after a *consecutive*, (§ 48, b, 2), as also in Arabic. There is a form still more abridged in the Imperf., (see § 46, n. 3). An anomaly without a parallel is הִתְקַלְּתָּ in Ezek. 16: 50, after the analogy of verbs יָצַח and יָצָח, (§ 66, 4. § 71, 5).

NOTE 4. The plur. forms which end in הָ, not unfrequently appear with the full ending הָ—; for the most part emphatic, and most frequently at the end of a sentence, in which case the vowel of the second syllable is mostly held fast by pause, as הִתְקַלְּתָּהּ, Ex. 15: 14, הִתְקַלְּתָּהּ, Deut. 1: 17. Sometimes the הָ— is adopted without such a condition; e. g. Ps. 11: 2, הִתְקַלְּתָּהּ, comp. Ps. 4: 3. Gen. 18: 28—32. Is. 8: 12. 1 Sam. 9: 13. The preference, however, for this prolonged form at the close of a sentence or separate clause, is shown plainly by Is. 26: 11, הִתְקַלְּתָּהּ וְיָבוֹשָׁה, * In Aram. and Arab. the הָ— is the usual ending; but in the vulgar Arabic it is shortened. An א after the plur. ending, is found only in Jer. 10: 5, הִתְקַלְּתָּהּ אֵלֶּיךָ.

NOTE 5. In like manner הִתְקַלְּתָּ is sometimes prolonged, as הִתְקַלְּתָּהּ, and so usually in Arab. and Aramaean. In this case the הָ— is hardly to be regarded as original, but only as an imitation of הָ—. Examples in 1 Sam. 1: 14. Ruth 2: 8, 21. 3: 4, 18.

NOTE 6. In pause, the original vowel of the second syllable is restored, and *prolonged* if it be short; as הִתְקַלְּתָּ, in pause הִתְקַלְּתָּהּ. Comp. § 29, 4.

§ 48.

Jussive and hortative in the Imperfect and Imperative.

1. Some small compensation for the want, which the He-

* The book of Chronicles often drops the *Nun*, where it remains in the book of Kings; see 1 K. 8: 38, 43, comp. 2 Chron. 6: 29, 35—1 K. 12: 24. 2 K. 11: 5, comp. 2 Chron. 11: 4. 23: 1.

brew and its kindred dialects exhibit, of definite forms for the *relative tenses* and *modes* of the verb, is made by the changes which the Imperf. undergoes; for to these a peculiar meaning belongs, which is either exclusive or at least predominant.

2. The common form of the Imperfect is separated from the *prolonged* (hortative) form, and also from an *abbreviated* (jussive) one; the first of which develops itself (with very few exceptions) only in the *first* person, the second in the *second* and *third* persons. The shorter form, i. e. the *jussive*, is not always distinguished *orthographically*, but oftentimes it coincides with the common normal form.

In Arabic, the difference is always plain; and besides the common Indic. form, *yaq-tu lu*, there is, (a) A Subj., *yaq-tu-la*. (b) A Jussive, *yaq-tul*. (c) A so-called Fut. *energetic*, *yaq-tu-lan*, which last comes near to the Hebrew *hortative*.

3. The characteristic of the *Hortative* is long A (אֵ), appended to the first persons, sing. and plur.; e. g. אֵתְּנָה, אֵתְּנֶנּוּ. It occurs in all the conjugations, and in all classes of the regular and irregular verbs, *excepting the Passives*. This hortative ending, אֵ, has the tone in all cases where the formative suffixes י- and נ- have it; and consequently it changes the preceding vowel into a Sheva, just as they do.

E. g. אֵתְּנָה, Piel אֵתְּנֶנּוּ Ps. 2: 3; but in Hiphil אֵתְּנֶנּוּ, because the tone must rest on the penult.

Rarely the more obscure ending אֵ stands instead of אֵ, (§ 27, n. 4); e. g. 1 Sam. 28: 15. Ps. 20: 4. Sometimes the *third* person takes the ending in question, [with an Optative sense], as Is. 5: 19. Ezek. 23: 20. Ps. 20: 4. The *second* person has it only in the Imperative; see No. 5 below.

The ending אֵ appended to nouns as an Acc. ending, designates the idea of *direction toward a place* (§ 93, 1). Analogically with this, the *Hortative* with this ending designates *striving after a thing, directing the will towards any action*. The form in question is used, therefore, to express *excitement of one's self, resolution, wish*, etc., i. e. it is used in an Optative sense, (see § 126).

4. The *Jussive* is employed only in the *second* and *third* persons, and its form is modified in various ways; as will be shown in appropriate places. In the *regular* verb, only *Hiphil*

has a *form* appropriate to it.* Verbs **וַי** form it in *Kal* and *Hiph-il*,[†] and verbs **לִי** in *all* their conjugations.*

(a) Jussive **יִקְרָא**, usual form **יִקְרָא**. (b) In *Kal*, **יִקְרָא**, common form **יִקְרָא**; Hiph. **יִקְרָא**, common form **יִקְרָא**. (c) **יִקְרָא**, common form **יִקְרָא**; every where, here, does the *Jussive* throw away the usual and normal ending **וּ**, and therefore the jussive form is called *apocopate*.

But let it be carefully noted here, that the *plural Jussive* has no form different from the common one, excepting that it does not admit the ending **וּ**. Moreover, the *second pers. sing. fem.* sounds as **יִקְרָא**, [i. e. it has the normal form].

N. B. The *meaning* of this form of the second and third persons, is like to that of **וּ** appended to the *first* persons. It is employed particularly in expressing *command*, *wish*, etc. (§ 126).

5. The Imperative, which in general is closely allied to the Imperfect, admits both the *prolonged* and *abridged* forms, as described above. The Arabians have an Imper. *energetic*. In *most* of the conjugations, however, only one of these forms is admissible; in others, *both are used together*.

E. g. the *prolonged* Imper. is found in *Kal* of the regular verb; as **שָׁמַר**, **שָׁמַר**, **שָׁמַר**. The *abridged* Imper. is employed in verbs **לָהּ**; as **גַּל** for **גָּלָהּ**. In *Hiphil*, however, both forms are employed; as **יִקְרָא** and **יִקְרָא**. The meaning here is not so discernibly different, as it is in the Imperf.; but still, the *longer* form is often used with emphasis; as **קִיּוּם**, **קִיּוּם**, *up! rise up!* **הָנֵה**, **הָנֵה**.

§ 48 b.

Perfect and Imperfect with Vav consecutive.

1. The meaning of the two tenses is, as the Syntax will show more fully (§ 124. § 125, comp. note at the bottom of page 93 above), by no means limited to the designation of the *past* and the *future*. To the most striking peculiarities of their use, and of the Hebrew language in general, belongs this peculiar usage, viz. that in continuous narrations of the *past*, only the *first* verb stands in the *Perfect*, and then the narration is *continued* by the *Imperfect*. Just the reverse of this takes place in continuous descriptions of the *future*, which *begin* with the *Imperf.*, and are *continued* by the *Perfect*.

E. g. Gen. 1: 1, *In the beginning God created (Perf.) the heavens and the earth-*

(3) *And God said* (Imperf.): *Let there be light, and light was,* (Imperf.). (4) *And God saw* (Imperf.) *that, etc.* On the contrary: *Is. 7: 17, Jehovah will bring* (Imperf.) *upon thee and upon thy people, and upon thy father's house, days such, etc.* (18) *And it shall be* (Perf.), *in that day . . .* (19) *And they shall come* (Perf.). This advance of time, this *sequency* of thought, is predominantly marked by the *Vav copulative*; which, however, partly in itself here receives a form different from the usual one, and partly has an influence on the forms of the Perfect and Imperfect to which it is prefixed.*

2. *Vav consecutive of the Imperfect* takes the first rank. This is uttered by a *Patah* followed by a *Daghesch forte*, with such variations as the letter which follows may require. E. g.

(a) Before the third pers., as וַיִּקְרָא; but before the *first* pers. (which prefixes נ), as וַיִּקְרָא, (i. e. נ excludes Daghesch, and so prolongs the vowel, § 22, 1). (b) Whenever the Imperf. is susceptible of abridgment in its form (§ 48, 4), the Vav in question demands it; e. g. Hiphil וַיִּקְרָא, (§ 52 n. 4). Oftentimes this Vav draws back the tone to the penult, (except the word is in pause), [and provided the penult is capable of sustaining it]; e. g. the usual form is וַיִּזְכֹּר, contracted וַיִּזְכֹּר, with *Vav consec.* וַיִּזְכֹּר *ay-ya-mith*, (§ 71, n. 4). It comes from this tendency to *shorten*, that the endings וִי-, וִי-, rarely occur after *Vav consec.*; as in וַיִּרְיֶבֶן Judg. 8: 1. Ezek. 44: 8. But in the first person, specially the singular, the case is somewhat different, particularly in the later books; for these frequently append וִי-, when the Vav is prefixed; e. g. וַיִּזְכֹּר, Ezra 9: 3. (See more in § 126, 3).

N. B. In the earlier editions of this Grammar another view of the Vav in question is taken, according to which it is to be regarded as an abridgment of וַיְהִי (*it was*), which is prefixed to the Imperfect to circumscribe the narrative tense. Thus וַיִּקְרָא was considered as = וַיְהִי וַיִּקְרָא, *it happened [that] he killed*. But it is evident that the *Vav consec.* comprises in it the force of a *copula*; for, (1) The Imperf. with this Vav, standing before its noun, unites the clause or sentence to the preceding one; e. g. וַיִּזְכֹּר אֱלֹהִים, Gen. 1: 3. And where the noun comes first, the Vav still retains a place even before that, although it influences the verb in the same manner as before described; e. g. *Is. 6: 4, וַיִּזְכֹּר יְהוָה וַיִּזְכֹּר . . . וַיִּזְכֹּר, and [the thresholds] trembled, . . . and the house was filled with smoke.* *Is. 3: 16.* (2) This Vav is never used after those relatives and conjunctions which exclude *and*, (e. g. וְאִשָּׁה, וְאִשָּׁה, וְאִשָּׁה). (3) In parallel passages, an ordinary ו often stands in the place of it; see *Is. 59: 16; and comp. Is. 63: 3, 5, 6.* In the same connection simple Vav stands, in *Is. 43: 28.* (4) When whole books or paragraphs commence with

* Because this Vav changes the meaning of the tenses to which it is prefixed, the Hebrew grammarians have named it *Vav conversive*, (i. e. conversive of the *Fut.* into the *Præter*, and of the *Præter*. into the *Future*). More appropriate is the name *Vav consecutive*, since it essentially denotes *sequency* — *progress*.

the *Vav consec.* (as is often the case), this is to be regarded as a sign, that they are connected, or were deemed to be connected, with the preceding book, paragraph, etc.; e. g. *Ex.*, and so *Ezra*; and in like manner, *Ruth*, *Eather*, etc. In the same manner, the 1 *Kings* begins with the simple ׀. (5) The other opinion, that ׀ stands for ׀׀׀ [has no analogy in the Hebrew], and no probability in its favour.

Vav consecutive, then, should be regarded as a strengthened form of the *Vav copulative*, with the meaning: *and then, and so*. We may compare with this the particles ׀, ׀, ׀, which, when strengthened, go into the like form; e. g. in ׀׀׀, ׀׀׀, ׀׀׀. Moreover, the retraction of the tone, occasioned by *Vav consec.* has a parallel in like connections; e. g. ׀׀׀. The shortening of the verb after *Vav consec.* falls in with the *jussive* form only by accident; and so it is with the prolonging of the form in the *hortative*; for it corresponds with such a form united to the *Vav*, only accidentally and not essentially.

3. The *Vav consecutive* in the Imperf. is the counterpart of *Vav consecutive of the Perfect*, which unites the Perfect to a future that precedes. This *Vav of the Perfect*, differs not in form from the common *Vav*; e. g. ׀׀׀ (after a Future) *and it shall come to pass*. But it affects that part of the forms of verbs, which have a *penult* tone, and throws the tone upon the ultimate.*

E. g. ׀׀׀׀, but with *Vav*, ׀׀׀׀׀ (preceded by the future), *Judg.* 1: 3; ׀׀׀׀׀, with *Vav*, ׀׀׀׀׀׀. For particulars, see § 124. But this throwing of the tone forward by *Vav consec.*, is not carried uniformly through, and some particular cases of the contrary seem rather strange. E. g. (a) It does not affect the first pers. plural; as ׀׀׀׀׀, *Gen.* 34: 16. (b) It produces no effect on verbs ׀׀ and ׀׀.

§ 49.

Of the Participle.

1. *Kal* has a double *Participle*, viz. a participle *active* (named *Poel*† from the form of the old Paradigm here), and a participle *passive*, (called *Paül*). This last should probably be regarded as the remnant of an old and lost passive form of ׀׀׀.

* Whether the throwing of the tone forward has a reference in itself to the future; and on the contrary, whether throwing the tone back, (as in ׀׀׀׀), gives a nearer connection with the past, may be a matter of doubt.

† The Jewish grammarians call the active participle ׀׀׀׀׀ (i. e. *middle word*), not in conformity with the sense of the appellation *active*, but, inasmuch as this participle often has the sense of the *Present* (§ 131, 2), and therefore holds a *medium* between the two tenses (the Perf. and the Fut.), they call it the *intermediate*.

In Aramaean, the *passives* of Piel and Hiphil, even to the participial form, have fallen away and are lost.

2. In its original form, the *participle active* resembled in particular, the third pers. sing. of the *Perfect*, and is distinguished only by the longer vowel (־ for ־) peculiar to the *nominal* form.* But as a present matter of fact, the most common participle of verbs *midd.* A has the form קָטַל, this form being derived from קָטַל, the O sound arising by means of obscuring the A, (§ 9, 10. 2). The form קָטַל now belongs only to *verbal nouns*, (§ 83, 1). Different in manner is the participle in Piel, Hiphil, and Hithpaël.

(a) The original participial form seems to have been קָטַל from קָטַל; רָשָׁן from רָשָׁן (unidd. E); רָגַר from רָגַר (midd. O). All the participles, except those of verbs middle A, retain the form of the *Perfect*.

3. The formation of the *feminine* and of the *plural* follows in the track of nouns which have a similar form, (§ 90. § 91).

NOTE 1. As a peculiar form we may regard הוֹמִיָּה, Ps. 16: 5, (= הוֹמִיָּה from הוֹמִיָּה); comp. סָבִיר 2 K. 8: 21, and the proper name אוֹבִיָּה 1 Chron. 27: 30. Many reckon here הוֹמִיָּה, Is. 29: 14. 38: 5; but this is rather third fem. sing. Imperf. Hiphil, from הוֹמִיָּה. (Comp. a like construction in Is. 28: 16). The *Hholem* in קָטַל is *immutable*; although for the most part it is written *defective*. In Is. 41: 7, הוֹלֵם stands for הוֹלֵם, as is plain from the principles of tone, § 29, 3, b.

NOTE 2. The *passive* participle not unfrequently has an *active* meaning, especially when it occurs in verbs *intransitive*. Thus אָחַז holding (not held), Cant. 3: 8; בָּטַח trusting (not trusted), Ps. 112: 7. One may compare this with the Latin *Deponent*.

[B] Derived Conjugations.

§ 50.

Niphal.

1. A complete characteristic of this conjugation consists in the prefix-syllable הִ, (corresponding to the seventh Conj. in Arab., which has هـ). But this characteristic fully appears nowhere except in the Inf. (const.) הִקְטַל = הִקְטַל. This form is the *model* of the Imper. and of the Imperfect. The latter reads הִקְטַל = הִקְטַל. In the *Perfect*, the unessential ה falls away, and leaves only as the characteristic, viz. קָטַל. The Part. is the same as this, excepting that the *final* vowel is prolonged; see in Par. B.

The *distinctive signs* here are **ן** for Perf. and Part. ; and Dagbesh in the *first radical* of the stem for Inf., Imper., and Imperfect. The same applies to the *irregular verbs* ; with the exception, that when the first radical letter is a *Guttural*, Dagbesh is excluded, and the preceding vowel is prolonged as a compensation, (see § 62, 4).

2. In *meaning*, Niphal resembles the Greek Middle Voice. The following particulars will illustrate it :

(a) The most immediate meaning is *reflexive* ; e. g. **נִשְׁמַר** to guard one's self, *φυλάσσεσθαι* ; **נִסְתָּר** to conceal one's self. Often is it employed in verbs designating the affections ; e. g. **נִחַם** to grieve one's self ; **נִאָּנַח** to bemoan one's self, comp. *ᾄδοντες*, *lamentari*.

(b) Often does it designate *reciprocal action* ; as **נִשְׁפָּט** to judge, Niph. to *impeach each other* ; **נִצָּחַ** to counsel, Niph. to *take counsel* ; comp. the Midd. and Depon. *βουλεύεσθαι*, *μάχεσθαι*, (*ἁλλοτρίαι*), *altercari*, *luctari*, *proeliari*.

(c) Like (c) in Hithpael, and like the Greek Middle Voice, it has the meaning of the *active*, with the addition of *self*, *for one's self*, etc. ; e. g. **נִשְׁאַל** to ask for one's self, (1 Sam. 20: 6, 28) ; exactly as *αἰτοῦμαι σε τοῦτο, ἐνδύσασθαι χιτῶνα*, to put a coat on one's self. In such cases, instead of the Acc. of the direct object, the *Dative* of an indirect one is comprised in the form of the verb.

(d) Often, however, it is used as the *passive of Kal* ; e. g. **נִלָּד** to bear (children), Niph. to be born.

(e) When Kal is *intransitive*, or is *not used*, then Niphal is the *passive* of *Piel* or *Hiphil* ; e. g. **נִכְבָּד** to be honoured, Niph. to become honoured, (passive of a *causative* verb) ; **נִמְחָד**, Piel, to conceal, Hiph. to obliterate, destroy, and in Niphal, the *passive* of both these. In some cases, it comes in this way to agree in meaning with Kal *intrans.* ; e. g. **נִחַל**, in Kal and in Niphal, means to be sick. In the way of an *active* verb, it sometimes takes the Acc. after it, (§ 135, 2, note).

Examples of *Denominatives* here are **נִלָּבַב** to be cordial, from *לֵבָב* heart ; **נִקְרָא** to be born manful, from *קָרָא* male.

N. B. The older Hebrew grammarians here represented Niphal as the *direct passive* of Kal. This is incorrect ; for Niphal has by no means the characteristics of the other passives ; and in Kal, there are still some remains of an *old passive*, (§ 49, 1). In Arabic, there is a Conj. which corresponds to an *old passive*, (*in-qa-ta-la*), which has its proper passive. In the Hebrew itself, there is perhaps a mark of a passive of Niphal, in **נִחַל**, Is. 50: 3. Lam. 2: 14. By *usage*, Niphal is frequently *passive* ; but this is derived first from the *reflexive*. The prefix **נִ** has the force of a *reflexive pronoun* ; just as **נָחַד** has in Hithpael.*

* In other languages one may notice the passing over of the *Reflexive* into the *Passive*. This is quite plain in Sanscrit and in Greek, where the *Middle* precedes the

NOTE 1. The form of the *Inf. abs.* is modelled after the Perfect, and stands related to it just as קָטַל does to קָטַל; and it is, moreover, the only Inf. of this kind. Examples are: רֹגֵל *rogando*, 1 Sam. 20: 6; נִדְבָּר *desiderando*, Gen. 31: 30; דָּן *dando*, Jer. 32: 4; וְנִדְּבָר *exaudiendo*, Ezek. 14: 3. The *i* in the last syllable (which is essentially long) is also exhibited by the forms in the Inf. abs. of Piel and Pual, and resembles many Arab. Infinitives, which have *i* long at the close.

NOTE 2. Instead of Teeri (עֵרִי) in the last syllable here, *Pattah* is employed when the word is in pause; e. g. וְיִקְרָא, Gen. 21: 8, as also in other cases; comp. § 29 ad fin. Moreover in the second and third pers. *plur. fem.*, this *Pattah* is more frequent than the form presented in the Paradigm; e. g. וְיִקְרָא, Is. 65: 17.

NOTE 3. When a monosyllable follows the Inf., Imper., and Imperf., it is common to *retract* the tone to the penult, [in order to avoid two accented syllables in immediate succession]. The ending (עֵרִי) then, of course, goes into (עֵרִי). E. g. וְיִקְרָא, Ezek. 33: 12; וְיִקְרָא, Gen. 25: 21; comp. on the other hand, וְיִקְרָא, 2 Sam. 21: 14. 24: 25. In some words, this retraction of the tone has become habitual throughout; e. g. וְיִקְרָא, Ex. 23: 21; וְיִקְרָא, Num. 21: 14.

NOTE 4. For the first person sing. אֶקְטַל (א with Hhireq) is equally common with אֶקְטַל (Seghol) of the Paradigm; e. g. אֶקְטַל, Ezek. 14: 3. אֶקְטַל, Gen. 21: 24. Comp. § 68, n. 3.

§ 51.

Piel and Pual.

1. The characteristic of these Conjugations, (Arab. Conj. II. qat-ta-la, Aram. קָטַל), consists in the *doubling* of the middle stem-letter. In the *active* (Piel), the Inf. and Imper. are the *model* of the Imperf. and the *Participle*; e. g. Inf. and Imper. קָטַל, Imperf. וְקָטַל, Part. קָטָל. The *praeformatives* of these two last have a vocal Sheva under them. In the *Passive* (Pual), the vowels are more obscure (ֹ), and the Inf. here is of the same form as the Perfect. In other respects the analogy is the same throughout as above. In the Perfect, out of the *third* pers. in Piel, the (עֵרִי) falls away and *Pattah* takes its place. This is easily accounted for, on the ground that the *final* vowel

Passive. The *r* in the Latin *passive* ending = the reflexive pronoun *se*. In Slavian and Bohemian, *amat-se* stands for *amatur*; in Dakoromanic, *io me laudu* = *I am praised*. See Pott. Etymol. Forschh., Th. 1. s. 133 ff. Th. 2. s. 92. Bopp, Vergleich. Gramm. s. 686 ff.

in the stem-form here, is often (-) as well as (-). See note 1 below.

The *u* before the Part. in the following Conjugations, may be derived from *ui* *who?* in the sense of *any one, every one*.

The characteristic of the whole of Piel and Pual, is the *Daghes* in the middle stem-letter; which is omitted only in case a verb has a *Guttural* for its middle stem-letter [in which *Daghes* is inadmissible], or in those forms of a verb where the middle letter must have a *Sheva*, in which case the *Daghes* is sometimes (but not often) omitted. Examples of the former are not needed; of the latter, are *וַיִּשְׁרְרוּ* instead of *וַיִּשְׁרְרוּ*, Job 37: 3; *וַיִּלְחָדוּ* for *וַיִּלְחָדוּ*, Ezek. 17: 9. 31: 4. Sometimes a *Hateph Sheva* is put under the *littera dagessanda* (§ 10, 2. note), to indicate a *Daghes* omitted; e. g. *וַיִּלְחָדוּ* for *וַיִּלְחָדוּ*, Gen. 2: 23. comp. 9: 2. Judg. 16: 16. In *Imperf.* and *Part.*, the *Sheva* under the *Præformatives* serves to distinguish these Conjugations.

2. PIEL designates various shades of meaning, as exhibited in the sequel:

(a) *Intensity* and *repetition* of an action; (just as *intensive* and *iterative nouns* are formed by the doubling of the middle radical, (§ 83, 6—9).^{*} E. g. *וַיִּצְחַק* to laugh, in Piel to joke (to laugh often or much); *וַיִּשְׁאֵל* to ask, Piel to beg. Hence too it designates an action as having relation to *many*; e. g. *וַיִּבְרָא* to bury (one), Gen. 23: 4; Piel to bury (many), 1 Kings 11: 15. So in the Syriac, often. It serves too to express several gradations in actions; e. g. *וַיִּפְתַּח* to open, Piel to loose, set free; *וַיִּסְפֹּר* to count, Piel to recount.

(b) The zealous doing of a thing causes one to influence and excite others; and so Piel has also a *causative* meaning (like Hiphil); e. g. *וַיִּלְמַד* to learn, Piel to teach. Oftentimes it takes the shade of *permitting, helping, declaring, pronouncing, or seeming*, so or so; as *וַיִּחַי* to let live, *וַיִּצְדֵּק* to pronounce guiltless, *וַיִּלְכֵּד* to help bring forth.

(c) Frequently *Denominatives* are formed in this Conjugation, which designate the *making a thing*, or *burying one's self therewith*; e. g. *וַיִּבְנֶה* to make a nest, from *בֵּן* a nest; *וַיִּזְרֹם* to throw dust, from *זֶרֶם* dust. Also it indicates the *destroying* or *injuring* of a thing, like our *behead, berate*, etc.; as *וַיִּשְׁרַשׁ* to tear up by the roots, to root up, from *שָׁרֵשׁ* root; *וַיִּצַּח* to cut off the tail, to smite the rear (of an army), from *זֵנָב* tail; *וַיִּשְׁאֵן* to remove ashes, from *רֵשֶׁן* ashes.

^{*} Analogous examples are obvious, from several languages, of the *strengthening* power of doubled-letters. E. g. Greek: *τέλω* to end, *τέλλω* to bring to an end; *γεννῶ* to commence existence, *γεννῶω* to beget. German: *reichen*, *recken*, [*ck=kk*] *streichen*, *strecken*; with causative meaning, *stechen*, *stecken*; *wachen*, *wecken*. Analogous to Pael (§ 54, 1) is *cado* to fall, *caedo* to fell.

The like in some verbs, whose corresponding nouns are not now extant; as *לָקַח* to *stone*, and to *remove stones*,* (quasi to *unstone*).

The meaning of the *Passive* (Pual) is obvious from the preceding view; e. g. *גָּנַב* to *steal*; Piel (the same); Pual, to *be stolen*.

In Piel, the proper and original meaning of a verb is not unfrequently preserved, when Kal has assumed a *tropical* meaning; and this, because Piel naturally indicates the first and stronger impression, and that which is regarded as more forcibly striking the eye. E. g. *אָרַם* to *repair, mend*, in Piel, but in Kal to *heal*; *בָּרָא* in Piel to *hew, hew out*, in Kal to *form, create*; *גָּלָה* in Piel to *uncover*, in Kal to *reveal*.

With an *intransitive* meaning, Piel also occurs as an *intensive* form; but only in poetry; e. g. *חָרַץ* to *be broken in pieces*, Jer. 51: 56; *פָּתַח* to *be set wide open*, Is. 48: 8. 60: 11; *רָדַח* to *be thoroughly drunk*, Is. 34: 5, 7.

NOTE 1. The verb in Piel frequently has (–) in the last syllable, instead of (ֿ); e. g. *אָבַר*, *שָׁבַר*. Specially does this take place before Maqqeph, (Ecc. 9: 15. 12: 9); also in the middle of a sentence, in continued discourse; while (ֿ) is more frequent at the end. Comp. *גָּדַל*, Is. 49: 21, with *גָּדַל*, Jos. 4: 14. Esth. 3: 1. Some verbs have, [even more usually], a *Seghol* in the second syllable here; e. g. *הָבַר*, *הָבַר*, *הָבַר*.—*Pattah* in the first syllable, (instead of ֿ), occurs only in Gen. 41: 51, viz. in *נִפְתָּח*, merely on account of its allusion to *נִפְתָּח*. So also with *Quadri-literals*, as *פָּרְשָׁן* (§ 55), which is analogous to Piel.

NOTE 2. In *Inf.*, *Imper.*, and *Imperf.*, when a Maqqeph follows, the last syllable usually goes into (ֿ); e. g. *רָבַח־שָׁלֵו*, Is. 40: 20; *קָרַח־שֵׁי*, Ex. 13: 2. The same in *Hithpael*. In the first person, the *Præform.* א regularly takes (ֿ), but in a few cases (ֿ); e. g. *אָוִירָה*, Lev. 26: 33, (because of the following long vowel); also (ֿ), as in *אָסִירָה*, Zech. 7: 14, (see § 23, 4. n. 2). With Vav *consec.* prefixed, we sometimes find forms pointed as *נִפְתָּח־נִפְתָּח* instead of the normal *נִפְתָּח־נִפְתָּח*, Judg. 6: 9. For the normal *נִפְתָּח־נִפְתָּח*, forms occur like *הִתְנַחֲמָה*, Is. 13: 18. Ezek. 34: 14.

NOTE 3. The *Inf. absolute* has the distinctive form *קָטַל*; as *יָסַר*, Ps. 118: 18. In Pual, *גָּוַב*, Gen. 40: 15; but more commonly the normal form remains in Piel, like *קָטַל*, Jer. 12: 17. 32: 33.

NOTE 4. Pual, in a few cases, takes short *o* instead of short *u*; e. g. *נָחַד*, Nah. 2: 4, comp. 3: 7. Ps. 94: 20. The discrepancy is merely *orthographic*, when *Shureq* sometimes stands for *Qibbutz*; e. g. *יָדַי*, Judg. 18: 29.

* In Arabic, *Denominatives* of Conj. II. are frequently employed to designate the injury of a limb, the removing of vermin, and of hurtful things. Still, this is not foreign to Conj. I. Comp. the Hebrew *בָּכַר* (from *בָּכַר*) to *buy or sell grain*.

NOTE 5. The Participle in Pual sometimes lets drop its *preformative* ה, and is then to be discriminated from the Perfect, only by its final Qamets, (in a like way the Part. in Niphal); e. g. לָקַח for לִקְחָהוּ, 2 Kings 2: 10, comp. יָגֵד for יִגְדֶּהוּ, Judg. 13: 8; the like in Ecc. 9: 12. Hos. 1: 6, 8.

§ 52.

Hiphil and Hophal.

1. The characteristic of the *active* is a ה prefixed to the Perfect, and a ו inserted in the second syllable. As to the *flexion* of the verb, here (as in Piel), out of the third pers., it takes the analogical *Pattah* in the second syllable of the other persons.

(a) The *Imperf.* and *Part.* follow the model of the Infinitive in Hiphil; e. g. Inf. הִקְטִיל, Imperf. יִקְטִיל, Part. מִקְטִיל; the last two being abridged out of הִקְטִיל, יִקְטִיל, מִקְטִיל. (b) In the *Passive*, the Inf. is like the third Perf. sing.; and the other forms are analogous. (c) In flexion thus: הִקְטִיל, הִקְטִילָהּ, etc.; which may be explained from the analogy of the Aramaean אִקְטִיל, and Arabic أَكْتَل. The *Yodh* of the third pers. is not so essential, as it might seem to be, (see Note 1 below); and probably it took its rise from vowels originally shorter.

(d) The distinctive signs of these conjugations are, a ה prefixed to the *Perf.*, *Inf.*, and *Imper.*; a *Pattah* in the first syllable of the Imperf. and Part., in *Hiphil*; and in *Hophal*, a *Qibbuts* or a *Qamets Hhatuph*, i. e. short ū or o under the Praeformatives.

2. The meaning is properly the *causative* of Kal, (more frequently than in Piel, § 51, 2, b).

E. g. הִצִּיחַ to go forth, Hiph. to bring forth—out—along, etc. קִדְּשׁ to be holy, Hiph. to make holy, sanctify. But there are other shades of meaning: viz.

(a) If Kal has a *transitive* sense, then Hiphil governs a *double Acc.*; (see § 136, 1). (b) Often Piel and Hiphil coexist, with the same meaning; e. g. אָבַד he perished, Piel and Hiph. he destroyed. (c) Oftentimes only one of these two Conjugations is used; or, where both are employed, they have a *diverse* meaning; e. g. כָּבֵד to be weighty, Piel to honour, Hiph. to load, burden. (d) Verbs *intransitive* in Kal, merely become transitive in Hiphil; נָטָה to sloop down, Hiph. to incline, i. e. to bend this or that.

REMARKS. A causative and transitive meaning of Hiphil often exists, according to the conception of the Hebrews, where other languages make use of *intransitive* expressions. In particular, the Hebrew usually thinks of getting or acquiring a physical quality, (and rightly), as an active production or begetting of the same;* e. g. שָׁמֵן, Hiph. to become fat, to fatten, (proper-

* The same ideas are also conveyed by the verb יָצַח to make; e. g. to make fat, for acquiring fat on one's body, Job 15: 27. To make fruits—boughs, i. e. to produce, to

ly to produce fat). So also *צָחַק*, Hiph. to become weak, (to develop weakness); *אָמַץ* and *חָזַק*, Hiph. to become strong, (to develop strength). After the same analogy, *עָשַׁר*, in Hiph. to become rich, (prop. to acquire riches, to gain wealth). In particular is it applied to the assumption or acquisition of a colour; e. g. *הָאָדָם* to become red; *הָלָבָן* to become white.

The Hebrew also regards many things that seem to be of a passive nature, as of an active energy; e. g. *הִתְחַשֵּׁשׁ*, not to be silent merely, but to keep silence (silentium facere, Plin.); *הִתְרַחֵץ* to keep at rest; *הִתְאָרַךְ* to endure long, (prop. to make long). Often this Conj. is used in an elliptical way; e. g. *הִיטִיב* to act well; *הִפְשִׁיחַ* to act badly; i. e. to make one's life or way good, to make it corrupt or bad; the word *הִפְשִׁיחַ* being implied, for it is often actually supplied.

To *Denominatives* the same remarks apply. They show very frequently the producing or bringing out of a thing; e. g. *הִשְׁרִישׁ* to produce roots, *הִקְרִין* to produce horns. Moreover they indicate the active use of any member, as *הִאָּזַן* to give ear, (lit. to make ears); *הִלְשִׁין*, to babble, to slander, (prop. to make tongue, to use the tongue much), [quasi *belongue*].

The meaning of *Hophal*, (like that of *Niphal*), may sometimes agree with that of *Kal*; e. g. *יָלַל* *potuit*, Hoph. Imperf., *he will be able*, i. e. *he can*.

NOTE 1. Only the *third pers. sing. and plur.* of Hiphil holds fast to the *י* inserted or characteristic. On the contrary, the *Inf.*, *Imper.*, and *Imperf.* often take (־) in its room, (which is the reigning vowel in Chaldee). But the forms with (י־) and (־), for the most part, differ by usage in their meaning. When *Tseri* (־) is here employed, it is pure, being a simple lengthened tone; consequently, when the tone is moved, it may go into a short vowel (־); or fall away and merely substitute a Sheva, when the form of a word requires it; or, in case a *Guttural* ends the stem-word, it may take *Patah* in its room. More particulars in the sequel.

NOTE 2. The *Inf. absolute* predominantly takes (־) both with and without the epenthetic *י*; e. g. *הִקְבֵּר*, Judg. 17: 3; *הִקְבֵּר*, Ex. 8: 11; *הִשְׁמִיד*, Amos 9: 8. Sometimes with *א* for the characteristic, instead of the *ו*, (after the Chaldee manner); as *אֲשַׁבֵּם*, Jer. 25: 3. Unusual forms, where (־) stands even in the *Inf. construct*, may be seen in Deut. 26: 12. 32: 8.

NOTE 3. The *Imperative* very seldom is of the form *הִקְטִיל* (Ps. 94: 1 in pause, perhaps in Is. 43: 8). Instead of this, the *shorter* form is usual; e. g. like *הִקְטֵל*, or else the prolonged intensive one, *הִקְטִילָהוּ*, [Imper. energetic]. Thus *הִשְׁמַדְהוּ*, *הִקְשִׁיבְהוּ*. In the shorter form, the (־) is shortened before a *Maqqeph*, as *הִקְטֵלְהוּ*, Job 22: 21.

NOTE 4. In *Heph. Imperfect* the form with (־) is predominant for the *Jus-*

cause to shoot forth, [like our vulgar phrase, to grow corn, rice, etc.], Job. 14: 9. Hos. 8: 7. Comp. in Latin, *corpus facere*, Justin. 11. 8; *robur facere*, Hirt. Bell. Afric. 85; *sebolam*—*divitias facere*, Plin.; and Ital. *far corpo*, *far forse*, *far frutto*.

sive; e. g. אֲלֹהֵיךָ לֹא תִּתְבָּחַר, *do not boast*, Ob. v. 12; וְיִכְרֹם *let him cut off*, Ps. 12: 4. Specially is this form adopted, when the *v* consecutive is prefixed; as וַיִּבְרַח, *and he divided*, Gen. 1: 4. As this *Tseri* is pure, before a Maqqeph it is shortened, as וַיִּחַקְּבוּ, *and he held him*, Judg. 19: 4. In the plural, (after the Aramaean fashion), the (־) in question sometimes is dropped and goes into *Sheva*; as וַיִּדְרֹכּוּ, Jer. 9: 2; וַיִּדְרֹכּוּ, 1 Sam. 14: 22. 31: 2. The form וַיִּשְׁלֹם with Hhireq written *defective*, = וַיִּשְׁלֹם, makes no difficulty to any one who understands well the insertion and omission of the *Quiescents*.

NOTE 5. In the *Participle*, the sing. with (־) is of doubtful authority, Is. 53: 3; but from such a form may easily be derived such plurals as מְחַלְמִים, Jer. 28: 8; מְעַוְוִים, 2 Chron. 28: 23. The *feminine* sounds as מְקַטְלִיחַ; e. g. מְשַׁנֵּחַ, Lev. 14: 21, comp. Gen. 35: 8.

NOTE 6. As to the *Perfect*, there are some anomalous forms; e. g. מְחַלְמִי (Seghol under ח) וַיִּחַקְּבוּ, Is. 53: 3, (א for ח, in the Aramaean manner); comp. Job 16: 7.

NOTE 7. In the *Imperf. and Part.*, the characteristic ח is regularly dropped after the *Praeformatives*; e. g. וַיִּחַקְּבוּ, מְחַלְמִי, for וַיִּחַקְּבוּ, מְחַלְמִי. (For the omission of ח, see § 23, 5.) But the *Inf.* usually retains the ח; as לְחַקְּבוּ, the connection being somewhat looser. But there are *EXCEPTIONS to both usages*; e. g. וַיִּחַקְּבוּ, וַיִּחַקְּבוּ, Ps. 116: 6; so וַיִּחַקְּבוּ for וַיִּחַקְּבוּ; (this takes place only in verbs חוּ). As to the *Inf.*, sometimes we find לְחַקְּבוּ instead of לְחַקְּבוּ, 1 Sam. 2: 33, comp. Is. 23: 11. Ps. 78: 17.

NOTE 8. As to the *tone in Hiphil*, the Affirmatives וַיִּחַקְּבוּ, וַיִּחַקְּבוּ, do not take it. In the *Perf.* they have it, however, when *Vav consecutive* sends it upon them; e. g. וַיִּחַקְּבוּ, Ex. 26: 33.

NOTE 9. The *passive Hophal* has sometimes short *u*, as well as short *o*; although in the *regular verbs* this is not frequent; e. g. וַיִּחַקְּבוּ, Ezek. 32: 32, (also וַיִּחַקְּבוּ, Ezek. 32: 19); וַיִּחַקְּבוּ, Part. וַיִּחַקְּבוּ, 2 Sam. 21: 20, (also וַיִּחַקְּבוּ Is. 14: 19). The verbs חָנַן, however, *always* have (־) here; (see § 9, 2).

NOTE 10. The *Inf. absolute* takes (־) in the last syllable, for distinction's sake; e. g. וַיִּחַקְּבוּ, Ezek. 16: 4; וַיִּחַקְּבוּ, Josh. 9: 24. The *Inf. const.*, although presented in Par. B., does not *actually* occur in the Scriptures.

§ 53.

Hithpael.

1. This Conj. attaches itself to *Piel*, inasmuch as it prefixes a *ו* to its form.

This *ו* undoubtedly has the force of a *reflexive* pronoun, like וָנָה in Niphal; (comp. Chald. וָנָה, Syr. וָנָה, as prefixes). Perhaps it is from the same root as the particle וָנָה, (§ 113, 1).

2. The ח of the prefix undergoes a variety of changes. (a)

When a word begins with a Sibilant, (ס, ז, ש), these are transposed, i. e. they exchange places with the ה, (§ 19, 5).

E. g. הוֹשִׁיעַ for הוֹשִׁיעַ; הוֹשִׁיעַ for הוֹשִׁיעַ. When ז begins a verb, the preceding ה is not only transposed, but also turned into a ש; e. g. הוֹשִׁיעַ. (One exception to the general rule in Jer. 49: 3.)

(b) Before the Linguals, ה, ש, ח, the ה of the prae-fix is assimilated, (§ 19, 2).

E. g. הוֹשִׁיעַ, הוֹשִׁיעַ. Sometimes this assimilation takes place in verbs whose first letter is נ or כ; e. g. הוֹשִׁיעַ, also הוֹשִׁיעַ; הוֹשִׁיעַ for הוֹשִׁיעַ. (Once before ה, in Is. 33: 10.)

3. Hithpael has a variety of meanings, which may be arranged as follows:

(a) *Reflexive*, which is the predominant meaning; e. g. הוֹשִׁיעַ, *to sanctify one's self*; הוֹשִׁיעַ, *to avenge one's self*; הוֹשִׁיעַ *to gird one's self*. Then, *to make one's self* what the first conjugation (in Kal) expresses; or *to demean one's self* as such; or *to show, think, or represent one's self* as so and so, or *to do so and so*; e. g. הוֹשִׁיעַ *to show off one's self as great*; הוֹשִׁיעַ *to show one's self as cunning, to feign wisdom*, Ecc. 7: 16; הוֹשִׁיעַ, *to represent one's self as rich*. Sometimes it falls in with Kal; e. g. הוֹשִׁיעַ *to mourn*, (in Kal only in poetry); but in prose, Hithpael in the same sense; and moreover it can claim an Acc. case after it, (§ 135. 2. n. 1); [like the Greek Midd., *to grieve one's self for*].

(b) *A reciprocal meaning*, (like Niph. lett. b). E. g. הוֹשִׁיעַ, *to look at one another*, Gen. 42: 1.

(c) [Like the Midd. Voice in Greek], it indicates a reflex action, in some way, *upon one's self*, (comp. Niph. lett. c). It may then take an Acc. to itself; e. g. הוֹשִׁיעַ, *he stripped off his* (Acc. vest); הוֹשִׁיעַ, *he loosed his* (Acc. chains). It may also be used without an Acc.; as הוֹשִׁיעַ, *to walk about for himself*.

(d) Seldom, yet sometimes, *Passive*; e. g. הוֹשִׁיעַ, *to be reckoned*; Judg. 20: 15, 17. 21: 9. (See Niph. lett. d.)

THE PASSIVE HITHPAEL is found only in a few cases; e. g. הוֹשִׁיעַ, (so always, for הוֹשִׁיעַ), Num. 1: 47. 2: 23; הוֹשִׁיעַ, [as in Hoph. הוֹשִׁיעַ for הוֹשִׁיעַ]; Inf. הוֹשִׁיעַ.

The *Denominatives* with reflexive meaning, are: הוֹשִׁיעַ *to turn Jew*, from הוֹשִׁיעַ; הוֹשִׁיעַ, *to furnish one's self with food for a journey*, from הוֹשִׁיעַ.

NOTE. As in Piel so here, the last syllable frequently has a *Patah*; e. g. הוֹשִׁיעַ, 2 Chron. 13: 7. 15: 8. So in the Inf., Imper., and Imperf.; e. g. הוֹשִׁיעַ, Jos. 3: 5; הוֹשִׁיעַ, Ecc. 7: 16. In pause, such forms take *Qamets*; הוֹשִׁיעַ, Ezek. 7: 27. As in Piel we find the form frequent, which is like הוֹשִׁיעַ (§ 51. n. 2, penult syllable with *Patah* instead of (־); so here we have הוֹשִׁיעַ, Zech. 6: 7.

§ 54.

Unusual Conjugations.

The unusual Conjugations (§ 40, 2) follow partly the model of *Piel*, and are formed by the doubling of one or more of the stem-letters, or [where this cannot take place] by a prolongation of the preceding vowel, and so generally by internal modification; and partly are they analogous to *Hiphil*, and are formed by letters or syllables *prefixed*. The first class of these have a *Passive* distinguished by its end-vowel; and also a *Reflexive*, formed by prefixing *ה*, after the manner of *Hithpael*.

Those which are analogous to *Piel*, and imitate it as to the manner of inflection, are as follows:

(1) *POEL*; like *קִוַּעַל*; *Pass.* *קִוַּעַל*; *Reflexive* *הִקְוַעַל*. (These correspond to the Arabic Conjugations III. VI., *qā-ta la, qū-ti la, ta-qā-ta la*). Other forms of *Poel* are: Imperf. *קִוַּעַל*, Part. *קִוַּעַל*. The *passive* is obvious: *קִוַּעַל*, etc. The examples are few in the *regular* verb; but those on which we may rely, are *מִשְׁפָּטִי* (*my judge*), Job 9: 15; *יִרְמְיָהּ*, 1 Sam. 21: 3 (if indeed it should not be written *יִרְמְיָהּ*); *דִּנְיָהּ* (*from שָׁדַח*). In verbs *Ayia Doubled* (עָבַד, § 66), however, the forms in question are very frequent; e. g. *דִּוַּלַּל*, *סִוַּבַּב*, *דִּוַּנַּב*, etc.

The meaning, like that of *Piel*, is often *causative* of *Kal*. It occurs sometimes with *Piel*, and has the same meaning; as *רִצָּץ* and *רִצָּץ*, *to oppress*; sometimes it has a peculiar shade of meaning; as *סָבַב* *to turn, to change*, *סִוַּבַּב* *to go round, to encompass*; *דָּוַל* *to praise*, *דִּוַּלַּל* *to make foolish or mad*, (from *דָּוַל* *to shine or be splendid*, and so *דִּוַּלַּל* *to set off one's self as splendid, to act haughtily*, and thence, *to act like a fool, or to make one act like a fool*); *דִּוַּנַּב* *to make lovely*, *דִּוַּנַּב* *to compassionate*; *שָׁרַשׁ* *to root up*, *שִׁרְשַׁר* *to take root*.

On this form (*Poel*, *קִוַּעַל*), hangs the formation of the *Quadriliterals* by inserting a letter after the close of the first syllable, (§ 30, 3); like *קָרַעַל*, *קָרַעַל*, *קָרַעַל*.

(2) *PILEL*, *PULAL*, and *HITHPALEL*; like *קָרַעַל* and *קָרַעַל*, *pass.* *קָרַעַל*, *reflex.* *הִקָּרַעַל*, (like the Arab. Conj. IX. *iqālla* and Conj. XI. *iqālla*). These forms are predominantly used to designate permanent condition, or colour; e. g. *שָׁקַטַן* *to be quiet*, *רָצַנַן* *to be green, flourishing*; *pass.* *אֶמַּלַל* *to be withered*; and of all these there are no forms in *Kal*. Very frequent are these forms in verbs *עָבַד*, where they supply the place of *Piel* and *Hithpael*, (§ 71, 7).

PEALAL; like *קָטַלַל*, with a repetition of the last two stem-letters, and employed to designate rapid and repeated movements or emotions of the smaller kind; as *סָפַרְרַר* *to go swiftly round, to beat* (as the heart does), Ps. 38: 11, from *סָפַר* *to travel about*; *הִמְרַמַּר*, *vehemently to ferment, to bluster*,

Lam. 1: 20. In the construction of nouns, this form designates *littleness, smallness*, (§ 83, 23). Nearly related to this, is,

(4) **PILFEL**; which consists in the doubling of the two essential consonants in the stems of פֶּלַע and פֶּלַי; e. g. מְפַלְפֵּל from פֶּלַע = פָּלַע; מְפַלְפֵּל from פֶּלַי (פֶּלַי). This form also usually designates *swiftly repeated motion*, (even as all languages are prone to repetitions of sound); e. g. מְפַלְפֵּל to chirp, מְפַלְפֵּל to tinkle, מְפַלְפֵּל to gurgle, מְפַלְפֵּל to flutter, (from פֶּלַי to fly).*

On the other hand; the following forms attach themselves to *Hiphil*.

(5) **TYPHEL**; like תִּפְחֵל, with ת prefixed; e. g. תִּפְחֵל, (Denom. from תִּפְחֵל); תִּפְחֵל, Imperf. תִּפְחֵל to emulate, Jer. 12: 5. 22: 15, (from תִּפְחֵל to be hot—zealous). In Aramaean the like is found; e. g. תִּפְחֵל to interpret.

(6) **SHAPHEL**; like שִׁחַט, (more frequent in Syriac); e. g. שִׁחַט, from שִׁחַט to flame up; but in Hebrew only the noun שִׁחַט (flame) appears, (§ 83. No. 35).

Only in solitary examples forms appear, (7) Like מְשַׁלֵּט, *pass.* מְשַׁלֵּט; e. g. מְשַׁלֵּט, *scaly*, Ex. 16: 14, (from מְשַׁלֵּט or מְשַׁלֵּט to scale off). (8) Like מְשַׁקֵּט; as in the noun מְשַׁקֵּט a violent shower, (from מְשַׁקֵּט). (9) Like מְשַׁחֵט, (frequent in Rabbinic), arising out of the mixture of *Niph* and *Hithpael*; as מְשַׁחֵט for מְשַׁחֵט, Ezek. 23: 48; מְשַׁחֵט for מְשַׁחֵט, Deut. 21: 8.

Worthy of note is מְשַׁחֵט (*trumpet*), which is usually derived from מְשַׁחֵט. It is, however, a *Denominative* from מְשַׁחֵט, and this imitates (like the vulgar *tarantara*) the tone of a trumpet. Eon. apud Servium ad Aen. IX. 503.

§ 55.

Quadriliterals.

Of the formation of these we have already spoken (§ 30, 3). The few verbs of this kind, (of nouns there are many), are modelled after *Piel*; one only after *Hiphil*. All the cases that occur follow:

Perf. מְשַׁחֵט, Job 26: 9, (with *Pattak* in the first syllable, after the manner of the Chaldee). *Imperf.* מְשַׁחֵט, Ps. 80: 14.—*Passive* מְשַׁחֵט, Job 33: 25.—*Part.* מְשַׁחֵט, 1 Chron. 15: 27.—*After Hiphil*, מְשַׁחֵט, Gen. 13: 9, al. (from the noun מְשַׁחֵט).

* Comp. *tinno*, *tintinnus*; the German *Ticktack*, *Wirwar*, *Klingklang* [Eng. vulgar *ding-dong*]. The repetition of a letter in verbs *Ayin Doubled*, brings about the same purpose; as in מְשַׁחֵט to lick, מְשַׁחֵט to rap, מְשַׁחֵט to tap, to trip along. Elsewhere these niceties are expressed by *Diminutives*; in Latin, these end in *-illo*, as *cantillo*; in German the ending is made by *-eln*, *-ern*, as *flimmern* (to glimmer), *trillern* (to trill), *tröpfeln* (to drop, trickle); and from this one may see the relation of these forms with the *Diminutives* mentioned under No. 3 above.

[C] *Verbal Pronoun-suffixes.**

§ 56.

The Accusative of a pronoun, which follows an active verb, can be designated in two ways; (1) By uniting with the suffix-pronoun, the usual sign of the Acc., viz. אֶת (§ 101); as אֶתְּךָ אֶתְּכֶם . (2) By a pronoun-suffix appended to the verb; as אֶתְּךָ or אֶתְּכֶם . The last is the usual method (§ 33); and here we speak only of this.† We are concerned only with *two* things here, viz. the *form* of the suffix, and the *changes* which the form of the verb undergoes in consequence of its being appended.

§ 57.

The Suffixes of the Verb.

1. These *Suffixes* express the Acc. case of the personal Pronoun. They are as follows:

Sing. 1. *com.* אֶתְּךָ ; אֶתְּכֶם ; אֶתְּכֶם *me*.

2. $\left\{ \begin{array}{l} m. \text{אֶתְּךָ}, \text{אֶתְּכֶם} \text{ ('chā) in pause } \text{אֶתְּךָ} \\ f. \text{אֶתְּךָ}; \text{אֶתְּכֶם}; \text{אֶתְּכֶם}, \text{אֶתְּכֶם} \end{array} \right\}$ *thee*.

3. $\left\{ \begin{array}{l} m. \text{אֶתְּךָ}, \text{אֶתְּכֶם}; \text{אֶתְּכֶם}, \text{אֶתְּכֶם} \text{ (nī), } \text{אֶתְּכֶם} \\ f. \text{אֶתְּךָ}; \text{אֶתְּכֶם}; \text{אֶתְּכֶם} \end{array} \right\}$ *him*.

$\left\{ \begin{array}{l} f. \text{אֶתְּךָ}; \text{אֶתְּכֶם}; \text{אֶתְּכֶם} \end{array} \right\}$ *she*.

Plur. 1. *com.* אֶתְּכֶם ; אֶתְּכֶם ; אֶתְּכֶם *us (nos)*.

2. $\left\{ \begin{array}{l} m. \text{אֶתְּכֶם}, \text{אֶתְּכֶם} \\ f. \text{אֶתְּכֶם}, \text{אֶתְּכֶם} \end{array} \right\}$ *you (vos)*.

3. $\left\{ \begin{array}{l} m. \text{אֶתְּכֶם}, \text{אֶתְּכֶם}; \text{אֶתְּכֶם} \text{ (out of } \text{אֶתְּכֶם), } \text{אֶתְּכֶם}; \text{אֶתְּכֶם} \text{ (out of } \text{אֶתְּכֶם),} \\ \text{אֶתְּכֶם}, \text{ poet. } \text{אֶתְּכֶם}, \text{אֶתְּכֶם}, \text{אֶתְּכֶם}, \text{ them (eos).} \\ f. \text{אֶתְּכֶם}, \text{אֶתְּכֶם}; \text{אֶתְּכֶם}, \text{אֶתְּכֶם}; \text{אֶתְּכֶם}, \text{ her (eas).} \end{array} \right\}$

2. That these suffixes are *abridged forms of the personal pronouns*, is quite clear for the most part, and only a few forms need some explanation.

(a) In the suffix forms of the second person, (אֶתְּךָ , אֶתְּכֶם , אֶתְּכֶם), there appears

* We here connect the general principles of attaching suffixes to verbs, with the regular verb, in order to exhibit their true nature. In respect to the *irregular* verbs, all the variations from the regular usage will be noticed in their appropriate place.

† For the other cases under No. 1, see § 119, 3.

‡ The form אֶתְּכֶם occurs very seldom as a *verbal*-suffix, (Deut. 32: 26); אֶתְּכֶם does not occur at all. They are here presented as ground-forms, because they are frequently connected with *nouns* and *prepositions*.

to be at the basis a kindred lost form of the pronoun אָתָּךְ, with a כ* in stead of the ך, (אָתָּךְ, אָתָּךְ; אָתָּךְ); which seem to be chosen, in this case, to distinguish them from the affirmative suffixes of the Perfect, (§ 44, 1).

(b) In the third person, *masc.*, the feeble ה in אָתָּךְ is dropped, and then ה- remains, out of which ה (§ 7, 1) comes, which is usually written י- more seldom ו-.—In the *fem.*, the suffixes from אָתָּךְ would analogically be יָ, יָ, יָ; but, to avoid cacophony, the יָ goes into הָ, where the proper consonant remains, and as such takes Mappiq. Once אָתָּךְ for יָ, Ezek. 41: 15, as in Chald. and Arabic.

3. The *variety* of forms arises from a regard to the various phases which the verb assumes, to which the pronoun is annexed. In almost every case, *three* forms are distinguished:

(a) One which begins with a *consonant*; as אָתָּךְ, אָתָּךְ, אָתָּךְ, אָתָּךְ, אָתָּךְ, etc. These are appended to the forms of verbs which end in a *vowel*; e. g. אָתָּךְ, אָתָּךְ, אָתָּךְ.

(b) A *second* and a *third* with the so-called *union-vowels*, (אָתָּךְ, אָתָּךְ), for the verbal forms which end in a *consonant*; and of these, אָתָּךְ belongs to the *Perfect*; e. g. אָתָּךְ, אָתָּךְ, אָתָּךְ. For the *Imperfect*, the union-vowel (אָתָּךְ) is the usual one, (in a few cases אָתָּךְ); and the same for the *Imperative*; e. g. אָתָּךְ, Imper. אָתָּךְ.—Of אָתָּךְ the same may be said as of אָתָּךְ, out of which it comes.—In the forms אָתָּךְ, אָתָּךְ, אָתָּךְ, the union-vowel is only a *Sheva vocal*; e. g. אָתָּךְ, אָתָּךְ, אָתָּךְ [-lekhem, -lekhen]; or, when the verb has a final *Guttural*, אָתָּךְ, etc.; as אָתָּךְ. In pause, this union-half-vowel Sheva goes into (אָתָּךְ), having the tone, as אָתָּךְ.†

NOTE 1. FORMS PECULIAR AND UNCOMMON. The *second pers. sing. masc.*, אָתָּךְ, 1 K. 18: 44; in pause אָתָּךְ, Is. 55: 5. Again, אָתָּךְ Prov. 2: 11; *fem.* אָתָּךְ, אָתָּךְ, Ps. 137: 6, and often in the later Psalms. (Also אָתָּךְ in the *Perfect*, Judg. 4: 20, against the rule).—In the *third masc.*, אָתָּךְ Ex. 32: 25. Num. 23: 8. In *third fem.*, אָתָּךְ without Mappiq, Num. 15: 28. Jer. 44: 19.—The forms אָתָּךְ, אָתָּךְ, אָתָּךְ are exclusively poetic, excepting Ex. 23: 31. For אָתָּךְ stands אָתָּךְ once, in Ex. 15: 5. On the rise of these forms, see § 32, n. 7.

NOTE 2. If one compares these *verbal* with the *nominal* suffixes (§ 88), he will see, (a) That there is a greater *variety* of forms than there, (because the relations and forms of the verb are more various). (b) The *verbal* suf-

* Marks of the same are found in the Affirmatives of the Aethiopic: *qa-tal-ka*, *thou hast killed*; also in the Samaritan, (see Ges. *Anecdota Orientalia*, I. 43). Comp. the remark on אָתָּךְ, § 44, 1. In general, the forms *t* and *k* not unfrequently interchange.

† The usual name *union-vowel* we retain, although it seems to rest on mere external appearance, and is somewhat vague. These *union-vowels* appear to be the fragments of old verbal endings. Let any one reflect on the Heb. form *qatal-ani*, in comparison with the Arabic *qatala-ni*.

fix, when it differs from the *nominal* one, is longer; e. g. אֲנִי , אֲנִי , אֲנִי (*me*); but אֲנִי (*mine*). The reason is, that the object of the verb is less closely connected with the verb, than the pronoun possessive with the noun; on which account the former may be expressed by as it were a separate word, (§ 119, 3).

4. The suffix acquires more stability, at times, by rejecting the usual union-*vowel*, and taking a union-*syllable* in its room, (viz. נִי , נִי), which is inserted before it, in the Imperfect and for the most part when it is in Pause.

E. g. אֲנִי־נִי , Ps. 72: 15; אֲנִי־נִי , (-dhán) Ps. 50: 23. Commonly this is called *Nun epenthetic*; it might more properly be named *Nun demonstrative*. This *Nun* is, for the most part, drawn into one with the suffix נִי , and in this way a series of new forms arise; viz.

1 *Pers.* אֲנִי־נִי for אֲנִי־נִי ; אֲנִי־נִי for אֲנִי־נִי .

2 *Pers.* אֲנִי־נִי , once אֲנִי־נִי (Jer. 22: 24).

3 *Pers.* אֲנִי־נִי for אֲנִי־נִי , also נִי — (Num. 23: 13). *fem.* אֲנִי־נִי for אֲנִי־נִי .

1 *Plur.* אֲנִי־נִי for אֲנִי־נִי . (This נִי is not inserted in the other persons).

NOTE. The forms written fully with the *Nun*, are rare, and merely poetical, Jer. 5: 22. In the third *fem. sing.*, moreover, they do not occur; nor in the first *pers. plural*. The contracted [Daghesh'd] forms are somewhat frequent, specially in pause.

This *Nun* is of a *demonstrative* nature, and it belongs not to the verb itself, but to the pronoun which follows it, and serves *energetically* to designate the Acc. case. In Chaldee, besides the *Nun*, there is a *Yodh* consonant also inserted. In Samaritan, נִי is added in the Perfect; and in like cases נִי also is inserted.

§ 58.

Perfect with pronominal Suffixes.

1. The endings (*affirmatives*) of the Perfect have, in connection with pronoun-suffixes, in part a form different from what is found elsewhere; viz.

(a) In the third *pers. sing. fem.*, נִי , נִי , the original feminine ending, for נִי .

(b) In second *masc. sing.* not only נִי , but also נִי , to which the union-vowel attaches itself; yet only with נִי .

(c) The second *sing. fem.* נִי , (the older form for נִי , comp. נִי)

and fem. 2 pers. קָטַלְתָּ, § 32, n. 4. § 44, n. 4), which, taking the form of the first person, can be distinguished from it, only by virtue of the context.

(d) *The second plur. masc.*, הוּ- for הָ- , is easily explained by the corresponding Arab. pron. *antum*, and verb *qatalum*.

So also the Chaldee, אַתְּהוּ, קָטַלְתְּהוּ, corresponding to אַתְּהוּ, קָטַלְתְּהוּ, (§ 32, n. 5). Of the fem. קָטַלְתְּ, no example is to be found with suffixes. Probably it was read, with them, as the masc. form is.

We shall first present the suffix-forms of the verb in the *Perf.* of *Hiphil*; because here, neither the *stem-letters*, nor the *tone* (see No. 2), is changed throughout.

HIPH. PERF.

<i>Sing.</i>	<i>Plur.</i>
3 m. הִקְטִיל	3 c. הִקְטִילוּ
3 f. הִקְטִילָהּ	
2 m. הִקְטַלְתָּ, הִקְטַלְתָּ	2 m. הִקְטַלְתֶּם
2 f. הִקְטַלְתְּ, הִקְטַלְתְּ	
1 c. הִקְטַלְתִּי	1 c. הִקְטַלְתִּי

2. The tone inclines to the suffix appended, so as not to rest upon the stem. On this account, Kal demands several vowel-changes, which the shifting of the tone brings with it. The forms assumed in Kal, by reason of the suffixes, are the following: viz.

KAL PERF.

<i>Sing.</i>	<i>Plur.</i>
3 m. קָטַל (קָטַל, note 1)	3 c. קָטְלוּ
3 f. קָטַלָהּ	
2 m. קָטַלְתָּ (קָטַלְתָּ, note 4)	2 m. קָטַלְתֶּם
3 f. קָטַלְתְּ (קָטַלְתְּ, note 4)	
1 c. קָטַלְתִּי	1 c. קָטַלְתִּי

The connection of these forms with their respective suffixes, see fully exhibited in Par. C. The same shows, that (־) in Piel goes sometimes into (־), and sometimes into *Sheva vocal*.

NOTE 1. The suffixes of the second pers. plur., הָ- , הָ- , are, (like הָ- , הָ-), of the graver sort, and always bring down the tone upon them. Hence they are usually named *grave suffixes*. They of course occasion a greater change in the third pers. sing. masc., than elsewhere takes place;

e. g. **קָטַלְתָּ**. A still greater change is wrought in the forms of *nouns*, by these suffixes, § 88.

NOTE 2. In the *third sing. masc.*, **קָטַלְתָּ** is contracted into **קָטַלְתָּ**, according to § 23, 5. In like manner, the *second masc. sing.*, **קָטַלְתָּ** goes into **קָטַלְתָּ**.

NOTE 3. The *third sing. fem.* **קָטַלְתָּ** (= **קָטַלְתָּ**) has a two-fold peculiarity, viz. (a) It draws down the tone upon itself (excepting when **קָטַלְתָּ**, **קָטַלְתָּ**, are appended, see n. 1), and so it takes the suffixes which make a syllable of themselves, *without any union-vowel*, viz. **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**, (against the general rule in § 57, 3, a). (b) The other suffixes take *union-vowels*, but the tone is thrown back upon the penult, so that the final vowels are short; e. g. **קָטַלְתָּ**, **קָטַלְתָּ**, as in **קָטַלְתָּ**, Ruth 4: 15; **קָטַלְתָּ**, Isa. 47: 14; **קָטַלְתָּ**, Gen. 31: 32. For **קָטַלְתָּ**, **קָטַלְתָּ**, the form in pause is **קָטַלְתָּ**, Ps. 69: 10; **קָטַלְתָּ**, Cant. 8: 5. Sometimes euphony (without pause) employs the same form, as **קָטַלְתָּ**, ib. The forms **קָטַלְתָּ**, **קָטַלְתָּ** are employed as *contracts* of **קָטַלְתָּ**, **קָטַלְתָּ**, (after the analogy of **קָטַלְתָּ** for **קָטַלְתָּ**, see in § 57, 4, third pers.).

NOTE 4. In the *second masc. sing.*, the form **קָטַלְתָּ** lies everywhere at the basis, and the suffixes have no union-vowel, excepting in the case **קָטַלְתָּ** out of **קָטַלְתָּ** and **קָטַלְתָּ**; e. g. **קָטַלְתָּ**, Ps. 139: 1; but also as **קָטַלְתָּ**, Ps. 22: 2. In the *second sing. fem.*, **קָטַלְתָּ** is sometimes written *defective*; as **קָטַלְתָּ**, Jer. 15: 10. Cant. 4: 9. Ex. 2: 10. For the fem. with suff. the *masc.* is sometimes employed; as **קָטַלְתָּ**, (*thou [fem.] hast adjured us*), Cant. 5: 9. Josh. 2: 17. Sometimes (—) is the penult vowel for the *fem.* with suff.; as **קָטַלְתָּ**, (*thou [fem.] hast let us down*), Josh. 2: 18.

NOTE 5. Of the verb midd. O, one specimen occurs, in Ps. 13: 5, of shortened *o* with the accent thrown forward; e. g. **קָטַלְתָּ** (Qam. Hat.).

§ 59.

Imperfect, with pronoun suffixes.

In the forms of the *Imperfect*, which end in the final stem-letter, when the suffix is added, the vowel Hholem either falls away and becomes a mere Sheva vocal, or, before **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**, a short *o*; (See in Par. C).

Once Hhateph Qamets (ִּ) is employed, in Jer. 31: 33. Instead of **קָטַלְתָּ**, in third and second plur. Imperf., the form **קָטַלְתָּ** is employed before suffixes, Cant. 1: 6. Jer. 2: 19. Job 19: 15; sometimes the same form without suff. is used as *fem.*, Jer. 49: 11. Ezek. 37: 7. The form with *Nun demonstrative* (§ 57, 4), stands principally at the end of a sentence.

NOTE 1. The verbs with *Imperf. A*, (to which class all that have a Gut-tural for the *third stem-letter* belong), retain, in the second syllable of the Imperf. and the Imper. the full A; and when this comes to stand in a

open syllable, it goes of course into Qamets (,); e. g. שָׁחַטְתִּי, Is. 6: 8; יִשְׁחַטְתִּי, Job 29: 14; וַיִּשְׁחַטְתִּי, Job 3: 5.

NOTE 2. In the way of exception, but yet not unfrequently, the *union-vowel* of the Imperf. with suffix is sometimes (-). E. g. שָׁחַטְתִּי, Ex. 29: 30, comp. 2: 17. Gen. 19: 19. 29: 32.

NOTE 3. Sometimes the suffixes are appended to the plur. forms in וי-; e. g. וַיִּשְׁחַטְתֶּם, Job 19: 2. Elsewhere they are always appended without a union-vowel, as וַיִּשְׁחַטְתֶּם, Prov. 1: 28. Is. 60: 7, 10. Jer. 5: 22.

NOTE 4. In *Piel*, the (-) goes into *Sheva vocal*, (like the *o* in *Kal*); but before the suffixes ה-, ב-, כ-, it is shortened into *Seghol*; e. g. הִשְׁחַטְתִּי, Deut. 30: 4; more seldom into *Hhireq parvum*; as הִשְׁחַטְתִּי, Job 16: 5, comp. Ex. 31: 13. Is. 25: 1. In *Hiphil*, the *Hhireq epenthetic* normally remains; but in a few cases it falls out, and we have forms like הִשְׁחַטְתִּי, Ps. 65: 10. 1 Sam. 17: 25, comp. § 52, n. 4.

§ 60.

Inf., Imper., and Participle with suffixes.

1. The Inf. of an *active* verb may take suffixes in the Acc., and then it takes to itself the *verbal* suffix; e. g. הַמְּוֹתֵנִי *to kill me*. The Inf. as a *nomen verbale*, may have the *nominal* suffix, as הַמְּוֹתֵנִי *the killing of me*; (§ 130, 1, n.). It sounds, in this case, as *Segholate* nouns of the form מְוֹתֵנִי [when they take a suffix], i. e. הַמְּוֹתֵנִי; for with this form מְוֹתֵנִי is nearly related, (§ 90, Parad. VI.)

NOTE 1. The Inf. with final (-) sounds, before suffixes, as מְוֹתֵנִי, Gen. 19: 33; which is after the manner of nouns like מְוֹתֵנִי.

NOTE 2. Differing from the analogy of *Segholate nouns*, are forms which occur with ה-, ב-, כ-; e. g. הִשְׁחַטְתִּי, *your eating*, Gen. 3: 5; הִשְׁחַטְתִּי, *thy standing*, Obad. v. 11. But again, after the analogy of *Segholates* we find other forms; e. g. הִשְׁחַטְתִּי, *your harvesting*, Lev. 19: 9; and הִשְׁחַטְתִּי (mō-ōskhem) *your despising*, Is. 30: 12.

2. The leading suffix-form of the Imper., הַמְּוֹתֵנִי, is explained in the same way as the Infinitive.

The forms הַמְּוֹתֵנִי, הַמְּוֹתֵנִי, remain unchanged before suffixes. Instead of the form הַמְּוֹתֵנִי, the suffix form is like the masc. הַמְּוֹתֵנִי. Respecting הַמְּוֹתֵנִי, see § 59, n. 1.

3. The Participles shorten their vowels agreeably to the rules which belong to nouns; e. g. see הַמְּוֹתֵנִי, in § 90, Par. VII.

On the difference between הַמְּוֹתֵנִי and הַמְּוֹתֵנִי, see § 132, n.

II. *Of the irregular Verb.**

(A). VERBS WITH GUTTURALS.

§ 61.

Those verbs, in which one of the stem-letters is a *Guttural*, differ from the regular verb, in accordance with the prescriptions of general rules, § 22. The *א* and *ה* belong to the present subject of our inquiries only as *consonants*, and not as vowel-letters. *Resh* (ר) participates in only a portion of the anomalies which belong to the Gutturals, § 22, 4. We shall separate, for the sake of convenient inflection, the cases where the Guttural constitutes the *first*, the *second*, or the *third* stem-letter. The Paradigms marked D, E, F, (at the close of this work), in which only such Conjugations are omitted as are altogether *regular*, will make the whole matter quite plain; and this and some following §§ are designed for illustration of them.

§ 62.

Verbs first Guttural.†

The departures here from the regular verb may be reduced to the following particulars: viz.

1. When the first stem-letter at the beginning of the verb would regularly have a *simple* Sheva, it here takes a *composite* one.

E. g. *Inf.* צָמַד, אָכַל; *Perf.* צָמַדְתָּ, אָכַלְתָּ from צָמַץ, (see § 10, 2. § 22, 3).

2. When *Praeformatives* are employed, these take to themselves the short vowel that corresponds with that which is in the composite Sheva under the first stem-letter, (§ 28, 2).

E. g. יָצַד, יָחַל, יָאָסָה.

Vice versa, if to the *Praeformative* belongs a vowel which is *characteristic of form*, then the first stem-letter takes a Sheva composite, which will be analogous to this.

E. g. *Niph.* נָצַד (for נָצַד); *Hiph.* נִצְמַד (for נִצְמַד); *Inf.* נִצְמַד, Im-

* See a view of the Classes of Verbs, in § 41.

[† In some former editions of my Heb. Grammar, I proposed the technical and analogical names, *Pe Guttural*, *Ayin Guttural*, and *Lamedh Guttural*. Roediger chooses *first*, *second* or *middle*, and *third* Guttural. It is unimportant which is preferred.—S.]

perf. יָצַד ; Hoph. Perf. יִצָּד , Imperf. יִצֹּד . (Respecting the Methegh in these forms, see § 16, 2, a).

Many verbs *first* Guttural, especially those which begin with ח , when a Praeformative is annexed, take a *simple* Sheva under the Guttural, instead of a composite one; but in this case the Praeformative takes the same short vowel which the composite Sheva (if inserted) would exhibit.

E. g. יָחַד , יָחַדְשׁ , Niph. יִחָדֵד , יִחָדְשׁ (part.), Hiph. יַחְדִּישׁ . Grammarians call this the *rough conjunction*, the other the *smooth* one. Both forms often occur in respect to the same verb.

3. When in such forms as יָצַד , יִצֹּד , the vowel of the *last* syllable comes by declension to fall away, i. e. becomes a *Sheva*, the *composite* Sheva under the Guttural goes into the corresponding short vowel.

E. g. יָצַד , but plur. יִצְדוּ (yā-ām-dhu); יִצְדָּה . But here also the *rough conjunction* frequently is chosen; e. g. יִצְדָּה , יִצְדָּהּ (also יִצְדָּהּ). Comp. § 22, 4. § 28, 3.

4. In *Inf.*, *Imp.*, and *Imperf. Niphal*, where the first stem-letter would normally be *doubled*, the doubling is of course omitted before the Guttural, and the *Praeformative* takes (־).

E. g. The regular verb would be as יָצַד , יִצְדָּה , but in a verb *first* Guttural, as יָצַד , יִצְדָּה (for יִצְדָּה).

NOTES.

I. Kal.

NOTE 1. In verbs אָה , the *Inf. const.* and *Imper.* take (־) under the א , (§ 22, 4. n. 2); therefore אָהַר , Job 38: 3; אָהַב , Hos. 3: 1; אָהַל , with *Gerundial* praeifix, אָהֵל , אָהֵלֵךְ . In cases where the tone is moved forward, and the voice hastens toward it, the shorter (־) is put in the room of (־־); as אָהַלֵךְ , Num. 26: 10; and so אָהֵרֵךְ (not אָהֵרֵךְ) because of the tone on אָהֵרֵךְ .

In other forms of the *Imper.*, the Guttural often exercises its influence over the vowel, and makes it *Seghol*; e. g. אָהֵרֵךְ , Job 33: 5; אָהֵרֵךְ Is. 47: 2; particularly when the second radical is a Guttural, as אָהֵרֵךְ , Ps. 31: 24. In Prov. 20: 16, *Patah* is used, as אָהֵרֵךְ .

NOTE 2. The *Imperf.* with א , as the Paradigm shows, has regularly (־־) at the commencement; and in the rough conjunction it takes (־־), e. g. אָהֵרֵךְ , אָהֵרֵךְ ; even in verbs first Guttural and also לִי this takes place, as אָהֵרֵךְ , אָהֵרֵךְ . Sometimes, but not very frequently, this (־־) is adopted,

when the verb has an Imperf. O; e. g. *יָחַסְתָּ, יָחַסְתָּ*. Altogether *an generis* is *יָחַסְתָּ*, Ezek. 23: 5.

Oftentimes (ֿֿֿ) goes into the more rapid (ֿֿֿ), when the tone is advanced in the same word, (§ 27. n. 5); e. g. *יָחַסְתָּ*, plur. *יָחַסְתָּ*; and analogically, *יָחַסְתָּ*, plur. *יָחַסְתָּ*.

II. Hiphil and Hophal.

NOTE 3. The principle exhibited in Note 2 above, respecting (ֿֿֿ) and (ֿֿֿ), is applicable here also, when the *Vav consecutive* is prefixed to the *Perfect Hiph.*, because the tone is then thrown forward; e. g. *יָחַסְתָּ*, but with *Vav*, *יָחַסְתָּ*, Num. 3: 6. 8: 13. 27: 19; with *Vav*, *יָחַסְתָּ*.

NOTE 4. In *Hiph. Perf.* (ֿֿֿ) is sometimes changed into (ֿֿֿ); and in *Hophal* (ֿֿֿ) goes occasionally into (ֿֿֿ), inasmuch as the short vowel is supported by a *Methagh*, and may therefore be extended, as *יָחַסְתָּ*, Josh. 7: 7; *יָחַסְתָּ*, Hab. 1: 15; *Hoph.* *יָחַסְתָּ*, Nah. 2: 8.

III. Peculiarities.

NOTE 5. In the two verbs *יָחַד* (*to be*) and *יָחַד* (*to live*), the *Guttural* is seldom treated as one: e. g. Imperf. *יָחַדְתָּ, יָחַדְתָּ*. Under the simple Inf. form, the usual law of Gutturals has its influence, as *יָחַדְתָּ*, (see No. 1 of this §); but when any accession is made, the normal punctuation is the rule; as *יָחַדְתָּ, יָחַדְתָּ*, Ezek. 37: 5, 6.

§ 63.

Verbs middle Guttural; e. g. יָחַסְתָּ.

In this class of verbs, the departures from *normal* punctuation are comparatively unimportant, and are limited to the following:*

1. Where the Guttural would normally have a *simple* Sheva, it here takes a *composite* one, (which is ֿֿֿ).

E. g. *יָחַסְתָּ*, Imperf. *יָחַסְתָּ*, Imper. Niph. *יָחַסְתָּ*. In the Imper., moreover, the comp. Sheva determines the preceding vowel; as *יָחַסְתָּ*; and the same in *Inf. Kal fem.*, as *יָחַסְתָּ, יָחַסְתָּ*.

2. Inasmuch as the Gutturals prefer the A sound, and operate *less* on the vowels which *follow*, than on those which *precede*, the normal vowels of the *Inf. Kal*, and of the *Imperf. Niph.* usually remains unchanged.

E. g. *יָחַסְתָּ, יָחַסְתָּ*, and so, for the most part, Niph. and Piel Imperf.; as *יָחַסְתָּ, יָחַסְתָּ*. Even the more feeble Seghol (after a *Vav consec.*) may remain in such cases; e. g. *יָחַסְתָּ*. It is only in the *Imper.* and *Imperf. Kal*, that

* *Hophal* (not in the Paradigm) is declined as *Kal*; *Hiphil* is regular.

the last syllable becomes *Pattah* by the influence of the Guttural, even in transitive verbs; e. g. שָׁחַט, שָׁחַט; וָצַק, וָצַק; בָּחַר, בָּחַר, (seldom as בָּחַר). In *Kal Perf.*, however, *Pattah* is more common with verbs second Guttural, than in the regular verb; e. g. בָּחַט.

3. In *Piel*, *Pual*, and *Hithpael*, the Daghesh forte is inadmissible, (§ 22, 1); but in the greater number of examples, the short vowel remains before ח, ה, and פ, the Guttural having a *Dag. forte implicitum*, § 22. 1.

E. g. *Piel* שָׁחַט, *Pual* שָׁחַט, *Hithp.* שָׁחַט. The prolonging of the vowel is not common except before א, and *always* before ר; e. g. מָצָא, מָצָא, רָצָה, רָצָה, seldom as מָצָה.

NOTE 1. In the forms of *Piel* and *Hithp.*, the tone is sometimes thrown back on the penult, and then the (–) of the ultimate is shortened. Thus, (a) Before monosyllabic words, according to § 29, 3. b; e. g. לָשָׁחַט, Deut. 17: 12, comp. Gen. 39: 14. Job 8: 18. (b) After *Vav consecutive*; e. g. וַיִּשְׁחַט, Gen. 1: 22; וַיִּצְחַק, Ex. 10: 11, comp. Gen. 39: 4.

NOTE 2. Peculiar departures from rule are some forms in *Perf. Piel*; as אָחַד, Judg. 5: 26, (for אָחַד); and so רָחַמְתִּי, (for רָחַמְתִּי or רָחַמְתִּי), Ps. 51: 7.

§ 64.

Verbs third Guttural; e. g. שָׁחַט.

1. According to the principles in § 22, 2, two cases occur here, the special usage of which should be shown; viz. (1) Either the normal vowel of the last syllable is retained, and then the Guttural takes a *Pattah furtive* under it; or, (2) The last vowel is dropped, and then a *Pattah* comes in its place. Particulars follow:

(a) The strong immutable vowels, א, י, ו, (§ 25, 1), always remain. Hence *Inf. abs.* שָׁחַט, *Part. pass.* שָׁחֹט, *Hiph.* שָׁחֹט, *Imperf.* שָׁחֹט, *Part.* שָׁחֹט. So in regard to the more mutable O of the *Inf. const.*, שָׁחַט, which thus distinguishes itself from the *Imper.*, (as in verbs second Guttural).

(b) The O of the *Imper.* and *Imperf. Kal* goes over into *Pattah*; e. g. שָׁחַט, שָׁחַט; with *suff.* שָׁחֹט, (§ 59. n. 1).

(c) In all the forms which take (–) in the last syllable, both modes of pointing may coexist; although usage somewhat distinguishes them. E. g. *Kal* and *Piel*, the *Part.* is שָׁחַט, שָׁחֹט, but in *stat. const.* of the same, we have שָׁחַט, שָׁחֹט.

In the *Imperf.* and *Inf. Niph.* and in *Perf.*, *Imperf.*, *Inf. Piel*, the form with (–) stands at the beginning, or in the middle of a sentence; while that

at the end takes (ְ) with Pattah furtive. E. g. נָרַע, Num. 27: 4; נָרַע, Num. 36: 3; נָרַע, Hab. 3: 9; נָרַע, Ezek. 13: 11; נָרַע, Hab. 1: 13. Num. 4: 20. The *Inf. abs.* holds fast the (ְ); the *Inf. const.* loses it; e. g. נָרַע, Deut. 22: 7, elsewhere נָרַע.

In the *shortened* forms of *Imper.* and *Imperf. Hiphil*, only (ְ) is employed; as נָרַע, נָרַע. In the *Inf. abs.* the (ְ) remains; as נָרַע; while the *Inf. const.* is as נָרַע; Job. 6: 26.

2. When the Guttural has a Sheva here, it retains the *simple* Sheva; and this because it is really always *quiescent*.

E. g. נָרַע, נָרַע. But in the *second fem.* of the *Perf.*, the *helping-vowel* (ְ) comes in the place of Sheva simple; e. g. נָרַע (§ 28, 4). More seldom in such cases as נָרַע, Gen. 30: 15, and נָרַע, 1 Kings 14: 3.

The smoother conjunction with Sheva *composite* occurs only in some examples of *first pers. plur. Perf.*, when the tone is thrown back; as נָרַע, Hos. 8: 2. Gen. 26: 29. In other cases the (ְ) instead of the (ְ) is found before the suffixes הָ, הֶ, הֵ, הִ, e. g. נָרַע, 1 Sam. 16: 1; נָרַע, Gen. 21: 37; נָרַע, Jer. 18: 2.

(B) Contract Verbs.

§ 65.

Verbs נָ, or first radical Nun; e. g. נָ.

The irregularities of these verbs depend on the feebleness of the nasal letter *Nun*. They are comprised in the following particulars:

1. The *Inf. const.* and *Imper.* frequently lose their *Nun* (§ 19, 3), which would here be pointed with Sheva vocal; e. g. נָ for נָ. But the *Inf.*, in such cases, usually assumes a *fem.* ending, viz. נָ, (after a Guttural נָ), § 79, 2; e. g. נָ from נָ; נָ from נָ. The *Imper.* abridged, has usually (ְ) for its vowel; but sometimes (ְ), as in נָ from נָ. The *prolonged* form is common here; e. g. נָ.

2. In all cases where *Nun* comes, by reason of a *Praeformative*, to stand in the *end* of a syllable, it assimilates itself to the second stem-letter, (§ 19, 2).

E. g. *Imperf. Kal*; as נָ for נָ; נָ for נָ; נָ for נָ. The *Imperf. O* is the most frequent; that in *A* is actually of rare occurrence, but is feasible; that in *E* occurs only in the instance given. Out of *Kal*, we have *Nph.* נָ for נָ; *Hiph.* נָ; *Hoph.* נָ (always short ū).

All the other forms are *regular*; e. g. *Perf.*, *Inf. absolute*, *Part.* in *Kal*; *Piel*, *Pual*, *Hithpael*, etc.

In the Parad. H, only the irregular Conjugations are presented.

The distinctive mark of this class of verbs is, that a *Daghesh forte* in the second radical immediately follows a *Praeformative*. But still this is not always sufficient; for some verbs נָסַח (§ 70), and some נָסַח (§ 66, 5), assume the same appearances. The *Imper.*, moreover, as נָסַח, (also נָסַח, Gen. 19: 9), and נָסַח, is like to that of verbs נָסַח.

NOTE 1. It belongs rather to the list of *exceptions*, than of *normal* forms when the cases No. 1 and 2 above hold fast their *Nun*; e. g. *Imper.* נָסַח, (2d plur.), *Inf.* נָסַח (also נָסַח), *Imperf.* נָסַח, Jer. 3: 5, (elsewhere נָסַח). In *Niphal* the *Nun* radical is *never* retained; in *Hiph.* and *Hoph.*, very seldom; as נָסַח, Ezek. 22: 20; נָסַח, Judg. 20: 31.

On the other hand, when the second stem-letter is a *Guttural*, normally *Nun* is not dropped; e. g. נָסַח. Seldom does the *Nun* fall out in such a case; e. g. as in נָסַח (also נָסַח), *Niphal*, נָסַח for נָסַח.

NOTE 2. In the anomalies of these verbs, the verb נָסַח has taken a part; for the ל in this is treated after the manner of נ, (§ 19, 2). Hence *Imperf.* נָסַח, *Imper.* נָסַח (rarely נָסַח); *Inf. const.* נָסַח, *Hoph. Imperf.* נָסַח. But *Niphal* is regular, נָסַח.

NOTE 3. The verb נָסַח has this irregularity, moreover, viz., that the *third* radical assimilates itself like a feeble letter; e. g. נָסַח for נָסַח; *Inf. const.* נָסַח for נָסַח (§ 19, 2), with suffix נָסַח.

§ 66.

Verbs Ayin doubled (נָסַח), or middle radical doubled.

1. The principal irregularity of these verbs consists in this, viz., that the last two stem-letters are often uttered together as one doubled letter; e. g. נָסַח for נָסַח; and this, even in cases when a full vowel would normally stand between them, as נָסַח for נָסַח, נָסַח for נָסַח. Only those forms remain *uncontracted*, which have *immutable* vowels, or a *Daghesh forte* characteristic; e. g. נָסַח, נָסַח, נָסַח.

2. The *contracted* monosyllabic stem obtains throughout the vowel which would normally belong to the *second* syllable of the full stem, and which (in a regular verb) comprises the essential characteristic of the verb, (§ 43. n. 1).

E. g. *Perf.* נָסַח for נָסַח; *Inf.* נָסַח for נָסַח; נָסַח, (comp. No. 6).

3. After this contraction, the last letter ought properly to have a *Daghesh forte*. This, however, (according to § 20, 3),

cannot be written at the *end* of a word ; and the duplication of the radical letter makes its appearance by Dagghesh forte, only when a form receives increase at the the end ; as יִשְׁבֵּי, יִשְׁבִּי, Imperf. perf. יִשְׁבֵּי, but not יִשְׁבֵּי, יִשְׁבֵּי, etc.

4. When the *Affirmative* begins with a *consonant*, (י, ח), then, in order that the doubling of the the radical may be made more audible, a vowel is inserted between the stem-syllable and the affirmative.

This vowel in the *Perfect* is י; in the *Imperf.* and *Imperf.* it is י, e. g. יִשְׁבֵּי, יִשְׁבִּי, Imperf. third plur. fem. יִשְׁבֵּי, The Arabian writes regularly יִשְׁבֵּי, but pronounces vulgarly יִשְׁבֵּי *maddū* ; according to Lumsden, *maddāta* ; which last is more analogous to the laws of Hebrew inflection.*

5. The *Praeformatives* of the Imperf. Kal, Perf. Niphal, and of Hiphil and Hophal, (which, in the mode of contraction above described, come to stand by themselves in an *open* syllable), take the *long* vowel which corresponds with the short one that they would normally have had, (§ 27, 2, a).

E. g. Imperf. Q, in Kal יִשְׁבֵּי, for יִשְׁבֵּי = יִשְׁבֵּי [comp. § 27, 3. n. 3, the Arabian moreover says *yāq-tul*] ; the Imperf. A takes another form ; e. g. יִשְׁבֵּי for יִשְׁבֵּי. In Hiphil Perf., יִשְׁבֵּי for יִשְׁבֵּי ; Inf. יִשְׁבֵּי for יִשְׁבֵּי ; Hophal, יִשְׁבֵּי for יִשְׁבֵּי. The long vowel of the Praeformative throughout, (only in Hophal excepted) is pure and *mutable*.†

Besides this usual method of constructing these forms, there is also another, (which is the predominant one in Chaldee), according to which the Imperf. runs thus : יִשְׁבֵּי (*yissobh*) out of יִשְׁבֵּי ; Imperf. Hiphil, יִשְׁבֵּי out of יִשְׁבֵּי ; Hoph. יִשְׁבֵּי out of יִשְׁבֵּי, so that the first syllable is made sharp by the doubling of the *first* radical. Even when accession is made to these forms, the second radical remains simple and without any Dagghesh ; which seems to imply, that the doubling of the first radical is a sufficient com-

* The common explanation which is here given of this *epenthetic* vowel, inserted in order to make the Dagghesh letter more audible, may suffice ; particularly if one compares the resemblance between this and some forms in verbs יִשְׁבֵּי ; e. g. comp. יִשְׁבֵּי and the Arabic *maddūta* with the forms יִשְׁבֵּי or יִשְׁבֵּי ; and again comp. יִשְׁבֵּי with יִשְׁבֵּי. Gesenius (edit. 13th of this Gramm.) brings forward the suggestion, whether the י and י epenthetic here may not be a *part of the appended pronoun*, deriving יִשְׁבֵּי from יִשְׁבֵּי. The י he explains by the Egyptian, where *eNTōK* (thou), *eNTōTeN* (ye), *ANōK* (I, comp. יִשְׁבֵּי), etc., show a corresponding O.

† It might appear easier to explain the form of the Imperf. יִשְׁבֵּי, (also the Imperf. יִשְׁבֵּי in verbs יִשְׁבֵּי), as if made up of the contracted syllable יִשְׁבֵּי, with י Praeformative ; and the like in Hiph. and Hophal. But this mere mechanical way of explanation is not always congruous with the real nature of things.

pensation; e. g. יָקָרָה (from קָרָה); Hiph. יִיקָרֶה (from קָרָה). See however יִיקָרֶה, Judg. 18: 23, and יִיקָרֶה, Job 4: 20.

Occasionally the epenthetic *i* and *u* are omitted; e. g. Jer. 19: 3, תִּקְרָה (from יִיקָרֶה). In the Paradigm G, the Imperf. of the form in question is presented.

6. Several unusual forms lie at the basis here, which in part are more ancient and original than those of the regular verb. [So in Greek, in respect to verbs in *-μ*].

E. g. הִכָּח is contracted out of הִכָּחַ (with *d* in the Praeformative), which is the manner of the regular verb in Arabic.* Hiph. הִכָּח (for הִכָּחַ) has, in the contracted stem-syllable, the shorter and more original *h*, (like the Aramaean הִכָּח, comp. § 52, 1, and n. 1); Perf. הִכָּח for הִכָּחַ; Imperf. Niphal הִכָּח for הִכָּחַ; comp. הִכָּח, § 50. n. 2.

7. The Accent has the peculiarity here, that it does not go forward upon the Afformatives which *begin with a vowel*, viz. הִכָּח, הִכָּח, הִכָּח, but remains on the ultimate stem-syllable; e. g. הִכָּח.† In respect to the other Afformatives (beginning with a *consonant*), the accent falls on the epenthetic *i* or *u*, which precedes them; (excepting הִכָּח, הִכָּח, which always claim the accent for themselves).

The consequence of this last usage is, of course, to shorten preceding vowels of the verb; e. g. הִכָּח, but הִכָּח (o into u); הִכָּח, but הִכָּח (first vowel goes into *u*, the second into short *i*).

8. Instead of Piel, Pual, and Hithp., in many verbs of this kind is employed the unfrequent Conjugation *Poel*, with its *Passive* and *Reflexive*, (§ 54, 1).

E. g. הִכָּח, *Pass.* הִכָּח, *Reflex.* הִכָּח (from הִכָּח). Some verbs form Pilpel, etc. (§ 54, 4); as הִכָּח, *Reflex.* הִכָּח; *Passive* הִכָּח, from הִכָּח. These are all regularly declined, like Piel.

NOTES.

I. Notes to Kal.

NOTE 1. The third pers. *Perfect* with O final, (like הִכָּח, § 43, 1) may preserve this O in other forms; as הִכָּח from הִכָּח, Job 24: 24; הִכָּח from הִכָּח, Gen. 49: 23.

NOTE 2. The Hholem (O) of the Inf., Imper., and Imperf., (הִכָּח, הִכָּח, הִכָּח), is

* The Hebrew הִכָּח comes from הִכָּח, § 9, 5. This *d*, moreover, shows itself in verbs *first Cuttural*; especially in verbs הִכָּח, § 67, and הִכָּח, § 71.

† The *gender* and *number* endings of the Participles have the tone, as in the case of nouns, since they do not properly belong to the *verbal* flexion.

a mutable vowel, and is written *defectively*, with few exceptions specially belonging to the later orthography, such as לָבוֹז for לָבוּז, Esth. 8: 11. Since the vowel is mutable, it goes into short *ə* and *ü* when it loses the tone; e. g. רָץ (*rāz*), Job 38: 7; with suffix as רָצָקִי (q prep.), Prov. 8: 27. Imper. רָצִי; Imperf. with *Vav consec.*, וְרָצָב (*vay-ya-söbh*), Judg. 11: 18; with suff. וְרָצָבָם, Prov. 11: 3, *Qeri*.

NOTE 3. Examples of the form with *ä* (*Pattah*) in the Inf, Imper., and Imperf., (like קָטַל, קָטַלְתָּ, קָטַלְתָּ), are שָׁךְ Jer. 5: 26; גָּל, Ps. 119: 22; רָמַד, Is. 24: 9; רָקַל, Gen. 16: 4, 5.

Examples of the Chaldaizing Imperf. are רָסַב together with רָסַבְתָּ, 1 K. 9: 8; וְרָצָקִי from רָצָד.

NOTE 4. Of the Part. an Aramaean form, שָׂמַס for שָׁמַס, occurs in Jer. 30: 16, *Kethibh*.

II. Niphal.

NOTE 5. Together with the most common form of the Paradigm, which has *Pattah* in the second syllable, other forms exist, which employ (-) final through the whole Conjugation; while some others employ *Hholem*; (analogous to the three forms of the regular verb, קָטַל, קָטַר, קָטַל, § 43, 1). E. g. Perf. נָקַל (and also נָקַלְתָּ), Jer. 49: 6. Inf. נָקַס, Ps. 68: 3. Part. נָקַס, 1 Sam. 15: 9. Of the form with O, נָקַל, Is. 34: 4. Inf. abs. נָקַסוּ, Is. 24: 3. Imper. נָקַסוּ, Num. 17: 10. Imperf. נָקַסוּ, Jer. 48: 2. Examples of Niphal, where the *first* syllable is sharpened, are נָקַל, Ezek. 25: 3, (from נָקַל); נָקַר, (from נָקַר) Ps. 69: 4, 102: 4, (also נָקַר, Jer. 6: 29); נָקַח, (from נָקַח).

III. Hiphil and Hophal.

NOTE 6. The second syllable, instead of (-), may also have (-), specially with Gutturals; e. g. נָקַר, Inf. נָקַר, Jer. 4: 11. In like manner without the Gutturals; as נָדַס, 2 K. 23: 15, plur. נָדַסוּ, 1 Sam. 5: 10. Part. נָדַס, Ezek. 31: 3.

NOTE 7. The Imperf., with accent retracted, sounds as נָקַסְתָּ, Ps. 91: 4; נָקַסְתָּ, Gen. 29: 10.

NOTE 8. Chaldaizing forms of Hiphil and Hophal, are וְנָקַסְתָּ, Ex. 13: 18; וְנָקַסְתָּ, Deut. 1: 44; Hoph. נָקַר, Is. 24: 12; נָקַסְתָּ (in pause) for נָקַסְתָּ, Job 19: 23.

IV. General Remarks.

NOTE 9. Nearest related to verbs לָץ (*Ayin doubled*) are the verbs לָץ, as the Paradigms of their forms will show. The forms of לָץ, however, are for the most part the shorter of the two; e. g. comp. לָץ and לָץ, and לָץ and לָץ. In some cases they appear exactly alike; e. g. in the Imperf. Kal and Hiphil with *Vav consecutive*; also in Hophal, and in the unusual Conjugations. On account of this intimate relation they have borrowed forms from each other; e. g. לָץ for לָץ, Prov. 29: 6.

NOTE 10. Together with the contracted forms, and particularly for cer-

tain Conjugations and tenses, the regular forms coexist. E. g. בָּרַח, בָּרָח, בְּרַח, בְּרָח (also בָּרַח, Deut. 3: 7). Inf. סָבַב and סָבַב. Imperf. יִרְדּוּן Amos 5: 15, (elsewhere יִרְדּוּן). Hiph. יִרְדּוּן, Imperf. יִרְדּוּן (never contracted). Part. מְרַדְּדִים, Ezek. 3: 15. Sometimes the full form appears to be *energetic*, Ps. 118: 11.

NOTE 11. In the remarks under No. 5 above, we have seen instances, where, in case of accession to the verb, the *doubling* is omitted, and also the full vowel, as יִרְדּוּן. The same finds place, however, elsewhere; e. g. נָבִילָה for נָבִילָה, Gen. 11: 7, (from נָבִיל, and used *hortatively*). So יִרְדּוּן for יִרְדּוּן, Gen. 11: 6. Perf. Niphal, נָטַבְתָּ for נָטַבְתָּ, Ezek. 41: 7; comp. Is. 19: 3. Jer. 8: 14. Without a Daghesch, but still with a full vowel, הִצְדָּה for הִצְדָּה, Prov. 7: 13; and so נָבִילָה, 1 Sam. 14: 36; נָטַבְתָּ, Is. 57: 5, for נָטַבְתָּ.

NOTE 12. Although the tone in these verbs is not drawn forward by the *Affirmatives*, (see No. 7 above), yet, when *suffix-pronouns* are appended, they move it forward; e. g. סָבַבְתִּי, Ps. 118: 11. The vowels which precede the Daghesch, in such cases, must, when long, of course be shortened; and in this process, *Hholem* of the Imperf. goes into *Qibbutz*, (rarely into *Qametz Hhathuph*), and *Tere* in Hiphil into *short Hhireq* (as in third plur. fem. of the Imperf., הִרְדּוּן, second masc. sing. in Hiph. Perf., הִרְדּוּן). Of course, also, by a removal of the tone, the *Praeformatives* lose their full vowel. Examples of change by the pronoun-suffix are יִרְדּוּן, Ps. 49: 6; יִרְדּוּן, Job 40: 22; יִרְדּוּן, Ps. 67: 2. Hiph. יִרְדּוּן, Ezek. 47: 2.

(C). FREEBLE VERBS. (VERBS QUIESCENT).

§ 67.

Verbs quiescent אָם; e. g. אָכַל (to eat).

So far as א is a Guttural, and has a consonant-power, it has already been treated of in § 62, under verbs *first Guttural*. Here we are to consider it only as *quiescent*, i. e. as dropping its consonant sound, and coalescing with the vowel which precedes it. This happens only in a very few (and as it were worn out) verbs and forms, according to rules which follow:

1. There are five verbs in Kal Imperf., which make א quiesce in *Hholem* (ֹ); and some others use this form together with the Guttural one.

The five are אָכַל, אָבַח, אָמַר, אָמַר, אָמַר; e. g. יִאָמַר, etc. Some others are like יִאָמַר and יִאָמַר. The ֹ arises out of an obscure ֹ, (§ 9, 10, 2); and the ֹ itself must be a contraction of (ֹֿֿֿ) or (ֹֿֿֿ). The feebleness of these forms extends itself also to the last syllable, which usually has (ֿ) instead of O; or, in case of *conjunctive* accents and continued discourse, it takes (ֿֿ); e. g. יִאָמַר לְעַד, Ps. 9: 19. On the other hand, יִאָמַר in Ps. 1: 6.

(Comp. the exchange of *e* and *a*, § 64, 1, lett. *e*). When the accent is drawn back, also, the last syllable sometimes takes (**־**), **וִי־אָמַר** יוֹם, Job 3: 3, **וִי־אָמַר**; and sometimes (**־**), as in **וִי־אָמַר** with *conjunctive* accents, but **וִי־אָמַר** (*Milra*) with the *distinctive* ones. (Only in the book of Job, do we find the form **וִי־אָמַר** in pause).

NOTE. Very seldom, (**־**) stands under the Praeformative in Kal Imperf.; e. g. **וִי־אָמַר**, Mic. 4: 8, out of **וִי־אָמַר**. So always in the Inf. **וִי־אָמַר** (for **וִי־אָמַר**).

2. In the first pers. sing. of the Imperf., where *two Alephs* come together, the second, (i. e. the first stem-letter of the verb), is dropped, (§ 23, 4).

E. g. **וִי־אָמַר** for **אָמַר**. Elsewhere *a* seldom falls away; although there are some few cases in which this happens; as **וִי־אָמַר** for **וִי־אָמַר**, Ps. 104: 29; **וִי־אָמַר** for **וִי־אָמַר**, Pa. 139: 20; **וִי־אָמַר** for **וִי־אָמַר**, Jer. 2: 36.

N. B. The Paradigm I. gives, with the feeble forms of the Imperf. Kal, only a synoptical view of the others.

NOTE 1. In the derived Conjugations, the feeble forms occur only here and there; e. g. Perf. Niph. **וִי־אָמַר**, Jos. 22: 9; Hiph. **וִי־אָמַר**, Num. 11: 25; **וִי־אָמַר** (*I hear*), Job 32: 11; **וִי־אָמַר**, Jer. 46: 8; **וִי־אָמַר**, Prov. 17: 4. Imp. **וִי־אָמַר**, Is. 21: 14. [**וִי־אָמַר**, in Is. 13: 20, = **וִי־אָמַר**, adds another vowel (**־**) to those after which *a* may quiesce].

NOTE 2. In Piel, *a* sometimes falls out by contraction, (like the *ו* in **וִי־אָמַר** for **וִי־אָמַר**); e. g. **וִי־אָמַר** for **וִי־אָמַר**, Job 35: 11.

§ 68.

Verbs *Pe Yodh* (וִי**). First Class, or those originally **וִי**; e. g. **וִי־אָמַר**.**

Verbs *Pe Yodh* (**וִי**) are divided into *two* classes, which differ both in their origin, and in their mode of flexion. The *first* comprises the verbs *which properly have a (ו) for their first stem-letter*; (in Arabic such are read with a *v*), but this is softened down by the usage of the Hebrews to *Yodh* (**וִי**), and thus begins a considerable number of verbs.

The *second* class comprises those which in reality commence with a *Yodh* (**וִי**), as in § 69. A *peculiar* and *third class*, moreover, is formed, partly from the first and partly from the second class just named, whose peculiarity is, that in certain forms they take a *Daghesh forte* after them, inserted in the second radical, like verbs **וִי**, (§ 70).

The verb **וִי־אָמַר** presents forms accordant with those of the first two classes above; e. g. (1) **וִי־אָמַר**, Imperf. **וִי־אָמַר**, **וִי־אָמַר**, *to be harassed, vexed*. (2) **וִי־אָמַר**, Imperf. **וִי־אָמַר**, **וִי־אָמַר**.

The declension of the *first class* named above, (analogous to the Arabic لִי), is regulated as follows:

1. In the Inf. construct, Imper., and Imperf., there are two modes of formation. About *one half* of these verbs have the feebler forms, viz. (a) Imperf. יִשָּׁב, with (־) also in the *second* syllable, which may be shortened into *Seghol*, or into *Sheva vocal*, as the case requires; while in the *first* syllable the (־) is more fixed, inasmuch as the first radical (י) quiesces in it. E. g.

Imper. יִשָּׁב out of יִשָּׁב, abridged by dropping the *Yodh*.

Inf. יִשָּׁב, abridged in like manner, and provided with the fem. ending יָה, which imparts to the form more length and stability.

(b) The *second class* of these verbs constructs these forms with more strength, has an Imperf. A, and retains the *Yodh* radical. E. g.

Imper. יִשָּׁב; Inf. as יִשָּׁב, (י as consonant).

Imperf. יִשָּׁב, where the *Yodh* radical coalesces in the *Hhireq*, (§ 24, 2).

That this last method of flexion may also be adopted by verbs of the *first* class, (which has often been overlooked and denied), may be established partly from the fact that verbs לִי frequently exhibit it in *Kal*, while they resume their proper י in *Niph.*, *Hiph.*, and *Hophal*; and partly from the fact, that the corresponding Arabic verbs לִי have a double method of inflexion. In fact, both forms sometimes occur in the same verb; e. g. יָצַח, 2 K. 4: 41, and יָצַח, Ezek. 24: 3; יָשַׁח, 1 K. 21: 15; יָשַׁח, Deut. 2: 24, (also יָשַׁח, with prolongation יִשָּׁח, Deut. 33: 23). In the Imperf. יִשָּׁח, Deut. 32: 22, and יָשַׁח, Is. 10: 16.

In the first manner are formed יָלַד, יָצַח, יָשַׁח, Imperf. יִלְדֵּה, (second syllable has ־ by reason of the *Guttural*); to the second class belong יָצַח, יָשַׁח, (in Arabic the last is לִי).

2. The original and radical *Vav* (ו) appears continually in *Conj. Niph.*, *Hiph.*, *Hoph.*; and in the *Perf.* and *Part. Niph.*; and in all *Hiph. Hholem* is joined with *Vav*; in *Hophal*, *Streq.* In *Niphal Imperf.*, *Inf.*, and *Imper.*, the *Vav* remains as a *proper consonant*.

E. g. as quiescent, נִשְׁבַּח (for נִשְׁבַּח); הוֹשִׁיעַ (for הוֹשִׁיעַ); הוֹשִׁיעַ (for הוֹשִׁיעַ). As consonant in *Niph.*, הוֹשִׁיעַ, הוֹשִׁיעַ. Sometimes this consonant power remains in *Hithp.*; as הוֹשִׁיעַ; and in a few nouns also, as יָלַד, from יָלַד.

3. All the other forms, with few exceptions, (see n. 3, 4 below), are entirely *regular*.

In those forms where *Yodh* is omitted, one may determine the nature of

the verb in the Imperf. Kal, by the (־) under the *Praeformatives*. In Niph., Hiph., Hoph., the character of the verb may be recognized by the (י, ו, וי), before the second radical. But forms like שָׁמַר, they have in common with verbs פָּנַח and פָּנָה. and Hophal takes the same form as in verbs פָּנַח and פָּנָה.

NOTE 1. The *Inf. Kal*, of the feebleness form, has very seldom a masc. form, like שָׁמַר, Job 32: 6, 10; or a fem. ending הִי, like שָׁמַרְהָ, Ex. 2: 4. In the concurrence of a Guttural, the fem. form הִי becomes הִי, e. g. הִי (to know). The Inf. לָדַע is contracted into לָדַע, 1 Sam. 4: 19, (§ 19, 2). Examples of the regular and firmer form with a *suffix*, are יָדָה (Yōdhā), Job 38: 4; יָדָה, Ezra 3: 12. In the stronger form, moreover, the fem. Inf. is rare; e. g. יָדָה.

NOTE 2. The *Imperf. Kal* has frequently the (־) of prolongation; e. g. שָׁמַר (sil), יָדָה (come down), הִי (from יָדָה), and so הִי, with tone on Qamets; which [perhaps] depends on the influence of the Guttural ה.

NOTE 3. The *Imperf.* of the form יָדָה, takes (־) final, when a Guttural concurs; as יָדָה, Jer. 13: 17. When the tone is drawn to the *penult*, the (־) of the second syllable is of course shortened into (־), i. e. before monosyllabic words, and after *Vav consecutive*; e. g. יָדָה, Gen. 44: 33; יָדָה, in pause, however, these words run thus: יָדָה, יָדָה. Rarely is the first (־) here written *plene*; as יָדָה, Mic. 1: 8.

The form יָדָה can also drop its radical *Yodh*, when it comes to be prolonged; as יָדָה, Is. 40: 30; יָדָה, Is. 65: 23. Yet seldom, and nearly doubtful, are the cases where this *Yodh* is dropped, after any other *Praeformatives* than *Yodh* (י). See Is. 44: 8.

NOTE 4. In some stems, the feebleness of the form reaches even the *Perf. of Kal*, inasmuch as the *a* gives way to *e* and *i*; e. g. יָדָה, (from יָדָה). Examples may be found in Ps. 2: 7. Num. 11: 12. Deut. 4: 1. 8: 1. 19: 1. 26: 1. Ps. 69: 36, et al. In *Syriac*, the *e* is predominant here. In Hebrew, the feeble vocalization is found only in such forms of the *Perf.* as lose the full vowel under the first radical (י).

NOTE 5. In the *Imperf. Niphāl*, in the way of exception, *Yodh* (י) stands instead of (י); as יָדָה, Gen. 8: 12, comp. Ex. 19: 13. The first pers. here always sounds as אָדָה, (not אָדָה with a *Seghol*), § 50, n. 4.

NOTE 6. In *Piel* the radical *Yodh* (י) sometimes is dropped, after the *Praeformative* (י); and then the *Praeformative* takes the vowel which belonged to the radical *Yodh*, (see § 67, n. 2). E. g. יָדָה, for יָדָה, Nah. 1: 4.

NOTE 7. The *Imperf. Hiphū*, with accent retracted, takes a final *Seghol*, (as in *Kal*); e. g. יָדָה, Prov. 1: 5; יָדָה. In respect to such forms as retain the formative ה, like יָדָה, see § 52, n. 7.—In *Hophal*, some examples exhibit יָדָה for יָדָה; as יָדָה for יָדָה, Lev. 4: 23, 28.

NOTE 8. To the verbs פִּי the verb הִלָּךְ attaches itself; for the Imperf. is

שׁ, and with *Vav* **שׁוּ**, in pause **שׁוּ**; *Inf. const.* **שׁוֹ**; *Imper.* **שׁוּ**, prolonged **שׁוּ** (and also **שׁוּ**); *Hiph.* **שׁוֹשׁוּ**. Seldom, and almost only among the later writers and in poetry, will one find the *regular* forms of **שׁוּ**, *Imperf.* **שׁוֹשׁוּ**, *Inf.* **שׁוֹשׁוּ**, (Num. 22: 14, 16. Ecc. 6: 8, 9); *Imper. plur.* **שׁוֹשׁוּ**, Jer. 51: 50. On the other hand, the *Perf. Kal* is always and only **שׁוּ**, *Part.* **שׁוֹשׁוּ**, *Inf. abs.* **שׁוֹשׁוּ**, *Piel* **שׁוֹשׁוּ**, *Hithp.* **שׁוֹשׁוּ**, so that a *Yodh* as first radical nowhere appears. The common solution of the difficulty is, to assume an obsolete **שׁוּ**; although one may well suppose that in a word so much used, the weak letters in **שׁוּ** itself might easily permit those other forms, after the analogy of verbs **שׁ**. *Comp.* moreover the feeble **שׁוּ**, e. g. in the above cited (§ 67) **שׁוּ** from **שׁוּ**, and **שׁוּ** from **שׁוּ**, *Imperf. Hiph.* **שׁוּ** from **שׁוּ**, and **שׁוּ** from **שׁוּ**, 2 K. 6: 19.

§ 69.

Feeble Verbs שׁ. Second Class, properly שׁ; e. g. שׁוּ.

These verbs separate themselves from verbs **שׁ** essentially in the following particulars:

1. In *Kal*, only the stronger method of construction finds place, in which the radical *Yodh* (**י**) remains, (§ 68, 1).

E. g. *Inf.* **שׁוּ**. The *Imperf.* has **א**; as **שׁוּ**, **שׁוּ**; and the *Patah* here, when the tone is retracted, becomes *Seghol*; as **שׁוּ**, Gen. 9: 24; **שׁוּ** (from **שׁוּ**), Gen. 2: 7.

2. In *Hiphil* the *Yodh* radical remains, and quiesces in (**י**).

E. g. **שׁוּ** (for **שׁוּ**); *Imperf.* **שׁוּ**. *Yodh* in a few cases resists quiescence and remains a consonant; as **שׁוּ**, Prov. 4: 25. Ps. 5: 9, *Qeri*.

The verbs of this kind are only **שׁוּ**, **שׁוּ**, **שׁוּ**, **שׁוּ**, *Hiph.* **שׁוּ**, **שׁוּ**.

Anomalous are certain forms of the *Imperf. Hiph.*, where *before* **שׁוּ** the *Praeformatives* are inserted; e. g. **שׁוּ**, **שׁוּ**, Is. 15: 2. 65: 14. Jer. 48: 31. Hos. 7: 14. Besides, there are **שׁוּ**, Job 24: 21; and sometimes even in the *Imperf. Kal*, as **שׁוּ**, Ps. 138: 6, from **שׁוּ**. The ground of this anomaly consists in this, viz. that the (**י**) of the simple form looks like a radical letter, and is treated as belonging to the stem. [? This seems to be rather too superficial to be fairly charged upon the Masorites, who have surely shown an extensive knowledge of the language. Are not this and the preceding form to be put to the account of poetry, or perhaps to a *dialectic* pronunciation? *Comp.* the *Doric*, in the Greek tragedians].

§ 70.

Verb שׁ. Third Class, or contracted Verbs שׁ.

To this *third Class*, are to be reckoned those verbs of Class

I. and Class II, whose *Yodh* does not quiesce in *i* or *e*, but, like a verb ו, assimilates itself to the next letter.

This takes place in some verbs throughout their actual forms; e. g. ו, Hiph. ו, Hoph. ו, Imperf. ו, Hiph. ו. In some verbs, both these forms and also the weaker ones of the first or second class are found: ו, with ו (1 K. 22: 35); ו, Imperf. ו and ו, (Is. 44: 12. Jer. 1: 5); ו, Imperf. ו and ו, (1 Sam. 6: 12).

The beginner may very easily be led to regard these as belonging to the ו class; he must therefore, when he does not find them under that category, resort in his lexicon to the words under *Yodh*.

In the Paradigms K, L, the discrepant forms of the two classes are appropriately represented. The third follow ו; and besides this, they very seldom occur.

§ 71.

Feeble Verbs ו; e. g. ו.

1. The middle stem-letter *Vav* (ו) gives up its consonant-power throughout, and is swallowed up in the leading vowel of the form, not only in the more usual cases (§ 24, 1), where a *Sheva* precedes or follows, as ו for ו (be-vosh), but also when the *Vav* stands between two full vowels; as ו for ו (qā-vûm), ו for ו (qa-vôm). The root, of course, always appears to be *monosyllabic*.

2. The vowel of the *contracted* stem is essentially the vowel of the *second* syllable; which, nearly throughout, comprises the essential characteristic of the forms, (§ 66, 2). This character-vowel becomes *extended* by its union with *Vav*, but not *immutable*.

E. g. Inf. and Imper. ו for ו, Perf. ו for ו. That still the vowel is *mutable*, is shown by ו, ו, ו, etc. Hiph. Imperf. ו out of ו, and in the *Jussive*, ו.

The verb *intransitive*, middle (ו), sounds in *Kal Perf.* as ו (for ו); the middle (ו) sounds as ו (from ו), ו (for ו), see n. 1 below.

3. The *Praeformatives* of *Kal Imperf.*, *Niph. Perf.*, and of all *Hiph.* and *Hoph.*, which, before a *monosyllabic* stem, must make a simple or open syllable, obtain of course a *long* vowel, corresponding to the short one which by analogy they would receive, (§ 27, 2).

E. g. ו for ו; ו for ו; ו for ו. This *Praeforma-*

tive vowel, moreover, is of course a *mutable* one; and therefore it may fall away, i. e. go into Sheva, when the tone is moved forward; as יִמְרֹעַ, Imperf. plur. יִמְרֹעִין. Only in *Hophal* is there an *exception* to the mutability in question; for the *י* there seems to be more steadfast than the other simple pure vowels. Besides, the *י* seems to have been brought backward by a metathesis, in order to gain a position meet for contraction; e. g. יִקְרָא becomes יִקְרָא, (the *like* is not unfrequent in Hebrew), and then by contraction we have יִקְרָא.

4. The *unusual* forms of the regular verb seem to lie at the root of the forms here; and in fact the forms in this class of verbs which are built on the *normal* forms of the regular verb, are more unfrequent than the others.

E. g. Kal Imperf. יִקְרָא comes from יִקְרָא, (see § 66, 6); Part. קָרָא for קָרָא, (like קָטַל, comp. § 49, 2. § 83, No. 1). Seldom as יִבְרֹשׁ (from the normal יִבְרֹשׁ). The O in Niphal (יִקְרָא) arises out of a *va* (ו) = *ua*, and thus Niphal represents יִקְרָא; Niph. Imperf. יִקְרָא comes from יִקְרָא.

5. In *Perf. Niph.* and *Hiphil*, before the Affirmatives of first and second persons, an *epenthetic* is inserted; and in *Kal Imperf.*, before the ending יִרָא an epenthetic יִ (§ 66, 4); probably in order to soften the hardness of such forms as the normal יִקְרָא, יִקְרָא. These epenthetic syllables *always take the accent*, and (as usual in such cases) shorten the preceding vowels.

E. g. as to the latter: יִקְרָא, יִקְרָא; יִקְרָא, יִקְרָא or (יִקְרָא), and also יִקְרָא, יִקְרָא. But sometimes *harder* forms occur, without the *epenthetics*; so Kal Imperf. יִקְרָא, Ezek. 16: 35, (and in the same verse יִקְרָא); more frequent still are the harder forms in *Hiphil*, e. g. יִקְרָא, Ex. 20: 25; also יִקְרָא, Job 31: 21; יִקְרָא, Job 20: 10; once יִקְרָא, Jer. 44: 25. The *Imper.* admits no epenthetic *י* or יִ; e. g. יִקְרָא, Hiph. יִקְרָא.

6. The tone, as in verbs 5, falls not on the Affirmatives יִרָא, יִרָא, יִרָא, e. g. יִקְרָא, יִקְרָא, excepting the full plural form יִקְרָא. When the Affirmatives are preceded by no epenthetic syllable, *the tone is altogether normal*; e. g. יִקְרָא, Hoph. יִקְרָא. As to the tone of the epenthetic *י* and יִ, see No. 5 above.

7. The normal Conjugations, Piel, Pual, and Hithp., occur here very seldom. The only case in which *י* medial remains a *consonant*, is that of יִקְרָא, Piel יִקְרָא (but see n. 10 below). In some others, the *י* goes into *י*; as יִקְרָא from יִקְרָא, יִקְרָא from יִקְרָא. This last formation belongs to the later Hebraism, and is borrowed from the Aramaean.

On the other hand; the place of Piel, etc., is occupied by *Pilel* (§ 54, 2), with its *Passive* and *Reflexive*.

E. g. קוּמָם from קוּם; רוּזָם, Pass. רוּזָם from רוּז; עוּר from עוּרָה; Rarely is *Pilel* (§ 54, 4) employed here; e. g. כָּלַל from כָּל.

NOTES.

I. Notes to Kal.

NOTE 1. Verbs middle E and O, in which normally the Part. and the Perf. are of the same form, are found in such forms as מָרַח (for מָרַח), first pers. מָרַח (mat-ti), first plur. מָרַחוּ, third plur. מָרַחוּ. So midd. O, בּוּשׁ (for בּוּשׁ), Part. בּוּשׁ, Ezek. 32: 30.

The form קָם, as Part. and Perf., is very seldom written קָם, (Hos. 10: 14), after the Arabic manner, (§ 9, 1). So שָׁאָה, Ezek. 28: 24, 26, comp. 16: 17.

NOTE 2. In the Inf. and Imper., some verbs always take ו; as בּוּשׁ, אָרַח, אָרַח; most of them take ו. But even these have ו in the *Inf. abs.*, (like קָם); e. g. קוּם, Jer. 44: 29. Those verbs which constantly have ו in all Infinitives, preserve this also in the Imperf.; e. g. רָבּוּא. The verb יָבּוּשׁ (with - under the Praeform.) is altogether *sui generis*.

NOTE 3. In the Imper., the verbs with Affirmatives *keep the tone on the ground-form*; e. g. יָבּוּשׁ, יָבּוּשׁ. To this there are a few exceptions, as עוּרָה, in Judg. 5: 12. On the other hand, the ו of prolongation here, brings down the tone usually upon the *ultimate*; e. g. קוּמָה. To this also there are a few exceptions; see in Ps. 7: 8. Jer. 3: 12. 40: 5.

NOTE 4. The *shortened* Imperf., employed as Jussive (§ 48, 4), has the form יָקָם (very seldom written יָקָם, יָקָם). E. g. יָשָׁב (let him turn back), Deut. 20: 5—8; יָשָׁב, Ps. 74: 21; וְיָשָׁב, 1 K. 21: 10; (comp. § 27, n. 1). As *Indicative*, in poetry, we find יָרָם, יָרָם, Num. 24: 7. Mic. 5: 8. With *Vav consec.*, and before monosyllabic words, the tone is drawn back, and the O shortened; e. g. וַיָּקָם (vay-ya-qōm), יָקָם (ya-qōm lāk), Job 22: 28. In pause, the tone remains on the ultimate; e. g. וַיָּקָם, Gen. 11: 28, 32, comp. 5: 5, 8. By the concurrence of a Guttural, or of a ר, the last syllable may have a *Patah* (-); e. g. וַיָּסֵר, Ruth 4: 1, (from סָר).

The full plur. ending וֹנִי, (see No. 6 above), has the tone; hence חַמּוּזוֹנִי, Gen. 3: 3, 4; יְרוּסוֹנִי, Ps. 104: 7; יְרוּסוֹנִי, Joel 2: 4, 7, 9.

II. Niphal.

NOTE 5. Varying forms in Niphal are: Perf. נִפְצָרוּם, Ezek. 11: 17. 20: 34. 41: 43. Inf. *const.* נִפְצָרוּשׁ, Is. 25: 10. Comp. Note 9 below.

III. Hiphil.

NOTE 6. Examples of the Perf., without the epenthetic ו, are יָנִיקָה, Ex. 20: 25; יָנִיקָה, Num. 17: 6, etc.

NOTE 7. In the *Imperf.*, besides the usual חָקַם, the prolonged form is also employed, e. g. חָקַמְתָּהוּ.

The *shortened Imperf.* sounds as חָקַם; e. g. וְחָקַם, Ex. 10: 17. After *Vav consec.*, the tone rests on the *penult*; as וְחָקַם, וְחָקַם. In concurrence with a Guttural or a ר, the ultimate takes *Patah*, as in Kal; e. g. וְחָקַר, Gen. 8: 13.

IV. General Remarks.

NOTE 8. These verbs are most nearly related to verbs פִּי (§ 66); on which account one in analyzing them must look carefully to their diversities. Many forms of both verbs fully coincide; e. g. *Kal Imperf. with Vav consec.*; moreover, *Piel* of פִּי and *Pool* of פִּי. Hence it comes, that they often borrow forms from each other; e. g. *Kal Perf.* בָּנָה (from בָּנוּ), the same form from בָּנוּ, Zech. 4: 10; so בָּנוּ (for בָּנוּ), Is. 44: 18.

NOTE 9. In common with verbs פִּי also, (§ 66, 5), these verbs have, in *Niphal* and *Hiphil*, the Chaldee and Rabbinic punctuation, according to which a *short vowel followed by Daghesh forte is put under the Praeformatives, instead of a long vowel*. This form occurs often together with the usual one; e. g. *Hiph.* חָשַׁר, Imperf. חָשַׁר (together with חָשַׁר and חָשַׁר), from חָשַׁר; so וְחָשַׁר, 2 Sam. 22: 33, (together with וְחָשַׁר, Prov. 12: 26). Sometimes with a modified meaning; as חָשַׁר to *give rest*, חָשַׁר, Imperf. חָשַׁר to *lay down, settle down*; חָשַׁר to *spend the night, to lodge*, חָשַׁר, חָשַׁר, to *be obstinate, stiff-necked*. Other examples are חָשַׁר, he is *circumcised*, Gen. 17: 26, 27. 34: 22, (from חָשַׁר, not from חָשַׁר). Forms with a Guttural: חָשַׁר, Zech. 2: 17; *Hiph.* חָשַׁר, Lam. 1: 8; חָשַׁר, Prov. 4: 21.

Therewith may be reckoned some forms of verbs *first Guttural with Daghesh impletum*, (which some would derive in a different way, or amend); as חָשַׁר for חָשַׁר (from חָשַׁר), Job 31: 5; חָשַׁר, חָשַׁר, 1 Sam. 15: 19. 25: 14, from חָשַׁר, חָשַׁר.

NOTE 10. The verbs whose middle stem-letter (ו) remains a *consonant*, are, in respect to this consonant, entirely regular. E. g. חָשַׁר, Imperf. חָשַׁר; חָשַׁר, Imperf. חָשַׁר; and regular, as to the ו, are all of those whose third radical is ח, and the second one ו; as חָשַׁר, Piel חָשַׁר, חָשַׁר, etc.

§ 72.

Feeble Verbs פִּי, e. g. חָשַׁר.

I. These verbs agree, in regard to their structure, altogether with the foregoing ones, and the *Yodh* here is subjected to all the changes of the *Vav* there.

E. g. חָשַׁר (for חָשַׁר), Inf. חָשַׁר, Inf. abs. חָשַׁר (for חָשַׁר), Imper. חָשַׁר, Imperf. חָשַׁר, Jussive חָשַׁר, with *Vav consec.* חָשַׁר.

In *Kal Perf.*, moreover, several verbs have another series of forms, which

- are like to a Hiphil which has suffered the aphaeresis of the ה; e. g. גִּינוּחִי = גִּינוּחִי, Dan. 9: 2, together with בָּנָה Pa. 139: 2; יִיבֹחַ Job 33: 13, and also רָבָה Lam. 3: 58. Besides these, the *full* Hiphil also occurs; e. g. חָבֵן, Inf. חֲבִינוּחַ, Inf. חָבֵן (together with חָבֵן); Imper. חָבֵן (also חָבֵן); Part. חָבֵן (also חָבֵן), and חָבֵן (also חָבֵן); Imperf. חָבֵן, Perf. חָבֵן. Besides, there are *Passives*; as Hoph. Imperf. יִיבֹחַ (from יִיבֹחַ); יִיבֹחַ (from יִיבֹחַ).

2. The Hiphil-forms brought to view may easily be traced to verbs יָי, and may in part belong to them. The same is true also of Niphal, Pilel, and Hithpalel.

E. g. נָבֵן; Pil. בִּין; Hith. נִבְּנוּ, (all as if from בִּין). In every respect are these verbs nearly related to those יָי. Hence several of them occur promiscuously, and with the same meaning, both as יָי and יָי, as לֵין to lodge, also לֵין; שֵׁן to place or set, also שֵׁן; Imperf. נָשֵׂן, also נָשֵׂן. In others, one form is more dominant; as גִּיל to rejoice, גִּיל once in Prov. 23: 24. Only a very few appear to be exclusively יָי, viz. שֵׁן, רִיב, שֵׁן.

REMARKS. The old grammarians allow of no such class of verbs as these, but ranged them all under יָי; which in part is correct. In the later Arabic, there occurs the like abridgment of the Hiphil, (Conj. IV), in respect to verbs יָי. But on the other hand, both the Arabic and the Ethiopic have verbs actually יָי; and the Hebrew clearly has some with a *Yodh consonant*; e. g. אָרַב, אָרַב. It is certain that there is a fluctuation here, and a mutual approximation of stems so nearly related. The Par. (N) is connected with the verbs יָי (Par. M); so that the parallelism between them is quite plain. All which is not developed in the former Paradigm, coincides with the forms in the latter.

NOTE 1. Examples of the Inf. *abs.* are רָב, Judg. 11: 25; שֵׁן, Is. 22: 7; also, in Jer. 50: 34, we have רִיב.

NOTE 2. The shortened Imperf. is as רָבֵן; with tone retracted, as לֵין, Judg. 6: 31. So with *Vav consec.*, as רָבֵן, רָבֵן.

NOTE 3. As *Part. act. Kal*, לֵין is once found, in Neh. 13: 21. *Part. passive*, שֵׁן, or שֵׁן (var. lect.), 2 Sam. 13: 32.

NOTE 4. Verbs יָי hold fast the consonant power of א, at all times, and are irregular only in the manner described in § 63. Still, the weakness of the א in the Perf. of the frequent verb שָׂא, occasions the weakening of its normal (—) into (—), and in a closed syllable into (— or —), when the tone is thrown off, and no full vowel precedes it; (altogether in the manner of verbs יָי, § 68. n. 4). E. g. with suff. שָׂאָה, Gen. 32: 18; שָׂאָה, Ps. 137: 3; second pers. plur. שָׂאָה, 1 Sam. 12: 13. 25: 5; first sing. with the suff. שָׂאָה, Judg. 13: 6. 1 Sam. 1: 20, also in Hiph. 1 Sam. 1: 28. Comp. § 44. n. 2. Some examples, where א has given up its consonant-power, i. e. become quiescent, are נָאָה, נָאָה (from נָאָה) for נָאָה, Ecc. 12: 5.

§ 73.

Feeble Verbs in אָב; e. g. אָצוּ.

The א appears in these verbs partly as a very *slender Guttural*, scarcely audible, and partly as a *Quiescent*, in accordance with the following rules:

1. In the forms which end with the third stem-letter, the last syllable has always the normal vowels; with the exception that *Pattah*, when it comes to stand before the א, goes of course into the corresponding long vowel, i. e. *Qamets*.

This extension of the *Pattah* into *Qamets* takes place in *Kal Perf.*, *Imperf.*, *Imper.*; in the *Perf.* of *Niphal*, *Piel*, *Pual*, and *Hophal*, (§ 23, 1); but still, as this is a kind of accidental prolongation, the long vowel (ֿ) is *mutable*, (§ 25, 2. note); and so it may fall away by declension; e. g. אָצוּרִי, plur. אָצוּרִים.

N. B. The *Kal Imperf.* and the *Imper.* have a final (ֿ), in accordance with the laws of *third Gutturals*, § 64, 1.

2. Also before the Affirmatives which begin with ה or ו, the א becomes *quiescent* in various ways: viz.

(1) In *Perf. Kal*, in (ֿ); as אָצוּרִי. (2) In the *Perfect* of the other Conjugations, it takes (ֿ) before it; e. g. אָצוּרִי; but, (3) In the *Imper.* and *Imperf.* of the same, it takes (ֿ); e. g. *Kal Imperf.* אָצוּרִי; *Imperf.* אָצוּרִי; and so of the rest.

The ground of (ֿ) and (ֿ) in these Conjugations has its basis in the resemblance of these verbs to those אָב, (§ 74, 2), and their approximation to them.

Before the suffixes ה־, ב־, ל־, the א remains a *Guttural*, and takes under it the vowel (ֿ); e. g. אָצוּרִי, Cant. 8: 1; אָצוּרִי, Ezek. 28: 13. (Comp. § 64, 2. note). The ground of this punctuation is, that those suffixes require a *vocal Sheva* before them, while they usually take the tone upon themselves.

3. Before the Affirmatives which *begin with a vowel*, the א is a consonant, and the form is normal. (See in full, Par. O).

NOTES.

NOTE 1. Verbs middle (ֿ), retain this even in the other persons of the *Perfect*; e. g. אָצוּרִי, אָצוּרִי. For the *third fem. Perf.*, instead of the normal form (אָצוּרִי), the Aramaean is sometimes employed. e. g. אָצוּרִי for אָצוּרִי, Isa. 7: 14. Gen. 33: 11, (like to אָצוּרִי, § 44. n. 4).

NOTE 2. In the *Inf.* a *fem.* form is sometimes employed, as אָצוּרִי, Lev. 12: 4, for אָצוּרִי.

NOTE 3. The *fem. Part.* is usually *contracted*; e. g. חָצַרָה, seldom as חָצַרָה, Cant. 8: 10; so יוֹצֵרָה (written *defective* for יוֹצֵרָה), from יָצַר, Deut. 28: 57. In the form חוֹצְרָה, 1 Sam. 14: 33, and בָּרָאָה, Neh. 6: 8, the vowel is drawn back after the manner of the Syriac.

NOTE 4. *Aleph* sometimes falls out, when quiescent; e. g. חָצַרָה, Num. 11: 11; חָצַרָה, Job 32: 18; חָצַרָה, Lev. 11: 43; חָצַרָה (for חָצַרָה, Jer. 32: 35).

See more respecting these Verbs, in § 74. No. VI.

§ 74.

Feeble verbs לִי; e. g. חָצַרָה.

1. These verbs, (like verbs לִי, § 68, § 69), comprise under one name *two classes* of the irregular verbs, viz. those of לִי and לִי; which in Arabic and Ethiopic are more plainly separated. Instead of the original י and ו, in all the forms which end with the *third radical*, a ה appears in their place as the representative of the vowel to be sounded, (§ 25, 5. note). Hence they are named (merely from their appearance) לִי.

E. g. חָצַרָה for חָצַרָה, חָצַרָה for חָצַרָה. But let it be noted, that by far the greater part of these verbs are לִי; the verbs לִי appear in only a few forms. The separation is therefore less distinct than that of לִי and לִי.

A real לִי verb is חָצַרָה, for from this we have חָצַרָה, and a Part. חָצַרָה, and also a derivate noun חָצַרָה. Still the Imperf. has חָצַרָה (with *Yodh* third radical). In חָצַרָה to answer, (Arab. عَنَى), and חָצַרָה to suffer, (Arab. عَنِ), two verbs essentially different appear; (see Lex. sub חָצַרָה). The Syrians go still further in amalgamating these forms, inasmuch as they commingle לִי and לִי, and the latter includes both לִי and לִי.

Entirely different are the verbs whose final letter is ה consonant (i. e. ה *He Mappiq*); e. g. חָצַרָה. These verbs are treated simply as *third Gutturals*. In the meantime, there appears to be some feeble verbs, whose ה final has arisen from ה consonant, which gives up its consonant-power; e. g. חָצַרָה, (Arab. حَزَنَ). In this way it comes about, that feeble verbs לִי appear sometimes as kindred with verbs לִי, the medium of transition being verbs לִי; e. g. חָצַרָה and חָצַרָה, to be rigid; חָצַרָה = חָצַרָה to be open.

The grammatical structure of these verbs (see Par. P) rests on the following basis:

1. Instead of the *original Yodh* or *Vav* radical, there appears in all cases where this would appear at the *end* of a word, a ה vicarious, which better represents the vowel to be sounded there. This vowel, moreover, is, for every form and Conjugation, the same.

E. g. רב, in all the *Perfects*; as רב, רב, רב, etc.

רב, in all the *Imperfects* and *Participles*; e. g. רב, רב, etc.

רב, in all the *Imperatives*; as רב, רב, etc.

רב, in the Inf. absolute, (excepting Hiph. and Hoph.); as רב, etc.

Only the Part. *pass.* Kal is excepted, where *Yodh* appears at the end of the word; e. g. רב; and thus with some of the derivatives, (§ 84, V.).

The *Inf. const.* always has the *fem.* ending ר; as רב, Piel רב, etc.

The explanation of these forms may now be subjoined:

(a) In *Kal Perf.*, רב stands for רב, agreeably to § 24, 2. c; and the same in Niphal and Hophal. (b) In *Piel* and *Hithp.*, the forms with final A are the basis, (like רב, רב, § 51. n. 1); and also in *Hiphil*, the form רב, (like the Arab. *aqtala*, § 52, 1). (c) The *Imperf. Kal*, רב, is from an Imperf. A, i. e. רב, (§ 24, 2. note); and from this comes the plur. form רב, (see note 4 below). The same applies to the other Conjugations, where, even in the regular verb, kindred forms having (–) develop themselves, (§ 50. n. 2. § 53. note).

The (–) of the *Imper.* has its ground in this, viz., that the shorter form here throws more of the tone on the ultimate, which acquires more stability by the (–). (See and comp. the *const.* state of nouns in רב, § 87, 2. c).

The *Hholem* of the *Inf. abs.* is used in all the Conjugations, which admit a separate form for it.

2. Before the Affirmatives which begin with a ר or נ, the original ר comes in, *but never as a consonant*. The *Patah* which precedes it would appropriately form the diphthong *ai*; but in the *Perfect*, this concurrence makes (ר) in Kal, and (ר) in the other Conjugations; while in the *Imper.* and *Imperf.* it goes into (ר), as less full and distinct.

E. g. in Piel, out of the old form רב (= רב) comes רב; which sometimes is further narrowed into רב. In the Imperf. we have (instead of a form as רב) the form רב. In all the Passives, the (ר) here is held *fast*; but in *active* and *derived* Conjugations, and in the Reflexives, the forms (ר) and (ר) are interchangeably used; (see Notes 8 and 12). Arranged they stand thus:

ר, in Kal Perf.; as רב.

ר, ר, in other Actives and Reflexives; e. g. רב and רב, etc.

יָלַד, in Perf. *passives* throughout.

יָלַד, in Imper. and Imperf. always; as יָלַדְךָ; יָלַדְתָּ, etc.

The diphthongal forms are preserved throughout in the Arabic and Ethiopic, and contracted only in the popular dialect. In Chaldee and Syriac, the contracted forms are predominant; yet the Syriac has also, in Kal, such forms as יָלַדְךָ: and so the Chaldee, together with יָלַדְךָ.

3. Before the Affirmatives beginning with vowels, (יָלַד, יָלַדְךָ, etc.), *Yodh* with its preceding vowel both fall away.

E. g. יָלַד for יָלַדְךָ; יָלַדְךָ for יָלַדְתָּ; and so יָלַדְךָ, יָלַדְתָּ. But in the *full* form, and specially in *Pause*, the *Yodh* is preserved; e. g. יָלַדְךָ; see below, n. 4. 11.

In like manner, *Yodh* with the preceding vowel, falls out, when a suffix is appended; e. g. יָלַדְךָ, (note 18).

4. The *Yodh* or third radical also falls away in the *fem.* of the third sing. Perf., inasmuch as יָלַד is appended as a *fem.* ending; e. g. יָלַדְךָ. Such was the older form; but it has now become rare (Note 1), for there has been added to it another index of the *fem.*, i. e. יָלַדְךָ, so that the ordinary form now is יָלַדְךָ; and so it is, in all the Conjugations.

E. g. The older form in Hiphil was יָלַדְךָ, now it is יָלַדְךָ, and in pause יָלַדְךָ. See like cases in § 69. note, § 89, 3.

5. Very conspicuous here is the *abridged Imperfect*, which occurs in all the Conjugations, and arises from casting away the ending יָלַד; which also occasions some other changes in the form; (see in Notes 3, 7, 9, 14). In like manner, in some Conjugations, is the shortened Imper. formed, by casting away the יָלַד; (see Note 10, 15).

NOTES.

I. Notes to Kal.

NOTE 1. The older and more simple form of the *third fem. sing.* יָלַדְךָ, (made from יָלַדְךָ, comp. verbs יָלַד, § 73. n. 1), is nearly expelled from common usage, (see above in No. 4). An example of the old form is in יָלַדְךָ, Lev. 25: 21. The like in Hiph. and Hoph.; e. g. יָלַדְךָ, Lev. 26: 34; יָלַדְךָ, Jer. 13: 19. But in connection with suffixes, the old ending is everywhere still preserved, (see n. 18 below).

NOTE 2. The *Inf. abs.* is also written as יָלַד, Gen. 26: 28. The *Inf. const.* seldom occurs in the form יָלַדְךָ, Gen. 50: 20; יָלַדְךָ, Gen. 48: 11. Also unusual is a *fem.* Inf. form, יָלַדְךָ, Ezek. 28: 17, after the manner of יָלַדְךָ, § 45, 2. lett. b.

NOTE 3. The *shortening* of the Imperf. (see No. 5 above) occasions in Kal the following changes:

(a) Most frequently the first stem-letter takes a helping-*Seghol*, or, in case of a Guttural, a helping-*Patah*, (§ 28, 4). Thus בָּגַל for בִּגְלָה, so נִבְּרַח; also יִשָּׁע for יִשְׁעָה.

(b) In consequence of this, the short Hhireq of the Praeform. sometimes goes into (ְ), and this, because it now stands in an open syllable; e. g. בָּרָא (from בָּרָא); וַתְּכַח (from בָּרָא).

(c) In some cases, specially in those designated in § 28, 4, the helping-vowel is rejected; e. g. וַיִּשָּׁק, וַיִּבְרַח, וַיִּשָּׁק. Sometimes both forms occur in the same verb; e. g. בָּרָא and בָּרָא, the last with *Patah* because of the ר.

(d) Examples of verbs בָּלִי and *first Guttural* (§ 57) are thus: וַיִּשָּׁק from בָּרָא; וַיִּבְרַח from בָּרָא. Sometimes the Guttural does not affect the preceding vowel, as וַיִּבְרַח, וַיִּבְרַח with Dag. lene in the second radical, Job 3: 6.

(e) The verbs בָּרָא *to be*, and בָּרָא *to live*, whose rude abbreviated forms would be בָּרָא and בָּרָא, change this into בָּרָא and בָּרָא, inasmuch as the second *Yodh* draws to itself the vowel *i*, and flows into it, thus making it long *i*. (Comp. the derivatives בָּרָא for בָּרָא, בָּרָא for בָּרָא, etc.; § 83. No. V.) From בָּרָא *to be*, we have once בָּרָא for בָּרָא, Ecc. 11: 3.

After *Vav consec.* full forms without *apocope* sometimes occur; specially in the first person, and in the later books. E. g. וַיִּבְרַח, (some twenty times, but not in the Pent.); also וַיִּשָּׁק, four times.

NOTE 4. The original *Yodh* sometimes remains even before the vowel-Affirmatives, (see No. 3 above), specially in and before Pause; before the full plur. ending *-im*; or where particular emphasis rests upon the word. E. g. וַיִּשָּׁק, Deut 32: 37; Imperf. וַיִּבְרַח, Deut 8: 13; more frequently as וַיִּשָּׁק, Ps. 78: 44; Imper. בָּרָא, Is. 21: 12. (Comp. n. 11 below.)

NOTE 5. The *Part. active* constructs a second form, in which the *Yodh* is retained; e. g. בָּרָא, Prov. 31: 27; בָּרָא, Ps. 128: 3; plur. אֲבָרָא, Is. 41: 23. The *Part. passive* sometimes omits its *Yodh final*; as בָּרָא, Job 41: 25; בָּרָא, Job 15: 22.

NOTE 6. Seldom are the forms written *defective*; בָּרָא (for בָּרָא) 2 Sam. 15: 33; בָּרָא, Job 5: 12; and the peculiar בָּרָא, Mic. 7: 10.

II. Niphal.

NOTE 7. The *apocope* of the end-syllable of the Imperf. here, usually occasions no further change; e. g. בָּרָא out of בָּרָא. In verbs *second Guttural*, however, the *Qamets* may become a *Patah*; e. g. וַיִּבְרַח (for בָּרָא); Ps. 109: 13. The like in Piel; as בָּרָא (out of בָּרָא), Ps. 141: 8. In Hithp. בָּרָא (out of בָּרָא), Prov. 22: 24.

III. Piel, Pual, and Hithpael.

NOTE 8. In the *Perf. Piel*, the majority of cases take (ְ) instead of (ְ);

e. g. קָדְמָה, (which has therefore been put in the Paradigm). Before Suffixes, (־) is always preferred; e. g. הִשְׁתַּחֲוִּיתָ, Ps. 44: 20. On the contrary, Pual always takes (־).

NOTE 9. After *apocope*, the Imperf. loses the Daghesh forte in the second stem-letter, (comp. § 20, 3). Hence הִשְׁתַּחֲוִּיתָ; Hithp. הִשְׁתַּחֲוִּיתָ, Gen. 9: 21. Seldom is the *Pattah* in these cases prolonged into (־); as הִשְׁתַּחֲוִּיתָ, 1 Sam. 21: 14; הִשְׁתַּחֲוִּיתָ, Ps. 45: 12. (Comp. n. 7).

NOTE 10. In *Piel* and *Hithp.* the Imper. with *apocope* occurs; e. g. נָסָה (for נִסָּה), Dan. 1: 12; הִשְׁתַּחֲוִּיתָ *feign thyself sick*, (for הִשְׁתַּחֲוִּיתָ), 2 Sam. 13: 5.

NOTE 11. A few cases there are of *Yodh retained*, which elsewhere are not to be found; e. g. Imperf. תִּשְׁתַּחֲוִּי, Is. 40: 25; תִּשְׁתַּחֲוִּי, Ex. 15: 15.

IV. *Hiphil and Hophal.*

NOTE 12. In the *Perf.* of *Hiphil*, the two forms, הִשְׁתַּחֲוִּיתָ and הִשְׁתַּחֲוִּיתָ are about equally employed; but before *suffixes*, the last is preferred as being the shorter. In *Hophal* we find only (־).

NOTE 13. In the *Inf. abs. of Hiphil*, הִשְׁתַּחֲוִּיתָ, the (־) is altogether normal, (like הִשְׁתַּחֲוִּיתָ); but in accordance with this we find an *Inf. Hophal*, הִשְׁתַּחֲוִּיתָ, Lev. 19: 20. Of the verb הִשְׁתַּחֲוִּיתָ we find three forms of the *Inf.* all in use, viz. הִשְׁתַּחֲוִּיתָ (adverbial, *much*), הִשְׁתַּחֲוִּיתָ for the *Inf.* pleonastically employed, and הִשְׁתַּחֲוִּיתָ for the *Inf. construct*. (Comp. Gen. 41: 49. 22: 17. Deut 28: 63.)

NOTE 14. The *abridged Imperf.* is made in two ways; (a) Without a helping-vowel; as הִשְׁתַּחֲוִּיתָ, Is. 41: 2; הִשְׁתַּחֲוִּיתָ, Gen. 9: 27; and so הִשְׁתַּחֲוִּיתָ. With a helping-vowel; e. g. הִשְׁתַּחֲוִּיתָ (for הִשְׁתַּחֲוִּיתָ), as הִשְׁתַּחֲוִּיתָ, 2 Kings 18: 11; הִשְׁתַּחֲוִּיתָ, Ps. 105: 24. Examples with Gutturals are הִשְׁתַּחֲוִּיתָ, Num. 23: 2; הִשְׁתַּחֲוִּיתָ, etc.; which can be distinguished from some of *Kal* forms in no way but by the sense.

NOTE 15. The *Imper. apoc.* has constantly the helping-vowel (־) or (־); e. g. הִשְׁתַּחֲוִּיתָ for הִשְׁתַּחֲוִּיתָ, as in הִשְׁתַּחֲוִּיתָ, Ps. 51: 4; הִשְׁתַּחֲוִּיתָ for הִשְׁתַּחֲוִּיתָ — הִשְׁתַּחֲוִּיתָ. Deut. 9: 14; הִשְׁתַּחֲוִּיתָ for הִשְׁתַּחֲוִּיתָ, Ex. 33: 12.

NOTE 16. The Imperf. retains the *Yodh* here only in הִשְׁתַּחֲוִּיתָ, from הִשְׁתַּחֲוִּיתָ, Job 19: 2.

V. *General Remarks.*

NOTE 17. In Aramaean, where, as already mentioned, the verbs לִּי and לִּי flow into each other, both of them terminate the Imperf. and the Part. of all the Conjugations, without any diversity, in (־) or (־). It is an imitation of this, when, in the Heb., specially in the later writers and in the poets, forms of the *Inf.*, the *Imper.*, and the *Imperf.* terminate in (־), less often in (־) and (־). E. g. *Inf.* הִשְׁתַּחֲוִּיתָ to be, Ezek. 21: 15; הִשְׁתַּחֲוִּיתָ, Ex. 22: 22; הִשְׁתַּחֲוִּיתָ, Lev. 19: 20; *Imper.* הִשְׁתַּחֲוִּיתָ, Job 37: 6; *Imperf.* הִשְׁתַּחֲוִּיתָ, Jer. 17: 17; הִשְׁתַּחֲוִּיתָ (for הִשְׁתַּחֲוִּיתָ), Prov. 1: 10; הִשְׁתַּחֲוִּיתָ, 2 Sam. 13: 12.*

* In the instances cited, the forms with (־) have a *Jussive* sense, and might be explained by their nature which is kindred with the Imperf. (־). But this does not ap-

The *Yodh* itself, (after the Syrian fashion), is sometimes found at the end of a verb; e. g. *חָחָלִי*, Is. 53: 10; *חָחָלִי*, Jer. 3: 6; and in conformity with this, the plur. *חָחָלִי*, Josh. 14: 8.

NOTE 18. Three verbs make a *Pilel*, or its *Reflexive*, (§ 54, 2), and in such a way that the third radical becomes *ו*, and the fourth stem-letter a *ח*, e. g. *חָחָלִי* (from *חָחָל*), contracted *חָחָלִי*. So Part. *חָחָלִי*, Gen. 21: 16; in particular *חָחָלִי*, Pil. *חָחָלִי*, Reflex. *חָחָלִי*, (second pers. *חָחָלִי* and *חָחָלִי*); Imperf. *חָחָלִי*, *אפס*, *חָחָלִי* (for *חָחָלִי*), and after the analogy of *חָחָלִי* for *חָחָלִי*.

NOTE 19. *Before Suffixes*, the *ח* at the end with the vowel next preceding, falls away; e. g. *חָחָלִי*, *חָחָלִי*, Imperf. *חָחָלִי*, *חָחָלִי*; Hiph. *חָחָלִי*. It is but seldom, that (—) or (—) is here exchanged for (—); e. g. *חָחָלִי*, Ps. 140: 10; *חָחָלִי*, 1 K. 20: 35. In the third *sing. fem.*, the old form *חָחָלִי* (see No. 4 above), with (—) final shortened, returns before suffixes; as also in the regular verb; e. g. *חָחָלִי* (for *חָחָלִי*), Zech. 5: 4. In *Pause*, as in *חָחָלִי*, Job 33: 4.

VI. Kindred nature of לָח and לָח.

The near relationship of the verbs *לָח* and *לָח*, (which come together in Aramaean), is followed by the natural consequence, that these verbs not unfrequently borrow each others forms; in particular is this the case, in the later writers and in poetry.

NOTE 21. These resemblances may be thus classified: (a) The vowels of *לָח*, are assumed by *לָח*; e. g. *Perf.* *חָחָלִי*, Ps. 119: 101; Part. *חָחָלִי*, Ecc. 9: 18. 8: 12. *Piel Perf.* *חָחָלִי*, Jer. 51: 34; *חָחָלִי*, 2 K. 2: 21; Imperf. *חָחָלִי*, Job 39: 24. *Niph. Perf.* *חָחָלִי* (like *חָחָלִי*), 2 Sam. 1: 26. Hiph. *חָחָלִי*, Josh. 6: 17.

(b) The final *ח* of verbs *לָח* is put in the place of *ח* in verbs *לָח*; e. g. *חָחָלִי* (for *חָחָלִי*), Ps. 60: 40. *Niph. Perf.* *חָחָלִי*, 1 K. 22: 25. *Piel Imperf.* *חָחָלִי*, Job 8: 21.

(c) Another class are those which entirely conform to *לָח*, in both respects; as *חָחָלִי* (for *חָחָלִי*), Ruth 2: 9; *חָחָלִי* (for *חָחָלִי*), Ezek. 28: 16. *Inf. חָחָלִי to sin*, Gen. 20: 6; *Imperf.* *חָחָלִי*, Job 5: 18; *Part. fem.* *חָחָלִי*, Ecc. 10: 5. *Part. pass.* *חָחָלִי*, Ps. 32: 1. *Niph. Perf.* *חָחָלִי*, Jer. 51: 9. *Hithp.* *חָחָלִי*, 1 Sam. 10: 6. *Inf.* *חָחָלִי*, 1 Sam. 10: 13.

NOTE 22. On the contrary, some verbs *לָח* follow the analogy of *לָח*. (a) In respect to the consonants; as *חָחָלִי*, Lam. 4: 1; *חָחָלִי*, 2 K. 25: 29; Imperf. *חָחָלִי*, 2 Chron. 16: 12. (b) In respect to vowels; *חָחָלִי*, 1 K. 17: 14. (c) In respect to both; e. g. *חָחָלִי*, 2 Sam. 21: 12.

ply to other examples; and moreover the reading, in most cases, oscillates between (—) and (—). See, moreover, Gen. 26: 20. Lev. 18: 7. Josh. 7: 9. 9: 24. Dan. 1: 13. Ezek. 5: 12.

§ 75.

Verbs doubly irregular.

By these we mean such verbs as have two stem-letters in them, such as occasion the anomalies already explained above, without any reference, however, to the *Guttural* verbs. No new changes here take place. Besides this, use only can teach, whether in the cases where a double anomaly might exist, both of the anomalies, or only one, or neither, actually have place.

E. g. נָדַד has an Imperf. יִדְדֵי (Nah. 3: 7), and יִדְדֵי (Gen. 31: 40), after the analogy of verbs שָׁן; Hiph. יִדְדֵי (like יָדַע); but Imperf. Hophal יִדְדֵי, like שָׁן again.

Examples of doubly anomalous verbs, and of the more difficult forms, are the following:

(a) *Verbs שָׁן and לָא*; (comp. § 65 and § 73); e. g. שָׂא, thence Imper. שָׂא, Inf. const. שָׂאָה (for שָׂאָה), also שָׂאָה; Imperf. תִּשְׁאָנָה (for תִּשְׁאָנָה), Ruth 1: 14.

(b) *Verbs שָׁן and לָא* (comp. § 66 and § 74); e. g. נָכַח, Kal Imperf. יִכְחֹ, apoc. יִכְחֹ, so יִכְחֹ (from נָכַח), and יִכְחֹ. Hiph. Perf. הִכְחִיחַ, Imperf. יִכְחֹ, apoc. יִכְחֹ, and so יִכְחֹ; Imper. הִכְחִיחַ, apoc. הִכְחִיחַ, Inf. הִכְחִיחַ, Part. מְכַחֵחַ.

(c) *Verbs שָׁא and לָא* (comp. § 67 and § 74); as אָחַז, Imperf. יִאָחַז, plur. יִאָחַז; רָאָה, Deut. 33: 21, for יִרְאָה; Imperf. apoc. יִרְאָה for יִרְאָה, Ia. 41: 25; Imper. אָחַז for אָחַז, אָחַז (see § 23, 2, n. 2. § 74, n. 4); Hiph. Imperf. יִרְאָה for יִרְאָה, Ia. 21: 14. Imperf. apoc. יִרְאָה, 1 Sam. 14: 24, from אָחַז.

(d) *Verbs שָׂר and לָא*; (comp. § 68. § 69. § 73). E. g. שָׂר, Imper. שָׂר, Inf. שָׂרָה, Hiph. הוֹשִׁיעַ.

(e) *Verbs שָׂר and לָא*; (comp. § 68. § 69. § 74). E. g. שָׂר (prop. שָׂר) and שָׂר, (verbs שָׂר); e. g. Inf. שָׂרָה, שָׂרָה; Imper. שָׂר; Imperf. יִשָּׂר; with suff. שָׂרָה, Num. 21: 30, שָׂרָה for שָׂרָה. Hiph. Perf. הוֹשִׁיעַ, Inf. הוֹשִׁיעַ; Imperf. יוֹשִׁיעַ, apoc. יוֹשִׁיעַ.

(f) *Verbs שָׂר and לָא*, in particular שָׂר. Perf. שָׂר, שָׂר, (once שָׂר for שָׂר, 1 Sam. 25: 8); Hiph. Perf. שָׂרָה, שָׂרָה and שָׂרָה; Imperf. שָׂרָה for שָׂרָה, Mic. 1: 15; Imper. שָׂר = שָׂרָה, Ruth 3: 15; and so שָׂר = שָׂרָה, from שָׂר.

(g) The verb שָׂר (to live) deserves notice, since it is treated as a verb שָׂר, and so has שָׂר in the Perf., Gen. 3: 22. It occurs not, in Hebrew, out of this form. Frequent is the other kindred form, viz. שָׂרָה.

§ 76.

The relation of irregular verbs to each other.

Irregular verbs of different classes, e. g. of שָׂר and שָׂר, of שָׂר and שָׂר

לָחַץ, of לָחַץ and לָחַץ, stand often in very close connection; which is manifest by the same or a very similar meaning, as well as in the like inflections, in forms common to both, and in mutual exchanges. This mutual relation rests, in the main, on the *essential likeness of the two stem-consonants* which have the firmer and harder sound, to which the common meaning of both attaches, (*radix bilitera*, § 30, 2); so that the third feeble radical does not enter into the account.

Thus לָחַץ, לָחַץ, לָחַץ, all mean *to thrust or crush*; and נָחַץ, נָחַץ, נָחַץ, mean *to fly*.

In this way are related, with respect to form and meaning, (1) Verbs לָחַץ and לָחַץ, (in which the first and last letters are the essential ones), such as לָחַץ and לָחַץ *to become poor*; לָחַץ and לָחַץ *to touch*; נָחַץ and נָחַץ *to fly*.

(2) Verbs לָחַץ and לָחַץ, (in which the two last letters are the essential ones), are related to each other, and to the foregoing class. To each other; as לָחַץ and לָחַץ, *to place, fix*; לָחַץ and לָחַץ (*ya-qōsh*), *to catch birds with nets*. To the former class; as לָחַץ and לָחַץ, *to be good*; לָחַץ and לָחַץ, *to anoint*; לָחַץ and לָחַץ, *to fear*; * לָחַץ and לָחַץ, *to blow or puff*; לָחַץ and לָחַץ, *to scatter*. More seldom do verbs לָחַץ belong here; as לָחַץ and לָחַץ, *to be destroyed*; לָחַץ and לָחַץ, *to thresh*, etc.

(3) Verbs לָחַץ and לָחַץ, (in which the first two letters are the essential ones), stand partly related to each other, and partly to the preceding classes. To each other; as לָחַץ and לָחַץ, *to crush*; לָחַץ and לָחַץ, *to meet*. To the preceding classes; as לָחַץ and לָחַץ, *to suck out*; לָחַץ and לָחַץ, *to thrust*, etc.

§ 77.

Defective Verbs.

In many cases, where two related irregular verbs both occur, and are of the same meaning, both are *defective*, i. e. not used in all their forms. Inasmuch as, for the most part, the one has not the tenses and forms which are presented by the other, they mutually aid each other in making out a complete verb.

Thus in Greek; ἔρχομαι, Aor. ἤλθον, Fut. ἔλθωμαι; in Latin, *fero, tuli, latum, ferre*. But in Hebrew there is this difference, viz. that the verbs here, of this kind, are almost universally related in form; as in Greek, βαίω, ἔβην—from βά-ω.

* It deserves remark here, that verbs לָחַץ, which have arisen out of לָחַץ, in accordance with their origin, form the second syllable predominantly with O. See, besides the examples above, לָחַץ and לָחַץ, *to hunt fowls*; לָחַץ and לָחַץ, *to be able*.

A synopsis of the most common anomalous verbs employed in this way, may be here subjoined :

בוש, *to be ashamed*. Hiph. הִבְשִׁית, also הוֹבִישׁ (from יָבַשׁ), specially with an *intransitive* meaning.

טוב, *to be good*. Perf. טָוַב, Imperf. יִטַּב (from רָטַב). Inf. טוֹב, Hiph. הִטַּב.

יָגַד, *to fear*, Imperf. יִגַּד (from יָגַד).

נָצַב and נָצַב, *to place, fix*, neither of them used in Kal. Niph. נִצַּב; Hiphil and Hoph. הִנָּצַב and הֻנָּצַב; Hithp. הִתְנָצַב.

נָפַץ, *to dash in pieces, smash*, Imperf. יִפְּץ (from נָפַץ); Imper. פִּיץ; Niph. נִפְּץ; Piel פִּיץ (from נָפַץ); Pilel פּוֹפֵץ (from פִּיץ); Reflexive הִתְפָּץ; Hiph. הִפְּץ. Besides these, מִפְּץ, Job 16: 12.

צָר and רָצַר, *to be narrow, strait*. Thence לִי צָר, *I am in a strait*, (from צָר); Imperf. יִצַּר (from רָצַר), also יִצַּר; Hiph. הִצַּר. The kindred צָר is transitive: *to press upon, besiege*.

שָׁקַד, *to drink*, used in Kal; in Hiph. הִשְׁקִיחַ, *to give drink*, from שָׁקַח.

In respect to הִלָּךְ, *to go*, see above, § 68, n. 8.

NOTE 1. Like to these cases are those, where the different conjugations of a verb, having the same meaning, mutually borrow and lend the tenses. E. g. יָכַל in Kal, *to be able*, Imperf. in Hoph., יִכָּל, *to compensate for the want of an Imperf. in Kal.*—יָסַף *he added*; Hiph. Inf. הִוָּסַף; Imperf. יִוָּסַף, *to compensate for the want of these tenses in Kal.*—נָגַשׁ, Perf. Niph. נִגַּשׁ, on account of the failure of a Perf. in Kal; but Imperf. Kal, יִגַּשׁ; Imper. יָגַשׁ; Inf. יִגַּשׁ, etc.

NOTE 2. The older grammarians often speak of *formae mixtae*, in which, they say, are united the tenses and genders of different Conjugations. With correct grammatical views, most of these vanish, (for example, הִתְקַדַּח, § 47, n. 3). Some others appear to be misconceptions and errors, e. g. הִתְקַדַּח, *thy formation*, Ezek. 16: 31, where the plur. suff. is appended to the ending הִתְקַדַּח, which one was accustomed to regard as plural. Others resolve themselves into incorrect readings of the text.

CHAPTER III.

OF THE NOUN.

§ 78.

General View.

1. It is important above all things, in treating of the *structure* of the Noun, to take a close view of its relation to the *verb*.

When we present the *verbal form* (§ 30, 1), i. e. the third pers. sing. of the Perf. as the *Ground* or *Stem-form*, it becomes easy to derive most of the nouns from this; and even such nouns as are *primitives*, or derived from *other nouns*, accommodate themselves to the form and analogy of *verbals*. The doctrine in respect to *gender*, moreover, belongs to this subject, (§ 79, comp. § 92).

The **ADJECTIVE**, in respect to *form*, attaches itself to the noun; although forms of abstract meaning occur, as *adjectives*, only in a metaphorical way, (§ 82, n. 1).

2. An ordinary inflection of the *noun*, by *cases*, does not exist in Hebrew. Scarcely have any remains been discovered of *case-endings* which have gone into desuetude, (§ 88). The *case-relation* of a noun is to be known, either by the place of the noun in a sentence, or else it is marked by prepositions. The form of the noun is not changed thereby; and this matter, therefore, belongs to *Syntax*, rather than to the present category, (§ 115). On the other hand, the annexation of endings which mark the *Plural*, *Dual*, and *Feminine Gender*, the pronominal Suffixes, and the sequency of a Genitive case, occasion various changes in the forms of nouns; and to these the *flexion* or *declension of nouns* in Hebrew limits itself. For the *comparative* and *superlative* degrees of adjectives, no special forms exist in Hebrew, and they must therefore be expressed by syntactical arrangement, (§ 117).

§ 79.

Of Gender.

1. The Hebrew language knows, like all the Semitic dialects, merely a *two-fold* gender; a **MASCULINE** and a **FEMININE**. Inanimate physical objects and abstracts, which other stem-languages mark by the *neuter*, are here regarded as masc. or fem.; but mostly as being of the latter; (see § 105, 2—4).

2. The *masculine gender*, as the predominant and more important one, has no special mark of distinction.

The original ending of the *feminine gender* of nouns, was *נָּ*, as developed in the Perf. of verbs, in the third pers. sing. *feminine*, (§ 44, 1). But when a noun is followed by no Genitive, this ending is abridged, either by substituting its vowel merely,

when prolonged, i. e. חֲ- (instead of ח-), or by exchanging ח- for the shorter toneless חֲ-. The original *fem.* חֲ- is scarcely employed, except when the noun is followed by a *Genitive*, or by a *pronoun-suffix*. Apart from this predicament, (see on the nature of it, § 87, 2, b. § 89, 4), the *designation of the fem. gender* is effected in the following ways:

(a) Most frequently of all, by חֲ- with the tone; e. g. סוס *horse*, fem. סוּסָה *mare*.

(b) By a toneless חֲ-, after a Guttural חֲ-, which remain *unchanged* before a *Genitive*.^a When the masc. ends in a *vowel*, the *fem.* is made simply by appending the חֲ- without its vowel.^b

E. g. (a) קָטַל, fem. קָטַלָּה; מוֹדֵעַ, fem. מוֹדֵעָה. The end of the word, in the case of such feminines, shapes itself after the manner of *Segholate nouns*, (§ 92, 2). (b) מוֹאָבִי *A Moabite (man)*, fem. מוֹאָבִיָּה *sinner*, fem. מוֹאָבִיָּה *sinfulness*, (abstract). The vowel-changes brought about by these endings, are exhibited in § 92. *Feminines* that have no distinctive sign of gender, are treated of in § 105, 1. 3. 4.

NOTE 1. The fem. ending חֲ- (חֲ-), is in general of much less frequent occurrence than the חֲ-, and for the most part occurs along with this. Somewhat more frequent is it in Participles and Infinitives; e. g. קָטַלָּה more frequently than קָטַלָּה; לֵרַח more frequently than לֵרַח. Besides, the endings חֲ-, חֲ-, occur of course *when a Gen. follows*.

NOTE 2. UNUSUAL FEM. ENDINGS. (a) חֲ-, [without a Guttural]; as מִרְיָם *emerald*, Ezek. 28: 13; קַאֲרָ *pelican*, Is. 34: 11; שִׁפְטָרָ, 2 K. 9: 17; and so, frequently in Phœnician names, and in those of the neighbouring tribes, as צִרְטָרָ, אֵילָה, *Elath*.

(b) חֲ-, almost exclusively *poetical*; e. g. מְצֹרָה, Ps. 60: 13; נִחְלָה, Ps. 16: 6; sometimes in prose, as מְחֹרָה (*mō-h'raḥ*).

(c) אֲ-, which is Aramaean orthography, written for חֲ-, specially in the later books; e. g. אֲנִי, Ps. 127: 2; אֲנִי, Ez. 27: 31; אֲנִי, Lam. 3: 12.

(d) Very unusual is חֲ- fem., abridged from חֲ- (§ 27, n. 4); as מְחֹרָה for מְחֹרָה, Is. 59: 5.

(e) חֲ-, without the tone, some forms seem to speak for. E. g. חֲחֹרָה, Deut. 14: 17; חֲחֹרָה, Hos. 7: 4; comp. Ezek. 40: 19. 2 K. 16: 18. In all these passages, however, the tone on the ultimate should be restored. The Punctators, who seem to have felt that there was something inappropriate in the proper fem. ending in these cases, sought to place it in the shade by a retraction of the accent. But their views are not binding on us. The intonation of חֲחֹרָה appears to indicate a masc. noun; and as such is the word employed; besides that חֲחֹרָה and חֲחֹרָה also occur in the masculine. The like to these are חֲחֹרָה, Judg. 14: 18, (elsewhere חֲחֹרָה); חֲחֹרָה, Ps.

124: 4; מִן־הָאֵרֶץ, Ps. 116: 15; and several other words. Still there remains here not a little of doubtful ground.*

(f) מִן־, in poetry, is properly a *double-ending*; as מִן־אֶרֶץ = מִן־אֶרֶץ, Jer. 29: 6 Kethibh. So the verbal form מִן־הָאֵרֶץ, (§ 74, 4). So מִן־הָאֵרֶץ = מִן־הָאֵרֶץ or מִן־הָאֵרֶץ; מִן־הָאֵרֶץ = מִן־הָאֵרֶץ; see Ps. 3: 3. 44: 27. 92: 16. Job 5: 16. Ex. 15: 16, et in al. loc.†

NOTE 3. It is altogether incongruous, when the *vowel-ending* מִן־ is taken as the original *fem.* ending, and the *consonant-ending* מִן־ is derived therefrom. The Ethiopic has the מִן־ throughout; and in the Phœnician, nearly all the endings are in מִן־ (not מִן־ or מִן־), which, in the words transferred by the Greeks and Romans to their languages, sounds—at; (see Ges. Monum. Phœnic., pp. 439, 440). The old Arabic has the ancient abbreviated vowel-ending, almost only in pause; in the new Arabic, the proportion is about the same as in Hebrew.

§ 80.

Original source of Nouns.

Nouns, in respect to their source, are either **PRIMITIVES**,^a (§ 81), or **DERIVATES**. The *derivates* are either *verbal*, i. e. from a verb;^b or *nominal*, i. e. from a noun.^c

E. g. (a) אָב *father*, אִמָּה *mother*. (b) See § 82—84. צָדִיק, צֶדֶק, צִדְקָה, from צָדַק *to be just*; מָרוֹם, מְרוֹמָה, מְרוֹמָה, from מָרוֹם *to be high*. (c) רֶגֶל *foot*, מְרִגְלוֹת *place for the feet, footstool*. The number of the *verbals*, however, is by far the greatest.

NOTE 1. The older grammarians assume, that the **VERB** is *exclusively* the stem-word, and that all nouns are **VERBALS**. These they divide into, (a) *Formae nudaæ*, i. e. those which have only *three* or *two* stem-letters. (b) *Formae auctæ*, to which, either before or at the close, some accession, (either a letter or a syllable), has been made; e. g. מְרִגְלוֹת, מְרִגְלוֹת, from מְרִגְלוֹת. The letters by which this structure is effected, are read *Heemantiv*, (תַּמְאֲנִי); and in conformity with these views have they treated this subject. This divi-

* The ending מִן־, in these cases, has been compared with the Aramaean *status emphaticus*, so that מִן־הָאֵרֶץ = מִן־הָאֵרֶץ. But of this there is reason to doubt; for, (1) Some of the examples have the article, which leads us to suppose an ignorance of the Aramaean form. (2) The examples belong, in part, to the older books. (3) That so old and frequent a word as מִן־הָאֵרֶץ stands among such forms. Moreover, מִן־הָאֵרֶץ may be only an *Accus.* ending, with an adverbial meaning, *noctiv*. Afterwards this might be employed for *noctiv*, without any special regard to the ending; somewhat like the case of מְרִגְלוֹת, § 83. (See this word in Lex.).

† This ending also has been compared with the Aramaean *status emphaticus*, or else regarded as an *Acc.* ending.

‡ In respect to מִן־ *consonant* as an ending of the *fem.*, no question can well be raised. [It is against all analogy and probability.]

tion gave rise to the appellation *Nomina hæmantica*, by which the *nomina auda* were often called.

According to § 30, 1, above, the view here taken of roots and stems makes the relation of nouns to verbs somewhat different; inasmuch as, according to this, many nouns spring directly from the *ideal root*. We abide here by what is more easy in the way of practice, for beginners in the study of the Hebrew.

NOTE 2. *Composite names* or *nouns* are on the whole but few in Hebrew, and are limited mostly (but not wholly) to *proper names*; as *טַלְמִיד* *good-for-nothingness*, *צֶלְמַת* *death-shade*, [are examples of composition without any primary design of constituting a proper appellative]; while *proper names* are somewhat numerous, which exhibit amalgamation or composition; e. g. *גַּבְרִיאֵל* *Gabriel*; *יְהוֹיָכִים* *Jehoiachim*, i. e. *Jehovah will raise up*; *יְהוֹזָכָר* *strength of Jehovah*; *אַבְרָמֶלֶךְ* *Abimelek*, i. e. *father of the king*.

§ 81.

Nouns primitive.

1. The number of *Primitives*, in the usual sense of this word, is very small, inasmuch as those nouns, which in most languages are commonly considered as stem-nouns, are here more usually traced back to *verbal* ideas.

E. g. *שָׂעִיר* *he-goat*, (properly *shaggy*, from *שָׁעַר*); *חֲסִידָה* *stork*, (properly *pia*, sc. *avis*); *שִׁבְרָה* *barley*, (prop. *prickly*, and also from *שָׁעַר*); *זָהָב* *gold* (from *זָרַב* = *yellow* to be yellow).

Decidedly *primitives* are the cardinal numbers (§ 95); also the names of members of the human and animal body are to be ranked here, inasmuch as no congruous stem-verb can be found, by which they may be explained; e. g. *קֶרֶן* *horn*, *שֵׁד* *breast*, etc.

2. The *form* of the *Primitives* is that of the most simple *verbals*, like *קָטַל*, *קָטַל*; and as to the *grammatical* treatment of any word, it makes no difference to what class it belongs.

E. g. the noun *אָדָם* follows the analogy of the *Verbals* (No. 1, § 83), whether it comes, or does not come, from *אָדָם* to be red; and so of *אָב* *father*, and *אָם* *mother*, for they have the form of *verbals* which come from the stems *אָבַח* and *אָמַם*, although this can hardly be matter of fact.

§ 82.

Of verbal nouns in general.

1. Verbal nouns attach themselves in Hebrew, as in Greek and Latin, in respect to form and meaning, to certain forms of

the verb, viz. the Participle and the Inf. mode; which, indeed, even in their usual form, are often employed as *nouns*; e. g. יָדָעַת (Inf. of יָדַע) designates *knowledge, understanding*; אֹיֵב (Part.) *enemy*. Still more frequently are certain other forms of the Inf. and Part. of the regular verb, (which, at present, however, occur but seldom or not at all in Hebrew, although common in the kindred languages), predominantly employed for the *verbal noun*.

E. g. the Participial forms קָטַל and נָקַט; the Infinitives הִקְטִיל and הִנָּקַט, (§ 45, 2), etc. Some are, (as the Arabic shows), properly *intensive* forms of the Participle.

2. In respect to the meaning, it lies in the very nature of the thing, that the nouns which attach themselves to the form of the Infinitive, usually designate *action* or *condition* itself, and other proximate ideas (e. g. the *place of action*); and hence they mostly designate *abstracts*. On the contrary, the *participial* nouns, for the most part, designate the *subject* of action or condition; and hence they are called *concretes*. Besides this it should be observed, that many of the particular forms of *derivate* nouns claim a peculiarity of meaning; although this cannot be said with equal truth of all these forms.

NOTE 1. Notwithstanding all these, it need not seem strange, (since it is common in all languages), that a noun, which according to its form should be regarded as *abstract*, has often a *concrete* meaning assigned to it; and so, *vice versa*. So we say, in English: *acquaintance*, for a *person well known*; *Godhead*, for *God*, etc. In Hebrew, יָדָעַת is both *acquaintance* and *person well known*; פְּרוֹרִי means *simplicity* and *simpleton*. On the other hand, חַטָּאת (lit. *one sinning*) means *sin*; and thus is it frequently with the *fem.* of *concrete* words. (See § 83, 5. 6. 11.)

NOTE 2. For the sake of convenient inspection, we shall first treat of the Derivates of the *regular* verbs, § 83; and then of the several classes of the *irregular* verbs, (§ 84).

§ 83.

*Derivate Nouns of the regular Verbs.**

I. Participials of Kal.

(1) קָטַל, fem. הִקְטִילָהּ, the most simple participial form of *verbs midd. A* (§ 49, 2); and yet not actually employed as a participial, except in verbs פָּרַע, (§ 71, 4). Most frequently it marks *adjectives of quality*; e. g. חָכָם *wise*, יָשָׁר *new, upright*. The same form, also, sometimes occurs with an *abstract* meaning; see No. 12 below.

* Including here the *Guttural* verbs also.

(2) קטל, fem. קטלה, part. of verbs midd. E. (§ 49, 2). These mark, for the most part, intransitives (§ 43) and adjectives of quality; e. g. זקן *old*, an *old man*, יבש *dry*, יפז *fat*.

(3) קטל and קטול (with O immutable), fem. קטלה, Part. of the verb midd. O with intransitive meaning; e. g. קטן *small*, יגיר *fearful*, יקש *bird-catcher*; then more commonly as an adjective, although no Perf. with Hho-lem occurs; as גדול *great*, רחוק *distant*, קדוש *holy*. As a noun *abstract*, קבוד *honour*, שלום *peace*. No. 21, with the last radical doubled, must not be confounded with this.

(4) קטל, fem. קטלה, קטל, the usual participial form of transi- tives; as איב *enemy*, יונק *suckling*. Thence as a working instrument; as שרש *edge-tool*, *armour*. A fem. with a *collective* meaning is ארדון *campan*, properly *the wandering*, or a *wandering company*.

(5) קטל and קטיל, passive Part. of Kal, (in Aramaean the last form is usually a participle), in Hebrew rather as a *noun*, like the Greek verbals in -τός. E. g. אסיר *taken captive*, משיח *anointed*, but אסיר *a captive*, משיח *an anointed one*. In intransitive verbs also with an *active* meaning; as צעיר *small*, צבא *strong*. Some words of this form designate a *time* or *season*; as קציר *harvest-time*, חריש *ploughing-time*; like the Greek verbals in -τός, e. g. ἀμνός, ἀγορός, (properly *the harvested*, *the being ploughed*). The *femines* of this class have usually an *abstract* meaning, (§ 105, 2); as רשעה, *salvation*, (literally *the being saved*).

(6) קטל (Arab. كَتَلَ), with immutable vowels; in Arabic it is an inten- sive form of the participle. Hence, in Hebrew, it designates *customary be- ing* or *doing* anything; נזח *prone to strike* or *butt*, חטא *an habitual sinner*, (different from חטא *sinning*), גנב *thief*, etc. Hence oftentimes this form de- notes *business*, *employment*; e. g. טבח *cook*, חרש (חרש *artificer*). The fem. קטלה, or קטלה, passes easily over into an *abstract* meaning; as חטאה *a female sinner* and *sin*; חלקר *burning fever*; with Guttural as טבח *scal- ring*. Intensive forms, also, are the following: viz.

(7) קטיל and קטול, (as in Chaldees most adjectives are sounded); e. g. צדיק *righteous*, אביר *mighty*, רחון *compassionate*. In Hebrew, these come from mere *Intransitives*.

(8) קטול; as שור *censurer*, גבור *hero*, *mighty one*; seldom passive, as גלור *born*.

(9) קטל denotes *very strong intensity*; oftentimes it denotes an excess of anything, so as to become a blemish or an offence; e. g. גבן *humpbacked*, כרין *bold*, אלם *dumb*, עיר *blind*, חסר *lame*, חרש *dumb*, נקש *perverted*. In the fem., the *abstract* meaning is the usual one; as אגלה *foolishness*.

II. Nouns after the manner of the Inf. Kal.*

(10) קטל, קטל, קטל, (with mutable vowels), together with No. 11, are

* All these forms are, *mutatis mutandis*, in the Arabic, and are *Infinitives* or so-called *Nomina Actionis*.

the simplest forms of this kind, the first and last of which forms are common to the Inf. of verbs, (§ 45, 2). As forms of nouns, they are rare; e. g. *מָנָר* *man*, *תְּאֵר* *ornament*, *צְחָק* *laughter*. Far more frequent, and in their place, are employed the closely allied forms:

(11) *מֶלֶךְ*, *מֶלֶט*, *מֶלֶח*, the three so-called *Segholate forms*; e. g. *מֶלֶךְ* *king* (for *מֶלֶךְ* or *מֶלֶךְ*, § 28, 4); *סֵפֶר* *book*, (for *סֵפֶר*); *קֹדֶשׁ* (for *קֹדֶשׁ*) *sanctuary*, with the *character-vowel* in the *first* syllable, and the *helping* [assumed] vowel in the *second*. When the second or third stem-letter is a *Guttural*, the helping vowel is *Patah*; as *זֶרַע* *seed*, *עֶצֶר* *eternity*, *מַעַל* *work*. Examples of the *fem.* of these forms are: *מַלְכָּה* *queen*, *סֵפֶרָה* *sear*, *קֹדֶשֶׁת* *help*, *חֶסֶד* *wisdom*.

Both masculines and feminines have properly and predominantly an *abstract* meaning; but still the *concrete* one is not unfrequent here, specially of the first or *מֶלֶךְ* form; e. g. *מֶלֶךְ* *king*, *נָעַר* *stripling*, *אֶפְרַיִם* *a stupid fellow*, *עֶבֶד* *servant*, *בָּרִי* *lord*, *אִישׁ* *man*. In part, the *concrete* meaning is secondary, and flows out of the abstract, (as in *בְּעִיר* *stupidity*, *נְעָר* *youthfulness*); in part, the form of the word is derived, by abbreviation, from a longer concrete word, as *מֶלֶךְ* *king*, *עֶבֶד* *servant*, out of *participial* words, which mean, *the reigning one*, *the serving one*, etc.* In general, however, the meaning of these forms is manifold; e. g. they are used to designate *instruments*, *tools*, as *חֶרֶב* *sword*, *חֶרֶט* *pointed instrument*, *סֵיל*; and also with a *passive* sense, as *לֶחֶם* *bread*. In the last kind of designation, the form *מֶלֶךְ* is more common; as *אֹכֶל* *food*, and generally *מֶלֶךְ* occupies more the *abstract* sphere of meaning; e. g. *נָעַר* *stripling*, but *נָעַר* *youth* (abstract).

(12) *מֶלֶךְ* like No 1, *fem.* *מַלְכָּה*, both often with an *abstract* meaning; e. g. *רָעָב* *famine*, *אֶשֶׁם* *guill*, *שָׂבִיעַ* *satiety*, (the *concretes* are *רָעֵב*, *אֶשֶׁם*, *שָׂבִיעַ*); *fem.* *צִדְקָה* *righteousness*, *נִקְמָה* *vengeance*. Rare is the form *מֶלֶךְ*; as *שִׁכָּר* *intoxicating drink*, *עֵנָב* *the grape*.

(13) *מֶלֶךְ*, *מֶלֶט*, *מֶלֶח*, with final vowel immutable, and *Sheva* vocal under the first radical; e. g. *סֵפֶר* *book*, *גִּיּוֹן* *grief*, *דֶּשֶׁן* *way*, *חֶלֶם* *dream*, *דֶּשֶׁן* *dwelling*. Sometimes a *prosthetic* is added to such forms; as *אֶרֶץ* = *אֶרֶץ* *arm*, *אֶרֶץ* *brood*. The corresponding *feminines* spontaneously present themselves; such as *מַלְכָּה*, *מַלְכָּה*; in which state they fall in with the *fem.* of No. 5 above.

(14) *מֶלֶךְ*, Inf. form in Chald. and Syriac; e. g. *מֶלֶךְ* *judgment*. Related forms are *מֶלֶךְ* *song*, *מֶלֶךְ* *desire*, *מֶלֶךְ* *booty*, *מֶלֶךְ* *kingdom*, *מֶלֶךְ* *hire*. This form designates not only *action*, but specially *the place of action*; as *מֶלֶךְ* *altar*, *מֶלֶךְ* *pasture*, *a waste*; also *instrument*, as *מֶלֶךְ* *knife*.

* In respect to *מֶלֶךְ* it is easy to refer it to such an *origin*, from analogy to the Arabic; in respect to some other words, it becomes more difficult to do this. Comp. *גֶּר* as the name of a town with the appellative *גֶּר* *wall*; also the shortening in the *const. state*; as *גֶּר* out of *גֶּר*.

(15) *תְּזַרְזֹן*, *תְּזַרְזֹן*, and like forms with *-זן* and *-ז*; as *תְּזַרְזֹן* *explanation*, *שִׁלְחָן* *table*, *קָרְבָּן* *offering*, *זִכְרוֹן* *remembrance*, *נְבוּזָן* *prophetic vision*.

An abridged form of *-זן* is *-ז*, also written *ז*, which is found in proper names; as *תְּזַרְזֹן*, and *תְּזַרְזֹן*; *שְׁלֹמֹה*, (comp. *Πλάτων*, *Plato*). Patronymics and Gentile nouns hold fast the *ז*, as *שִׁילֹנִי* *a Shilonite*, (from *שִׁלֹח*, town of *Shiloh*, and now *Silun*).

(16) With the *fem.* ending *-זת*; as *תְּזַרְזֹת* *folly*, *רְפָאוֹת* *healing*. In Aramaean this is the common Inf. ending in the derived Conjugations, (comp. No. 28 below). This form is frequent only in the later books of the Old Test. As a form of like meaning, *-ר* occurs sometimes in the earlier books; e. g. *שְׁאֲרִיר*. (Comp. the *Denominatives* in § 85, 6.)

III. Participials of the derived Conjugations.

(17) *Niph.* *נִפְתָּלָה*; as *נִפְתָּלָה*, plur., *wonders*.

(18) (19) From *Piel* and *Hiph.*; e. g. *מְזַרְזֵר* *snuffers*, *מְזַרְזֵר*, *pruning knife*.

(20) *Poel*; as *עוֹלֵל* and *עוֹלֵל*, *child*.

(21) From *Piel*, *קָטַל*, *fem.* *קָטְלָה*; and (22) *קָטַל*, distinguishes in particular adjectives of colour; as *אָדָם*, *fem.* *אֲדָמָה* *red*, *רֵעֵן* *green*, *שָׁאֵן* *peaceful*. No. 21 is merely a modification of No. 3.

(23) *קָטַל*, betoken *diminutive adjectives*, (§ 54, 3); as *אֲדָמָה* *reddish*, *שְׁחָרָה* *blackish*; and consequently in the way of contempt, (like *miser*, *misellus*, Germ. *Gerinde*, *Gesindel*), *אֲסִתָּה* *the rabble-mob*, (here with a *pass.* form, from *אָסַת*).

IV. Infinitives of derived Conjugations.

(24) From *Niphal*; as *נִפְתָּלָה* *combats*.

(25) From *Piel*; *נִפְתָּלָה*, *scattering*; oftener in the *fem.*, as *נִפְתָּלָה*, with (*-*) immutable.

(26) *קָטַל*. (27) *תְּזַרְזֹן*, *תְּזַרְזֹן*, Infinitives of *Piel*, (the last is usual in Arabic); e. g. *שְׁלֹמֹה*, *retribution*, *תְּזַרְזֹן* *folding of the hands*, *תְּזַרְזֹן* *reward*, *תְּזַרְזֹן* *manile*.

(28) From *Hiphil*; as *תְּזַרְזֹן* *memorial*, *תְּזַרְזֹן* *report*, (Aram. Infinitives), with *Qamets* immutable.

(29) From *Hithpaal*; *תְּזַרְזֹן* *catalogue*.

(30) From *Poel*; as *תְּזַרְזֹן* *folly*. Perhaps also, (31) *תְּזַרְזֹן* *incense*, *תְּזַרְזֹן* *prison*.

(32) From *Piel*; *תְּזַרְזֹן* *dress, covering*. (33) *תְּזַרְזֹן* *adultery*.

(34) *תְּזַרְזֹן* *opening*, Inf. to No. 23.

(35) *תְּזַרְזֹן*, e. g. *תְּזַרְזֹן* *flame*, (comp. § 54, 6).

(36) *תְּזַרְזֹן*; as *תְּזַרְזֹן* *locust*.

V. Verbs לָה.

Participials are, 2. רָעוּה *beautiful*, קָשָׁה *hard*; *fem.* רָעוּה, קָשָׁה. Of these, some drop the ה־; e. g. מָחַי *mark, sign*, (for מָחַיָה). 4. רָאָה *a seer*; *fem.* עוֹלָה *burnt-offering*. 5. כִּסּוּי *covering*, נָקִי *pure*, עָנִי *poor*.—*Hyphenthives*; 11. The Segholates of different forms, not many of which retain their final ה־, like בָּכָה *weeping*, רֵעָה *friend*, חוּה and רָאָה *sight, vision*, (Is. 28: 7, 15); commonly with the casting away of the ה־; e. g. רָצַח (for רָצַחַה); or, in case of an original Yodh or Vav [medial], this is usually turned into a vowel, i. e. it quiesces in an appropriate vowel, (see what is said on רָדַי, § 74. n. 3); as פְּרִי *fruit*, חֲלִי *sickness*, בֹּרֵי *waste*. Sometimes, (although but seldom), the middle radical of masc. gender, in such a case, remains a *consonant*; as הָנִי (d'vāy); but the *fem.* always develops the *consonant* here; as שְׁלֵנוּה *tranquillity*, לִוְיָה *wreath*. 13. סָחַי *winter*, שָׁחַי and *fem.* שְׁחַיָה *drink*; *fem.* מִצָּה *portion*, חֲצוּה *half*, שְׁחַיָה and שְׁחַיָה *pit*. 14. מִסְכָּה *possession*, מִרְאָה *sight*; *fem.* מִצְוָה *command*; מִצֵּל *height*, (abridged from מִצְלָה). 15. קִנְיָה *possession*, מַחְלִיחַ *destruction*. 27. תִּבְלִיחַ *annihilation*, תִּבְנִיחַ *building*, תִּרְבִּיחַ *brood*. 28. אֶשְׁחָה *testiculus*, (for אֶשְׁחָה, from שָׁחַה).

VI. Doubly irregular Verbs.

We adduce only a few examples, which may be of some difficulty to learners, as to finding the three stem-letters.

1. From מָחַי and מָחַי; מָחַי *elevation* for מָחַי, from מָחַי, Job 41: 17.
2. From מָחַי and מָחַי; as מָחַי *law*, מָחַי *sign*, prob. from מָחַי.
3. From מָחַי and מָחַי; מָחַי *tumult*, (Num. 24: 17), for מָחַי, from מָחַי.
4. From מָחַי and מָחַי; מָחַי *watering*, for מָחַי, (from מָחַי); מָחַי *island*, for מָחַי, (from מָחַי); מָחַי *sign*, for מָחַי, (from מָחַי); מָחַי *line*, from מָחַי; מָחַי *chamber*, for מָחַי, (from מָחַי to dwell); מָחַי *nation*, from מָחַי, Arab. *confutit*.

Moreover, in consequence of the contraction of ה־, ו־, ה־, the stem is often obscured; e. g. מָחַי *wine-press*, for מָחַי, מָחַי, (from מָחַי); מָחַי *anger*, for מָחַי; מָחַי *time*, for מָחַי, (from מָחַי); מָחַי (*ziv*) *splendour*, for מָחַי, (from מָחַי).

§ 85.

Denominative Nouns.

1. To these belong all nouns which are immediately derived from other nouns, whether those others are *primitives* or *verbals*. E. g. מָחַי *eastern*, from מָחַי *the east*, (from מָחַי).

2. Most of the *forms* of the denominatives are found in the *verbals*, and they appear to be borrowed from them, or to have imitated them; for the *denominatives* appear to be of later origin in the Hebrew than the *verbals*. E. g. one observed, that the *verbals* with מ־ *prosthetic* (§ 83. No. 14) were employed to

designate the *place of action*, and then put **נ** before nouns intended to designate the place where anything is or is done, (No. 3 below). In Greek and German the verbals and denominatives are altogether analogous.

The principal forms are as follows: (1) Like the *Part. Kal*, (No. 4 of the verbals above); **שַׁעַר** *door-keeper*, from **שַׁעַר** *door*; **בָּקָר** *herdsman*, from **בָּקָר** *herd*; **כֹּרֵם** *vine-dresser*, from **כֹּרֵם** *vineyard*.

(2) Like the verbals No. 6, **קַשָּׁו** *an archer*, from **קַשָּׁו** *bow*; **מִלָּחָם** *seaman*, from **מִלָּחָם** *salt, sea*. — Both Nos. 1 and 2 exhibit forms which indicate ordinary occupation or employment; like the Greek nouns in *-της* *-τεύς*, e. g. *πολιτης*, *γαμματεύς*.

(3) With *prosthetic נ*, which indicates the *place* where anything is done, (comp. *verbals*, No. 14); as **מַעְיָן** *fountain-place*, from **מַעְיָן** *fountain*; **מִגְנָלוֹת** *foot-stool*, from **רֶגֶל** *foot*; **מִרְאשׁוֹ** *pillow*, from **רֹאשׁ** *head*; **מִקְשָׁתוֹ** *for cucumbers*, from **קָשָׂא** *cucumber*. Comp. *ἀμπελῶν* and *ἀμπελος*.

(4) With the endings **וֶן**, **וֹ**, which mark *concretes*; e. g. **קֶדְמֶוֶן** *an oriental*, from **קֶדֶם** *the east*; **אַחֲרֶוֶן** *the hinder part*, from **אַחֲרַי** *after*; **לִוְיָתָן** *coiled, coiled serpent*, from **לִוְיָתָן** *winding*.

The endings **וֶן**, **וֹ**, also form *diminutives*, (like the Syriac **וֶן**); as **אֵינֶוֶן** *little man in the eye*, **אֵינֶוֶן** *apple of the eye*, from **אֵינֶוֶן** *man*; **יְשֻׁרָיוֹן** *beloved or pious little nation*, from **יְשֻׁרָיִם** = **יְשָׁרִים** *upright*, a name of soothing for Israel.

(5) To the *denominative* the ending **וֹ** is peculiar; for it is appended to the noun in order to convert it into an *adjective*. Specially is this applied, as a formative of this nature, to the names of numbers, persons, and countries, in order to make of them *ordinals*, *gentile appellations*, and *patronymics*. E. g. **נֶכְדָּרִי** *strange*, from **נֶכְדָּר** *stranger*; **שֵׁשִׁי** *the sixth*, from **שֵׁשׁ** *six*; **מֹאבִי** *a Moabite*, from **מֹאָב** *Moab*; **יִשְׂרָאֵלִי** *an Israelite*, from **יִשְׂרָאֵל** *Israel*. When the stem-noun is a *composite* one, it is usually separated into two words, as **בְּנֵי־בִמִּינִי** *a Benjamite*, from **בְּנֵי־בִמִּין**; (see respecting the *artide* in such cases, § 100, note). Rarely is the ending **וֹ** instead of **וֶן**; as (a) The ending (**וֹ**) is sometimes employed, (as in Aramaean); e. g. **בְּרִילִי** *crafty*. Sometimes in proper names; as in **חַגַּיִי** *Haggai* (the prophet). (b) The (**וֹ**) is sometimes put for (**וֶן**); as **לִבְנָתָוֹ**, prob. *milky*, *the storax-tree*.

(6) With the endings **וֹ**, **וֶן**, which are appended to *concretes*, and then form *abstracts*, [like the English *-dom*, *-ship*, *-ness*]. E. g. **מַלְכוּתוֹ** *kingdom*, from **מֶלֶךְ**; **אַלְמָנוּתוֹ** *widowhood*, from **אַלְמָן**; **אַלְמָנוּתוֹ** *widower, widow*; **רֵאשִׁיתוֹ** *the beginning*, from **רֹאשׁ** = **רֵאשׁ** *prince, head*. (See the *Verbals*, No. 16 above).

§ 86.

Of the Plural.

1. The *plural* is marked in the *masculine*, by the ending **וֹ**.

appended; e. g. סִסִּים, סִסִּים; which, though rarely, is sometimes written *defectively*, as סִסִּים.

The endings of the noun singular occasion some small diversity here. If the sing. ends with (י), then the *full* plur. ending (comprising this *Yodh*) would, if written *plene*, be יִיִּים (*iy-gim*); e. g. עֲבָרִי *a Hebrew*, full plur. עֲבָרִיִּים, Ex. 3: 18. But contraction is *usual* here, as עֲבָרִים (§ 91, VIII); and so שָׁנִי, plur. שָׁנִים.—Nouns ending in ה drop this ending in order to receive the plur. appendage; as חֲזָה, plur. חֲזָהִים.

This ending (*-im*) is predominant in the Phenician also; e. g. סִדֹנִים *Sidonians*. The Aramaean has *-in*; the Arabic *-un* (Nom.) and *-in* in the oblique cases; the Aethiopic *-an*. It is, in fine, identical with the verbal plur. ending יִן—.

Unusual forms of the Plural.

(a) יִן, as in Chaldee and Syriac; found almost exclusively in the later and the poetic writings of the O. Test.; e. g. יִנְיָן, Prov. 31: 3; יִנְיָן, Dan. 12: 13; written *defectively* in יִנְיָן *islands*, Ezek. 26: 18. Comp. Judg. 5: 10. Job 15: 13. 24: 31: 10. Lam. 1: 4, et al.

(b) יִי. i. e. with י rejected, (as in the Dual, יִיִּי for יִיִּיִּי), Ezek. 13: 18, (comp. the *status const.*, § 87, 2); e. g. יִיִּי for יִיִּיִּי, Pa. 45: 9; יִיִּי, 2 Sam. 22: 44, (יִיִּי in the parallel passage, Pa. 18: 44, but יִיִּי again in Lam. 3: 14. Pa. 144: 2). This ending is, in several places, doubted by many; see 2 Sam. 23: 8, and comp. 1 Chron. 11: 11. 1 Sam. 20: 38, *Kethibh*; see also Gesen. Lehrgeb. d. Heb. Sprache, s. 524 ff. More doubtful is also,

(c) יִי, (like the *const. state* in the Syriac); and under this rubric are reckoned יִיִּי *while garments*, Is. 19: 9; יִיִּי for יִיִּיִּי, Judg. 5: 15; יִיִּיִּי *windows*, Jer. 22: 14. Perhaps the last is Dual, (§ 86 b, n. 1). Possibly יִיִּי may mean *my princes*, and so the יִי is a plur. suff.; and יִי in יִיִּי may be a *formative affix*. Moreover יִיִּיִּי, Is. 20: 4, is in the *const. state*. But יִיִּי, *the mighty One*, probably = יִיִּי, according to the form יִיִּי; and in יִיִּי, Nah. 3: 17, the (י) belongs to the stem, since it comes from יִיִּי. Finally, in יִיִּי (my lord), the (י) was originally a suffix; § 120, n. 4.

2. The plur. fem. is marked by the ending יִיִּי, which comes in place of the fem. sing. ending, יִי, יִי, יִי; and where these are wanting, then יִיִּי is simply annexed, (§ 79, 2); for the latter, an example is יִיִּי, plur. יִיִּי; for the former יִיִּי, plur. יִיִּי.

The *feminines* in יִי form the plural in יִיִּי; and those in יִי form it in יִיִּי; e. g. עֲבָרִי, plur. עֲבָרִיִּי; מַלְכָּה, plur. מַלְכָּהִי; but then the basis of these plurals must after all be the sing. forms יִי and יִי.

It comes from a disregard to the original source of the ending רָא- and רָה- , when the plur. ending רָה- is attached to such words; e. g. רָחֵם , plur. רָחִים and רָחִים ; זָנוּה , plur. זָנוּהִים ; so also אֲלֶמְעֻתִּים , and others. The plur. עֲדוּת (e-dh^evoth), with 1 consonant, from sing. עֲדוּה , is altogether in the manner of the Syriac.

N. B. This ending (-ôth) stands for -dth , (for so it is in Arab., Ethiop., and Chaldee, see on the obscuration of d into δ , § 9, 10, 2), and -dth is properly nothing more than the extension and strengthening of the sing. fem. ending -dth , (§ 79, 2). *Intensity* should characterize the plural. But this ending, when widely employed, came naturally to be attached, even to those words which did not end in רָה- .

In what manner the (mutable) vowels of a noun are affected by the plural-ending, is shown by § 91. § 93.

3. Words of the common gender have often both a masc. and a fem. termination in the plural; and both these forms may be, and often are, *employed for either gender*; נָפְשִׁים , plur. נָפְשִׁים , נָפְשִׁים .

In some cases, the two plurals are used in a somewhat diverse sense; so that the *usus loquendi* must be particularly watched here. It is the case with a considerable number of nouns in Hebrew, that they form plurals of both kinds. In such cases, the *gender* of the singular belongs to both forms; e. g. דֹּר , plur. דֹּרִים and דֹּרוֹת , Job 42: 16, (both masc.); so שָׁמַר , fem., as are both the plurals שָׁמַרִים and שָׁמַרֹת . So אַרְיֵה lion, plur. אַרְיֵהִים masc., Zeph. 3: 3.

Sometimes the two forms are separated by special usage; e. g. in common prosaic use, we have יָמִים *days*, and שָׁנִים *years*, but in *poetry* we have יָמִים and שָׁנִים . Specially is this the case with the names of the members of the human body; for the *dual* of these names denotes the living members of the body, while the *plural* denotes merely objects which imitate or are like them, i. e. things which consist of lifeless matter; e. g. יָדַיִם *hands*, יָדַיִם *handles*; קַרְנֵי *horns* (of a beast), קַרְנוֹת *horns* (of the altar); עֵינַיִם *eyes*, עֵינַיִם *springs*.

4. A considerable number of *masculines* form their plural in רָה- ; and many *feminines* form theirs in רָה- . Yet, in the general, the *gender* of the singular passes into the plural unaltered, [whatever may be its form].

E. g. אָב *father*, plur. אֲבוֹת ; אִשָּׁה , plur. אִשּׁוֹת . *Vice versa*: מַלְאָךְ , plur. מַלְאָכִים , both fem.; מַלְאָכָה *concubine*, plur. מַלְאָכִים .

5. A fixed and *entire* separation of the two genders is found principally in adjectives and participles.

E. g. טובים *boni*, טובות *bonae*; so קטלים *masc.* and קטלות *fem.* But nouns from the same root, which follow, in their meaning, the natural gender of objects, remain fixedly separate; as בנים *sons*, and בנות *daughters*; מלכים *kings*, מלכות *queens*.

NOTE 1. In a few cases, to the plur. ending וֹ- is added, by usage, a second plur. ending יִ- (which, before the Gen., becomes יָ-, comp. § 87, 2); sometimes, also, an additional dual-ending יִ-; e. g. גֹּחַץ *the height*, plur. גְּבוּחִים, const. גְּבוּחֵי; so מִרְאשׁוֹתֵי שָׁאִיל *from the pillow of Saul*; in the fem. חוֹסֶה *wall*, plur. חוֹסֵה, dual חוֹסֵהִים *double wall*. This doubled mode of marking the plural, lies also in the connection of *suffices* with the plural ending וֹ-; (see § 89, 3).

NOTE 2. Some nouns are used *only in the plural*; e. g. נְדָרִים *men*, (in Ethiop. the sing. is *met*); and some of these plural forms have the meaning of a *singular*, (§ 106, 2); e. g. פָּנִים *face*. The same form, in these cases, is also employed for the expression of the plural, when it is needed; e. g. פָּנִים *faces*, Ezek. 1: 6.

§ 86 b.

Of the Dual.

1. The *Dual* is a modification of the plural. It is found only in a few *nouns*, and belongs not to adjectives, verbs, or pronouns. It has no distinction of gender; and it is formed by adding יִ- to the singular.

E. g. יָד *hand*, dual יָדַי *the two hands*; so יוֹם *day*, dual יוֹמַי. The fem. (יָד-) here is changed into (יַד-); as שֵׁפָה *lip*, שֵׁפָתַי. In the ending יִ-, the supposititious vowel is dropped, and the ו remains; e. g. נְחֹשֶׁת, dual נְחֹשֶׁתַי.

It should be also noted, that the shortening of the vowels in the *dual*, is somewhat more extensive than in the plural, because of its length.

E. g. רֶגֶל *foot*, plur. רַגְלִים, dual רַגְלַי; yet sometimes as קַרְנִים and קַרְנֵי, from קָרַן; לְחָי, dual לְחָיֵי.

NOTE 1. *Unusual forms of the Dual*, which belong mostly to proper names, are the following: (a) יָרֵךְ, and contracted יָרֵךְ; e. g. יָרֵךְ, Gen. 37: 17, and יָרֵךְ, 2 K. 6: 13, (prop. name, *Two Wells*). (b) יָם and יָם; as יָם־יָם (prop. name); שְׁנֵי *two*, in the connection שְׁנֵי עָשָׂר *twelve*. (c) יָ- (dropping the ו); as יָרֵךְ, Ezek. 13: 18; prob. יָרֵךְ (double window), Jer. 22: 14.

NOTE 2. Merely *apparent* Duals are the words מַיִם *water*, שָׁמַיִם *heavens*; and so יְרֵדָשָׁלִים (also יְרֵדָ-). The first two are plurals from obsolete singulars, מַי, שָׁמַי; the latter is a lengthened form of the old יְרֵדָשָׁלִים, (see Gen.

Thes. p. 689); comp. the shorter form שְׁלֵשׁ, in Ps. 76: 3, and the Chaldee יְרִישָׁלַם.

2. The use of the Dual in Hebrew, (besides the *numeral* use for 2, 12, 200, etc., § 95), is limited principally to those objects which are *naturally double*, or which by nature or art are *pairs*.

E. g. יָדַי *two hands*; אָזְנוֹי *two ears*; שְׁנֵי *two rows of teeth*. So נְעָלַי *a pair of shoes*; טַאָרְזַי *a pair of balances*; יוֹמַי *two (successive) days*; שָׁנָי *two (successive) years*; אֵלַי *two ells*. In the first case (objects *naturally double*), the *Dual* is also employed for the *plural*; as כְּנָפַי *six wings*, Is. 6: 2. So in Ezek. 7: 17, כָּל-בְּרִיָּה *every knee or all knees*. Sometimes, in the way of intensity, *two* is expressed along with the dual number, Amos 3: 12. Judg. 16: 28. (See further, on the Dual, § 86, 3, 4, notes).

REMARKS. It is not to be doubted, that the Hebrews, at an earlier period, used the Dual in a more comprehensive and freer manner, and that the limitations and remission of it belong to a development of the language which is of the later stamp. The written language of the Arabic forms the Dual in nouns, pronouns, and verbs (with participles), about to a like extent with the Greek and Sanscrit. But in the *new* Arabic it disappears in all but the noun. The Syriac has it only in some two forms, like the Roman in *duo, ambo*. So it is dropped in the recent Hindoo languages, [and in Romaic]. For the Dual in German, see Grimm's Germ. Gramm. I. s. 814. 2 Ausg.

§ 87.

The Genitive and Construct State.

1. The Hebrew language does not exhibit, at present, any living active use of *case-endings*.* It does not mark externally the relation of cases in a noun either as being of the Nom., Accus., or Gen.; but designates the oblique cases either by prepositions, or, in case of the Gen., by a close union in position, and a subordination to the noun which takes the *lead*. The noun which is put for a Gen., *undergoes no change* in itself; but *occasions one in the preceding noun* which stands connected with it. Inasmuch as both words are necessary to complete the idea, they are so drawn together that the first shortens its *vowels*, and in part its *consonants*, when this can be done, in order that the voice may hasten on to the principal tone, which is upon the second word.†

* For some *defunct* endings of this kind, see § 88.

† The general inclination of the Heb. language is to throw the tone upon the end of a word, and also the main stress of voice on the end of clauses of intimately connected words; (see § 29, 1).

E. g. out of such connection *דְּבַר*, but followed by a Gen., *דְּבַר אֱלֹהִים*, the word of God, (quasi *Word-God*, the reverse of our *God's word*); so *יָד יְהוָה* hand of the king; case of consonants also falling away, *דְּבָרִים* words, *דְּבָרֵי הָעָם* words of the people, (where both the vowels and consonants of the first word are abridged).

The changes in question, then, have respect to the *first* word in such a connection; and this word, subject to these changes, is said to be in the CONSTRUCT STATE. A noun *not* followed by a Gen., is said to be in the ABSOLUTE STATE.

N. B. Whether the two words are connected or not by a *Maqqeph* (§ 16, 1), makes no difference as to the vowel changes. That is an affair connected merely with *accentuation*. On the more extended use of the *construct state*, § 113. § 114.

2. Particulars respecting the vowel changes which are produced by the *construct state*, are presented in the Paradigms connected with § 90—92. The *endings* of the noun in the const. state are, in part, affected so as to give to the word a peculiar form: viz.

(a) The dual and plural endings, *־ם*, *־ים*, drop their *ם*, and are written and sounded *־י*; e. g. *סוּסִים* horses, *סוּסֵי פָּרֹעַ* the horses of Pharaoh; *עֵינִים* eyes, *עֵינֵי הָאִישׁ* the eyes of the man.

(b) The *fem.* ending *־ת*, (the usual ending of the *absolute fem. noun*), assumes in the construct state the form of (*־י*); e. g. *מַלְכָּה* queen, *מַלְכַּת שֶׁבַע* the queen of Sheba. But when the *fem.* has already the ending (*־י*), this remains unchanged, (§ 79, 1; n. 1).

(c) Nouns in (*־י*) from verbs *לִיָּה* (§ 84, V.), obtain in the room of this termination, the ending (*־י*), when in the *const. state*, (see § 74, 1. n.); as *רִצּוֹן*, const. *רִצּוֹנִי*.

Nouns in (*־י*) take (*־י*) in its room; e. g. *חַיִּי*, const. *חַיִּי*; and so *גִּיָּא*, const. *גִּיָּא*.—On the ending (*־י*) and (*־י*) in the const. state, see § 88.

REMARKS. The liquid *ם* falls away here, just as the Latin final *m* fell away before a vowel, in common parlance, and in poetry; Quintil. Inst. Orat. IX. 4, § 40. In the same manner the final *n* falls away in Arabic and Aramaean, and usually in the plur. ending *־ין* of the verb, (§ 44, 1. § 47, n. 4). The vowel letter *i* which then remains, after *ם* is dropped, takes an *α* to strengthen itself, and from this *α* and *i* combined arises the ending (*־י*); see in § 7, 1 and § 9, 6. Instead of this (*־י*), the Syrians have (*־י*); and some trace of this is found in the connection of the *suffixes* with the plur. noun, (§ 89, 3). Here probably belongs the controverted form, *וְשִׁמְשֵׁי שָׁר*, Is. 20: 4. (Some also find it in Judg. 5: 15.) That the (*־י*) const. of the *Dual* comes from (*־י*), is plain of itself.

§ 38.

Remains of ancient Case-endings.

The 17— local ; 7— and 1— in the Construct State.

1. As the Arabic distinguishes *three* cases by *endings*, so are there traces of three endings of the Heb. noun, which correspond in sound with those Arabic ones, but have mostly lost their significance, and appear now only as the fallen ruins of an organism once fuller and more animated, since the language, as we have it in books, no longer exhibits any separation of cases by means of word-endings.

The Arabic endings are *-u* for the Nom., *-i* for the Gen., and *-a* for the Acc., (corresponding to the three leading classes of the vowels). In *new* Arabic, these endings have disappeared, even to that of the Acc., except that now and then this last is heard in the *adverbial* Acc. The Ethiopic has saved only the *-a*, and this it employs in the whole domain of the Acc., and also (in its lack of case-distinctions) as the ending of a noun in the *const.* state followed by the Genitive.

2. Most evident of all is the *Acc.* relation in the toneless ending (π_{-}), which is appended to a noun as follows:

(a) Most frequently to show direction or motion towards anything; (see Synt., 116, 1); e. g. *לָמַחַד* toward the sea, westward; *לְצָפוֹן* northward; *לְאַשּׁוּרָא* toward Assyria; *לְבָבְלֹה* toward Babylon; *לְאֶרֶץ* toward the earth. With the article: *לְהָרִים* toward the mountain; *לְבֵיתָהּ* into the house; in the plural, *לְבַשְׂרִימָה* to the Chaldeans; *לְהַשְׁמַיִם* toward heaven. It may even stand in the const. state, as *בֵּיתָהּ* יוֹסֵף to the house of Joseph; *לְמִדְבַּר הַדַּמַּשְׁק* to the wilderness of Damascus; *לְשֶׁשׁ מִזְרֵחָהּ* toward sun-rising, (accent here anomalously on the ultimate).

(b) Somewhat weaker is the meaning of (מָה־), when, as at times is the case, it points only in a general way to the place, where any particular thing is, or is found; e. g. מָה־בָּבֶלֶת at Babylon, Jer. 29: 15; מָה־בְּיָמֶיךָ in the dwelling, Hab. 3: 11; also מָה־שָׁמָּה there, Jer. 18: 2, (oftener thither).

(c) Still weaker is the meaning, when moreover a preposition is prefixed to such a form; *לְתַּחְתִּית* *at or in the under world*, Ps. 9: 18; *לְעֵלְיָה* *upward*; *לְמַזְרָח* *in the south*, Jos. 15: 21; *מִבָּבֶל* *from Babylon*, Jer. 27: 16.

The *local* relation of this ending is the reigning one, (מָה־*local*); yet in a few cases, it refers to *time*; e. g. (perhaps) מָה־עַתָּה *now* (at this time), from מָה־שָׁנָה *from year to year*. Peculiar is מָה־לְּפָנָיו, prob. *ad profanum = abs!* As Acc. of object, (yet approaching very near to the *local* relation), מָה־לְּפָנָיו and מָה־לְּפָנָיו, Is. 8: 23, comp. Job 34: 13.

REMARK. Inasmuch as this ending (r_2) is normally *toneless*, most words.

as the examples above show, do not change their vowels on account of it. But where this is a *helping* vowel in a Segholate form, this falls away and becomes *Sheva*, as עֲרֵב, עֲרֵבָה, (§ 91, § 1); or where the *short Hhireq* of the Dual occurs, the same thing takes place; e. g. עֲרֵבָה (like the Dual in its form), עֲרֵבָה. Sometimes this (רֵ-) is shortened into (רִ-); as עֲרֵב to *Abb*, 1 Sam. 21: 2, comp. Ezek. 25: 13.

3. Less frequent, and almost only in poetry, do we find the other two endings, which, with the Acc. ending just noticed, corresponded to the Arabic case-endings, viz. (רֵ-) for the *Gen.*, and יֵ- (sometimes יִ- in proper names), for the *Nominative*. But language does not recognize, at present, any regular indication of case-relations by means of these, but regards them rather as *Arabisms*, which, in poetry and solemn discourse, and in composite proper names, have descended from ancient times. These endings are employed only in cases of the closest connection of noun to noun, i. e. in the *const.* state.*

(a) The ending (רֵ-) is not very unusual in the *const.* state, and commonly has the tone. E. g. עֲרֵבֵי הַצֹּאן, *he who forsakes the flock*, Zech. 11: 17; עֲרֵבֵי הַתְּנִינִי, *the inhabitant of the thorn-bush*, Deut. 33: 16.—In the *fem.*, עֲרֵבֵי הַלַּיְלָה, *that which was stolen by night*, Gen. 31: 39 (prose); מְלֵאכֵי מִשְׁפָּט, *full of justice*, Is. 1: 21; עַל הַדְּבָרֵי מֶלֶכ־צִדֵּק, *according to the order of Melchizedek*, Ps. 110: 4.—Frequently when a preposition is prefixed to the second word, (comp. § 114); e. g. רַב־יָדַי בְּגוֹיִם, *mistress among the nations*, Lam. 1: 1; אֲקִרִי בְּנֶגֶן, *he who bindeth to the vine*, Gen. 49: 11, comp. Is. 22: 16. Mic. 7: 14. Ps. 110: 4. 113: 5, 9, etc. Several of the *particles* take the same (רֵ-), thus showing, that in effect they are nouns in the *const.* state; e. g. וְזֵלָהּ, *besides*, מִי, *from*, בְּלֹא, *not*. Also in composite proper names; as מֶלֶכ־צִדֵּק, *Melchizedek*; גַּבְרִיאֵל, *Gabriel*, i. e. *man of God*; חַנְּנִיָּאל, *Hanniel*, i. e. *mercy of God*; comp. the Punic *Hannibal*, i. e. *favour of Baal*.

(b) The ending (יֵ-) is much rarer; in prose it is found only in the Pentateuch, and there in solemn speech, as Gen. 1: 24, חַיֵּי הָאָרֶץ, *beast of the earth*, and the same form repeated from this passage, in Ps. 50: 10. 79: 2. 104: 11, 20. Zeph. 2: 14. Is. 56: 9. Elsewhere בְּנוֹ בֵּעֹר, *the son of Beor*, Num. 24: 3, 15. Also מַעְיֵן מַיִם, *water source*, Ps. 114: 8; perhaps, also, נַפְשׁוֹ, *the soul of the slothful*, Prov. 13: 4.

The shortening of the vowels which these endings bring about, may be seen from the examples above. The Pattah of the *fem.* ending (רֵ-) becomes either a *Sheva*, or a *Qamets*.

* In the connection of words customary in ancient times, these old endings are often preserved, while, out of such connection, they are rarely to be found, or not at all. E. g. the *fem.* ending (רֵ-) is still in a Genitive connection, (§ 87, 2, b), and in a verb connected with a suffix, (§ 58, 1). So there is preserved in the poets, and in proper names, many relics of the ancient language.

Inasmuch as these endings, ־ and ־י , appear to have been given up as marking the relation of case, so we cannot now regard them with *certainly* as case-endings; but still, it is quite probable, that they were once so in the living language, as well as (־) under No. 2. In particular are we supported in this view by the Arabic, which once had the same endings, and afterwards lost them, like to the Hebrew. In Latin, moreover, we find a use of the *Caseus localis* (locative case) which has been arrested, as in proper names, in *ruri*, *domi*, etc. In the new Persian plural endings -ân and -ad , are contained old case-endings, which however, as such, have no living energy at present; not to mention the Roman and German languages.— Even in instances where the old Arabic employed case-endings, which have become incorporated, in a manner, with the stem-word itself, e. g. in אבוי, אבוי, אבאי (const. state of אב *father*), the new Arabic employs all these, but without designating a *difference* of cases by them. In accordance with this, the Heb. const. state, אבוי, אבוי, is properly a Gen. ending. In Chaldee we have אבוי; in Hebrew אבוי (in אבוי), אבוי (in אבוי), אבוי (אבוי), are to be regarded as Nom. endings; so that both forms, אבוי and אבוי, אבוי and אבוי, may occur.

§ 89.

The Noun with Pronoun Suffixes.

As to the connection of the noun with personal pronouns, (which in such a connection represent a Gen. case, (§ 33, 2. b), *two things*, (as in case of the verb, § 56, seq.), require our attention; (1) The form of the suffix itself. (2) The change in the noun by reason of it. The latter is exhibited in the Paradigms of the flexion of nouns (§ 90 seq.); here, therefore, we have to treat principally of the first. A synopsis of them will be found in Par. A, at the close of this work. We shall first consider in what manner the suffixes are attached to nouns in the *Singular*; and then, in the *Plural* and *Dual*.

1. The *Suffixes* to the *Singular* are as follows:

Sing. 1. c. ־ mine.

Plur. 1. c. ־ our.

2. $\left\{ \begin{array}{l} \text{m. } \text{־י}, \text{־י}, \text{ in} \\ \text{pause } \text{־י} \\ \text{f. } \text{־י}, \text{־י}, \end{array} \right\} \text{ thine.}$

2. $\left\{ \begin{array}{l} \text{m. } \text{־י}, \text{־י}, \\ \text{f. } \text{־י}, \text{־י}, \end{array} \right\} \text{ your.}$

3. $\left\{ \begin{array}{l} \text{m. } \text{־י}, \text{־י}, \text{־י}, \text{־י}, \text{־י} \\ \text{f. } \text{־י}, \text{־י}, \text{־י}, \text{־י}, \end{array} \right\} \text{ his.}$

3. $\left\{ \begin{array}{l} \text{m. } \text{־י}, \text{־י}, \text{ poet} \\ \text{־י} \text{ their (masc.)} \\ \text{f. } \text{־י}, \text{־י}, \text{־י}, \text{ their} \\ \text{(fem.)} \end{array} \right\}$

NOTE 1. The variety in forms here is narrower than that in the case of the verbs. The manner of appending the suffixes is as follows:

(a) The forms *without* a union-vowel are attached to nouns that *end in a vowel*; e. g. אֲבִיךָ, אֲבִיךָ, also אֲבִיךָ, אֲבִיךָ, אֲבִיךָ, אֲבִיךָ. But the noun-endings, (חֶ- and חֵ-, § 87, 2), are not included here.

(b) The forms with *union-vowels*, (§ 57, 3. b), are appended to nouns which end in a *consonant*; which include the great mass. In respect to the union-vowel here, the *A* sound is predominant, and is attached to the suffixes י, ח (out of חֶ-), fem. חֵ-, third plur. חֵ-, חֵ-. The forms with *E* sounds are limited almost entirely to nouns that end in חֶ-; as אֲבִיךָ, אֲבִיךָ. On the contrary, as to חֶ- and חֵ-, they are almost constantly employed, and forms like חֶ-, חֵ-, are rarities. See n. 2 below.

NOTE 2. UNUSUAL FORMS. These are, (a) The second pers. masc. *sing.*, חֶ-, as in חֶכְמָה, Pa. 139: 5.—Fem. חֵ- Ezek. 5: 12, חֵ- Pa. 108: 4, once חֶ- Nahum 2: 14, (several Mas. חֶ-, prob. חֶ- equivalent to חֵ-). (b) The third pers. חֵ-, namely in the frequent form חֵלְלָהּ (e-k'le), Gen. 9: 22. 12: 8. 18: 3. 35: 21; חֶכְמָה, 2 K. 19: 23, but in Is. 37: 24, חֶכְמָה; חֶכְמָה, Gen. 49: 11 (Qeri י).

(c) PLURAL. First pers. חֵ-, as חֵכְמָה, Job 22: 20. Ruth 3: 2. Is. 47: 10. (d) *Second person*, חֶכְמָה, Ezek. 23: 48, 49. (e) *Third masc.*, חֶכְמָה, 2 Sam. 23: 6, for חֶכְמָה, (from which comes the contracted form חֶכְמָה).—Fem. חֵכְמָה, 1 K. 7: 37; חֵכְמָה, Gen. 41: 21; חֵכְמָה, Ruth 1: 19, elsewhere mostly in pause. Moreover חֶ- is rare, Is. 3: 17; most commonly in the form חֶ-.

2. When the *Suffixes* are added to the plur. masc. in חֶ-, and the dual in חֵ-, that is, to the *const.* state of these which ends in חֶ-, (§ 87, 2), this ending combines with the suffixes, and thence arise some new vowels, as follows:

Suffixes of Nouns plural.

Sing. 1. c. חֵ- mine.

Plur. 1. c. חֵ- our.

2. { m. חֵ- } thine.
f. חֵ-

2. { m. חֵ- } your.
f. חֵ-

3. { m. חֵ-, poet. חֵ- } his.
f. חֵ- her.

3. { m. חֵ-,
poet. חֵ- } their
f. חֵ-

In most of these forms, the ending of the *plur. construct* remains unchanged; as אֲבִיךָ, אֲבִיךָ, אֲבִיךָ, אֲבִיךָ; in others *Seghol* takes the place of the construct (חֶ-), e. g. אֲבִיךָ, אֲבִיךָ; in three forms, with very short suffixes, the ending is virtually חֶ-, (see § 87. n.); e. g. אֲבִיךָ out of אֲבִיךָ; אֲבִיךָ out of אֲבִיךָ, (comp. § 28, 4); אֲבִיךָ out of אֲבִיךָ contracted.

NOTE 1. The Yodh, which distinguishes these suffixes, is, in words occurring here and there, omitted in the writing, (written *defective*); e. g. וְיִרְדּוּ for וְיִרְדּוּ , Ex. 33: 19; וְיִרְדּוּ for וְיִרְדּוּ , Job 42: 10; לְמִינֵהֶם (plur.) *after their kinds*, Gen. 1: 21. Most frequent is this with the suff. of the third pers. masc. sing., where וְ frequently occurs, which the Qeri amends by writing וְ ; e. g. וְ , Ps. 58: 8, Qeri וְ .

NOTE 2. The unusual forms here are: SING., second pers. fem. וְ , Ecc. 10: 17; וְ , Ps. 103: 3, 4, 5.—*Third masc.*, וְ (an entire Chaldee form), Ps. 116: 12.—*Third fem.* וְ , Ezek. 41: 15.—PLUR., *fem.* וְ , Ezek. 18: 20; וְ , Ezek. 46: 16; וְ , Ezek. 1: 11.

NOTE 3. In respect to וְ , see § 101, 2. note.

3. That the Yodh (י) in these suffixes of the *noun plural*, actually belongs to the ending of the masc. plural in the *const.* state, is clear and beyond a doubt. But the consciousness of this in speaking the living language seems to have been so worn away, that a striking peculiarity, (in a sense—incorrectness), of speech arose, viz., that the *suffix forms*, including the וְ which belonged in reality to the endings of the masc. plur. nouns, were appended in like manner to the *feminine* forms of the plural in וְ .

E. g. וְ , וְ , וְ (just as these suffixes are attached to the masc. plural); so that in fact there is here a *double* designation of the plural fem. (In § 86, 5. n. 1, may be seen parallels with this; and in § 79, 2. n. 2. f, is a double ending of fem. singular.) Such is the rule; [i. e. the suffixes of the masc. and fem. plural are the *same*, including also the Yodh which precedes them]. But there are occasional *exceptions* to this; in which case the pure suffix, (as in No 1. above), is attached directly to the noun plural; e. g. וְ , Ps. 132: 12; וְ , Deut. 28: 59.—In the third plur. pronoun this mode is even the more usual one; e. g. וְ , more common than וְ ; and so וְ , וְ .

4. To exhibit clearly these views of the subject, we subjoin a Table or Paradigm of the *Suffixes* in connection with nouns of both genders and numbers. For this purpose a word has been chosen, the stem-letters of which do not change. It will be seen, that for the *fem.* ending (וְ), that of (וְ), a *construct* ending, is adopted before suffixes; which last ending, however, prolongs the *Patah* into Qamets, in all cases where the *Patah* would come to stand in an *open* syllable, (comp. § 87, 2. b). The (וְ) remains before וְ , וְ , because it continues here to be in a *closed* syllable.

Singular.

		<i>Masc.</i>		<i>Fem.</i>
		סוס <i>horse.</i>		סוּסָה <i>mare.</i>
<i>Sing.</i>	1. <i>c.</i>	סוּסִי <i>my horse.</i>		סוּסָתִי <i>my mare.</i>
	2. {	<i>m.</i> סוּסֶיךָ <i>thy —</i>		סוּסֶיְךָ <i>thy —</i>
		<i>f.</i> סוּסֶיךָ <i>thy — f.</i>		סוּסֶיְךָ <i>thy — f.</i>
	3. {	<i>m.</i> סוּסוֹ <i>his —</i>		סוּסָתוֹ <i>his —</i>
		<i>f.</i> סוּסָהּ <i>her —</i>		סוּסָתָהּ <i>her —</i>
<i>Plur.</i>	1. <i>c.</i>	סוּסֵינוּ <i>our —</i>		סוּסֵיהֶנּוּ <i>our —</i>
	2. {	<i>m.</i> סוּסֵיכֶם <i>your —</i>		סוּסֵיהֶכֶם <i>your —</i>
		<i>f.</i> סוּסֵיכֶן <i>your — f.</i>		סוּסֵיהֶכֶן <i>your — f.</i>
	3. {	<i>m.</i> סוּסֵם <i>their —</i>		סוּסָתָם <i>their —</i>
		<i>f.</i> סוּסָן <i>their — f.</i>		סוּסָתָן <i>their — f.</i>

Plural.

		<i>Masc.</i>		<i>Fem.</i>
		סוסים <i>horses.</i>		סוסות <i>mares.</i>
<i>Sing.</i>	1. <i>c.</i>	סוּסִי <i>my horses,</i>		סוּסוֹתִי <i>my mares.</i>
	2. {	<i>m.</i> סוּסֶיךָ <i>thy —</i>		סוּסוֹתֶיךָ <i>thy —</i>
		<i>f.</i> סוּסֶיךָ <i>thy — f.</i>		סוּסוֹתֶיךָ <i>thy — f.</i>
	3. {	<i>m.</i> סוּסיוֹ <i>his —</i>		סוּסוֹתָיו <i>his —</i>
		<i>f.</i> סוּסֶיהָ <i>her —</i>		סוּסוֹתֶיהָ <i>her —</i>
<i>Plur.</i>	1. <i>c.</i>	סוּסֵינוּ <i>our —</i>		סוּסוֹתֵינוּ <i>our —</i>
	2. {	<i>m.</i> סוּסֵיכֶם <i>your —</i>		סוּסוֹתֵיכֶם <i>your —</i>
		<i>f.</i> סוּסֵיכֶן <i>your — f.</i>		סוּסוֹתֵיכֶן <i>your — f.</i>
	3. {	<i>m.</i> סוּסֵיהֶם <i>their —</i>		סוּסוֹתֵיהֶם <i>their —</i>
		<i>f.</i> סוּסֵיהֶן <i>their — f.</i>		סוּסוֹתֵיהֶן <i>their — f.</i>

suffix, and operates in the same way as י־, יֹ-; as חָסֵד, חֲסִידָה, חֲסִידִים. The others are grave suffixes, and shorten the word as much as may be; e. g. חֲסִידָה, see Par. The like with the *const. state*; as חֲסִידִים.

3. The vowel-changes in the *feminines* (§ 93) are not so considerable as in the masculines, since, in consequence of their formation out of the masculines, (§ 92), they have already been subjected to change.

These vowel-changes, and the internal declension of nouns, are grounded on the general principles developed in § 23 seq. above. But those principles are not adequate to the explanation of all the phenomena. Many of the changes rest upon the peculiar structure of certain forms of nouns, of which some account has been given in § 83—85. Finally, *all the changes in question respect almost entirely the ULTIMATE and PENULT syllables of words.* The *antepenult* very rarely has a mutable vowel; (comp. in § 27).

N. B. A striking difference between shortening vowels in the *verb* and in the *noun*, is this, viz., that in the *verb*, where of two mutable vowels one of them is shortened, that one is the *second*, e. g. קָטַל, fem. קָטְלָה, plur. קָטְלוּ; while in nouns just the *reverse* of this takes place, viz., the *first* vowel is changed, e. g. חֲסִיד, חֲסִידָה, חֲסִידִים, etc.; comp. § 27, 3.

Changes of the *consonants* in nouns occur very rarely, and only in those of form IX. in the Paradigm.

We subjoin PARADIGMS of the flexion, and changes from other causes, of the *forms* of nouns, with *explanatory remarks*, in the following order, viz. (1) The Paradigm of Nouns masculine, § 91. (2) The vowel changes in the formation of *Feminines*, § 92. (3) Paradigm of Nouns feminine, § 93.

§ 91.

Paradigm of Masculines.

Nouns masculine, in respect to their *vowel-changes*, may be reduced to *NINE CLASSES*; which are exhibited in the following table, and to this explanations are subjoined. Here we premise only two remarks of a general nature.

(a) That all *feminine* nouns, with a masc. form in the singular, (§ 105, 1. 3), are declined in the same way as masculines, with the exception, that they usually (not always) form their plur. by suffixing יֹ-; e. g. חֲסִיד fem., plur. חֲסִידוֹת, const. plur. חֲסִידוֹת. The *suffixes* demand the more thorough kind of shortened forms in these cases. See Par. of Fem., § 93.

(b) That in the plural, the so-called *light suffixes* are attached to the *absolute state*, while the *grave* ones are joined with the *const. state*; as the Paradigm will show.

	I.	II.	III.	IV. <i>Paradigm</i>
	(immutable)			a.
<i>Sing. absolute.</i>	סוּס	עוֹלָם	פְּקִיד	דִּבְרַ
	(horse)	(eternity)	(overseer)	(word)
— <i>construct.</i>	סוּס	עוֹלָם	פְּקִיד	דִּבְרַ
— <i>light Suff.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דִּבְרִי
— <i>grave Suff.*</i>	סוּסֶכֶם	עוֹלָמְכֶם	פְּקִידְכֶם	דִּבְרֶכֶם
<i>Plur. absolute.</i>	סוּסִים	עוֹלָמִים	פְּקִידִים	דִּבְרִים
— <i>construct.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דִּבְרִי
— <i>light Suff.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דִּבְרִי
— <i>grave Suff.</i>	סוּסֵיכֶם	עוֹלָמֵיכֶם	פְּקִידֵיכֶם	דִּבְרֵיכֶם
<i>Dual absolute.</i>	יוֹמִים	מְלָאָכִים	שְׂבָעִים	פְּנֵפִים
— <i>construct.</i>				פְּנֵפִי

VI.

	d.	e.	f.	g.	h.
<i>Sing. absolute.</i>	נְעָר	נְצַח	פֶּעַל	מָוֶת	זֵית
	(youth)	(eternity)	(work)	(death)	(olive)
— <i>construct.</i>	נְעָר	נְצַח	פֶּעַל	מָוֶת	זֵית
— <i>light Suff.</i>	נְעָרִי	נְצַחִי	פֶּעַלִי	מָוֶתִי	זֵיתִי
— <i>grave Suff.</i>	נְעָרְכֶם	נְצַחְכֶם	פֶּעַלְכֶם	מָוֶתְכֶם	זֵיתְכֶם
<i>Plur. absolute.</i>	נְעָרִים	נְצַחִים	פֶּעַלִים	מָוֶתִים	זֵיתִים
— <i>construct.</i>	נְעָרִי	נְצַחִי	פֶּעַלִי	מָוֶתִי	זֵיתִי
— <i>light Suff.</i>	נְעָרִי	נְצַחִי	פֶּעַלִי	מָוֶתִי	זֵיתִי
— <i>grave Suff.</i>	נְעָרֵיכֶם	נְצַחֵיכֶם	פֶּעַלֵיכֶם	מָוֶתֵיכֶם	זֵיתֵיכֶם
<i>Dual absolute.</i>	נְעָלִים				עֵינִים
	(shoes)				(eyes)
— <i>construct.</i>	נְעָלִי				עֵינִי

* Most of the *Suffixes* of the second and third persons *plural* are named *grave Suffixes*, because they bring down the tone as far as possible. E. g. the suffixes of those persons appended to the noun *singular*, i. e. נָם, כָּן, הָם, הֵן, are called *grave*, (but not the suffixes מָה, מָה, מָה); so the corresponding

of Nouns masculine.

IV.		V.		VI.		
b.	a.	b.	c.	a.	b.	c.
חכם	זָקֵן	פֶּתֶחַ	חֲצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
(wise)	(old man)	(shoulder)	(fore-court)	(king)	(book)	(sanctuary)
חכם	זָקֵן	פֶּתֶחַ	חֲצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
חכמי	זִקְנֵי		חֲצָרֵי	מַלְכֵי	סִפְרֵי	קִדְשֵׁי
חֲכָמִים	זִקְנָם		חֲצָרָם	מַלְכָּם	סִפְרָם	קִדְשָׁם
חֲכָמִים	זִקְנֵים		חֲצָרִים	מַלְכִּים	סִפְרִים	קִדְשִׁים
חכמי	זִקְנֵי		חֲצָרֵי	מַלְכֵי	סִפְרֵי	קִדְשֵׁי
חכמי	זִקְנֵי		חֲצָרֵי	מַלְכֵי	סִפְרֵי	קִדְשֵׁי
זִקְנֵיהֶם	חֲכָמִים		חֲצָרֵיהֶם	מַלְכֵיהֶם	סִפְרֵיהֶם	קִדְשֵׁיהֶם
יְרֵכָם	חֲלָצִים			רַגְלֵיהֶם	כַּפְּלֵיהֶם	מַתְנֵיהֶם
חֲלָצֵי				רַגְלֵי		מַתְנֵי
VI.		VII.		VIII.		IX.
i.	a.	b.		a.	b.	c.
פֶּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק	חֹזֶה
(fruit)	(enemy)	(name)	(sea)	(Mother)	(law)	(seer)
פֶּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק־	חֹזֶה
פְּרִי	אֹיְבֵי	שְׁמֵי	יַמֵּי	אִמֵּי	חֻקֵּי	חֹזֵי
פְּרִיָּם	אֹיְבָם	שְׁמָם	יַמָּם	אִמָּם	חֻקָּם	חֹזָם
פְּרִיָּם	אֹיְבֵים	שְׁמוֹת	יַמִּים	אִמּוֹת	חֻקִּים	חֹזִים
(gazelles)	אֹיְבֵי	שְׁמוֹת	יַמֵּי	אִמּוֹת	חֻקֵּי	חֹזֵי
	אֹיְבֵי	שְׁמוֹתֵי	יַמֵּי	אִמּוֹתֵי	חֻקֵּי	חֹזֵי
		שְׁמוֹתֵיהֶם	יַמֵּיהֶם	אִמּוֹתֵיהֶם	חֻקֵּיהֶם	חֹזֵיהֶם
מֵאֲזֵנִים	לְחָיִים		אֶפְסִים	שִׁנָּים		
(cheeks)	(balance)		(nostrils)	(teeth-rows)		
מֵאֲזֵנֵי			אֶפְי	שִׁנֵּי		

ones united to nouns plural, i. e. חֲכָמִים, זִקְנֵים, יַמִּים, חֻקִּים, are called *grave*, (but not יַמֵּי). All the other suffixes throughout are named *light*; [a merely convenient technical expression].

Explanations.

1. PAR. I. has no vowel-changes in its stem-letters, and is presented here merely for the convenience of comparison. *All nouns with vowels immutable belong here.* (§ 25.)

E. g. (see § 25, 1), such as עיר, קול, לבוש, זרוע; (§ 25, 2), קם, נר; (ib. 3), גבור, צדיק, חונן, משתדל; (ib. 4), שרש (for שראש). And so all the verbal nouns like those in § 83, Nos. 6. 7. 8. 13. 26. 27.

2. PAR. II. comprises *all nouns which have a mutable Qamets in the last syllable*, whether monosyllabic or having another previous but immutable vowel.

E. g. רד, מוכב, מדבר, and (only in the plur.) נשים. With the grave suffix -בם the Qamets is normally shortened, as in עולמכם; but in some words (monosyllabic), other short vowels are employed, in such a connection, to abridge the sound still more; e. g. רד, ירדכם (for ירדכם), הם, הדקכם; see § 27, n. 2. 3.

N. B. Those nouns which have a final (־) *immutable*, of course do not belong here; e. g. forms like קטל, קצקל, (§ 83, No. 6. 13), קם as Part. of verb יר, etc. Moreover the derivatives of verbs לא usually hold fast their (־); e. g. מוקרא, plur. const. מקראי.

3. PAR. III. comprises those nouns, *whose final vowel is immutable, while the penult has a mutable (־) or (־)*, (§ 26, 3).

E. g. גדול, ארון, עצים, אמן plur. אמונים, רעבון, זקרון, (in the const. state, רעבון, זקרון), in which last, the first two syllables of the abs. form flow into one in the construct.

N. B. There are also nouns of the same appearance, whose (־) is immutable; e. g. ערץ (for ערץ), חרוץ (for חרוץ), see No. 7 of § 83. So also שליש, plur. שלישים, Ex. 14: 7. A number of nouns vary between the mutable and immutable (־); e. g. שביע, see Lex.

4. PAR. IV. presents forms which are very frequent, viz. *those which have Qamets mutable in the ultimate and penult syllables*; one or both of which fall away, as the tone is removed one or two places, (comp. § 90, 2).

Of the two examples (a, b) in the Par. the latter has a *Guttural* for its first letter, which has a special influence on the form of the const. plural. Other examples: זחב, זנב, with Gutt. אשם, רעב.

The same analogy is followed by nouns with mutable (־) in the last, and (־) in the penult, syllable of the form קטל.

E. g. לרב, שחר, שער, ענב. But it should be noted, that some nouns of this kind take, in the const. state of the sing. number, a *Segholate form*;

e. g. זָלַץ, *const.* זָלַץ, (also זָלַץ, 2 Sam. 16: 13); and so נָבַר, *const.* נָבַר, Deut. 31: 16; שָׁעַר, *const.* שָׁעַר and שָׁעַר, (comp. נָבַר and נָבַר, § 83, No. 10, 11). In חָרַשׁ (= חָרַשׁ), and שָׁרַשׁ (= שָׁרַשׁ), both of the vowels (-) are immutable; (see § 83, No. 6).

5. The structure of Par. V. can be considered only as a *variety* of the preceding. The (-) of the second syllable here, is subject to the same changes as the (-) there, excepting that in the *const.* sing. זָנוּ stands for the normal זָנוּ.

A few nouns here, (as in Par. IV.), have a *Segholate* form in the *const.* state; e. g. בָּתוּחַ, *const.* בָּתוּחַ; גָּרַר, *const.* גָּרַר; רָרָה, *const.* רָרָה (all three for the normal בָּתוּחַ, גָּרַר, רָרָה). Seldom (yet sometimes) both forms coexist in the *const.* state; e. g. קָבַר, *const.* קָבַר, Ex. 4: 10, and מָבַר, Is. 1: 4; עָרַל, *const.* עָרַל and עָרַל.

Rare exceptions are forms like לָבָן, Gen. 49: 12; אָבֵל, Ps. 35: 14; both before Maqqeph. Examples of the first kind, moreover, are יָתֵר, שָׁבֵן, שָׁבַע, *const.* שָׁבַע, קָצַר, etc.

NOTE. Some nouns of this form hold fast their (-) in the *const. plural*; e. g. רִשָּׁן, *Plur. const.* רִשָּׁנִי; and so אָבֵלִי, שְׂפִיחִי, שְׂפִיחִי, חֲפָצִי.

6. PAR. VI. comprises the large class of the so-called *SEGOLATE FORMS*, (§ 83, No. 11). The structure of these has this peculiarity, viz. that before *suffixes*, and in the *const. state* of the Plural and Dual, they appear in their original monosyllabic state. In the Plur. *absolute*, however, they are anomalously formed, inasmuch as they take (-) under the *middle* radical, and *Sheva* under the *first*; e. g. מְלָכִים, plur. מְלָכִים.

In general these forms constitute *three* classes, viz. (1) Those with *A* in the first syllable. (2) With *E*. (3) With *O*. The derivatives of the regular verb are sounded as *a. b. c.* in the Paradigm. Those with a *Guttural* in the last syllable, like *d. e. f.* Under *g. h.* are examples of derivatives from stems *לִי* and *לִי*. Under *i.* is a derivate of *לִי*. (Comp. § 84, IV, No. 11. V, No. 11.) Particulars follow:

(1) In the form מְלָכִים (for מְלָכִים), the original (-) appears when a suffix is appended, as מְלָכִי; also in pause, e. g. מְלָכִים, in pause מְלָכִים (Patah prolonged); in like manner with *local* (§ 88, 1), as in מְלָכִים. The Seventy write names like מְלָכִים, as *Abél, Iapét*. Only the word מְלָכִים always sounds, with the article, מְלָכִים; and in like way the derivatives of *לִי*, as מְלָכִים. The original monosyllabic form shows itself in מְלָכִים. Finally, the *Seghol* in these forms is often unaffected by the pause-accents, as מְלָכִים, מְלָכִים, מְלָכִים; but often, also, it is otherwise, as מְלָכִים, מְלָכִים, מְלָכִים, which is even *usual* when a *Guttural* concurs, but frequent also without one.

It appears, moreover, that there are a number of nouns, apparently of this class, which seem either to have *i* for their ground-vowel, or else to have shortened the *a* into *i* (§ 27, n. 3), or perhaps to vacillate toward the form *קָדָר*; e. g. *קָדָר*, (in pause *קֶדֶר*), with suff. *קָדָרִי*, plur. const. *קָדָרִי*; so *קָדָרִי*, *קָדָרִי*, *קָדָרִי*, *קָדָרִי*, *קָדָרִי*, *קָדָרִי*. Some nouns exhibit both methods; e. g. *קָדָרִי*, *קָדָרִי* Hos. 1: 2, and *קָדָרִי* Is. 57: 4.

When the *third stem-letter* is a Guttural, in such forms as *קָדָרִי*, *Pattah* takes the place of the final helping vowel; e. g. *קָדָרִי*, *קָדָרִי*.—When the *second* is a Guttural, then the form becomes like *קָדָרִי* (see in Par. d.), *קָדָרִי*; and rarely do these forms assume the usual *Seghol* in them, like *קָדָרִי*, so general is the union of (–) with Gutturals. In such a case, the normal suffix form, (like *קָדָרִי*), may be employed in these nouns *second* Guttural; as *קָדָרִי*; but the *const. plur.* always runs as *קָדָרִי*, *קָדָרִי*, (corresponding to *קָדָרִי*).

(2) The forms *קָדָרִי*, *קָדָרִי* (lett. b. c.) take for their first vowel, when the first letter is a Guttural, a (–) instead of their (–), both in the *suff. state sing.*, and in the *plur. const.*; e. g. *קָדָרִי*, *קָדָרִי*. The form *קָדָרִי* shows the original shape of this class of words. The *local* *קָדָרִי* appended does not change the *Tsere* of the forms; e. g. *קָדָרִי*, from *קָדָרִי*. Other examples of the form in general are: *קָדָרִי*, *קָדָרִי*, *קָדָרִי*.

(3) The form *קָדָרִי* (lett. c.) sometimes takes (–) in its first syllable, when in the *suffix-state*, as *קָדָרִי*, *קָדָרִי*, Ps. 150: 2; but this is not frequent.—Moreover, such a form as *קָדָרִי* may be found in words without Gutturals; e. g. *קָדָרִי* (from *קָדָרִי*), Hos. 13: 14.—The form *קָדָרִי* (lett. f.) sometimes varies from the model, when it has a suffix; e. g. *קָדָרִי* (for *קָדָרִי*), Is. 1: 31, (not from *קָדָרִי*); and so *קָדָרִי* (for *קָדָרִי*), Is. 52: 14, see the normal form in 1 Sam. 28: 14. Comp. § 62, n. 4.

In the *plural absolute* usage varies. Most nouns of this form, with or without a Guttural, take (–) under the first radical, e. g. *קָדָרִי*, *קָדָרִי*;—but many employ (–) in the same position; as *קָדָרִי*, *קָדָרִי*. The *const. plur.* form also varies here, in its first vowel, e. g. *קָדָרִי* (*Qam. Hhatuph*); but also as *קָדָרִי*, *קָדָרִי*. Two words are anomalous in the *plur. abs.*, viz. *קָדָרִי* (*qū-dha-shim*—with *Qam. Hhat.*), and *קָדָרִי* (*shō-ra-shim*—id.) from *קָדָרִי*. The first of these, with the *article*, reads *קָדָרִי*. (See § 9, n. 2). The word *קָדָרִי*, in the *plur.*, exhibits a *Syriasm*, viz. *קָדָרִי* (for *קָדָרִי*, § 23, 4, n. 2); with *Prefix prep.*, as *קָדָרִי* (*bō-*). The *local*, does not affect the *Hholem*; e. g. *קָדָרִי*.

(4) After the same analogy are declined those kindred forms, whose only full vowel is between the last two radicals, (§ 83, No. 10). E. g. *קָדָרִי*, with *suff. קָדָרִי*; *Inf. const. קָדָרִי*, *קָדָרִי*, *קָדָרִי*, (and so generally in the *Inf.*, without a *Daghesh lene* in the third radical—differing from the usage in nouns, as *קָדָרִי*).

(5) The derivatives from the stems *קָדָרִי* and *קָדָרִי*, are the only ones which

change their form in the *const.* state, inasmuch as they contract the diphthongal *av* and *ay*, into *a* and *e*, (§ 24, 2. b. and note^a); e. g. מִדְּוֹת = *midvōth*, *manth*, contracted מִדְּוֹת; and so בִּרְיָה *biryah*, *banth*, בִּרְיָה. The *local* does not contract the form, as מִדְּוֹת, בִּרְיָה (except in the *const.* state, which is as מִדְּוֹת, בִּרְיָה). Some nouns of this species, which contract in the sing., in the plur. give back the *consonant*-power to the Quiescents; as שׁוֹר, pl. שְׁוָרִים; שֶׁנֶּהָר, pl. שְׁנָהָרִים; שֶׁנֶּהָר, pl. שְׁנָהָרִים.

(6) The Segholates of the stem לִי are properly of *three* kinds, viz. with *a*, *e*, and *o* for ground vowels, (§ 84, V.); e. g. מִלִּי, לִי, מִלִּי; which (in pause) are developed, as מִלִּי, לִי, מִלִּי; and again in a suff. state, as מִלִּי, לִי, מִלִּי. In the plur. and dual, מִלִּי, לִי, מִלִּי (dual), מִלִּי. Some of these nouns, in the plural, take an *a* in the room of the (י) stem-letter, (see § 24, 2. c); e. g. מִלִּי, לִי, מִלִּי; מִלִּי, לִי, מִלִּי.

7. PAR. VII. comprises the nouns with mutable (י) in their last syllable; and these may be either monosyllabic, or have a preceding immutable vowel. Here belongs all the *Pres.* Participles in *Kal* of the form קָטַל, (but not of קָטַל), also Part. in *Piel* and *Hithpael*, the form קָטַל (adjective or noun, see § 83, No. 9), and several other words.

E. g. such as מִקְטַל, מִקְטַל, מִקְטַל, etc. But there are various departures, here, in the *const.* state, from the normal form in the Paradigm. (a) Some nouns *const.* take (י) here, instead of (י); as מִקְטַל, *const.* מִקְטַל; specially when Gutturals are present, as מִקְטַל, מִקְטַל. (b) Before a suff. occur also forms like מִקְטַל, or מִקְטַל; or even as מִקְטַל. (c) In the plur. *abs.*, moreover, several nouns, (not *monosyllabic* like מִקְטַל in the Par.), preserve the (י) of the final syllable; e. g. מִקְטַל, מִקְטַל.

8. PAR. VIII. comprises all words together, which double the last radical, when any formative accession is received. By this doubling, the last syllable is sharpened, and the vowel of the same becomes short, (§ 27, 1). As to the syllables which precede, they are treated according to general principles and the nature of the case.

E. g. מִקְטַל, מִקְטַל, מִקְטַל, מִקְטַל. To this Par. belong words of nearly all the other forms; so that one cannot decide from the appearance of a word in the sing. absolute, whether it belongs here or not. He must reason from the etymology, or from the development of the word.

According to etymology, there belong to this class, (a) *All derivatives of stems* לִי, (§ 84, II.); as מִלִּי, לִי, מִלִּי, etc., and such primitives as follow this analogy, as יָם *sea*, הָר *mountain*, אֵשׁ *fire*. (b) *Contracts, which suppress a*

letter; as *לֵב* (for *לֵבָה*, § 19, 2), with suff. *לְבָה*; *בֵּר* (for *בֵּרָה*), with suff. *בְּרָה*; *עַר* (for *עַרָה*), plur. *עָרִים*, *עֲרִימוֹת*. (c) *Denominatives which end in ה*, specially *patronymics and gentilia*, as *לְוִיִּים*, *יִזְרְעֵלִים*, *נִכְרִים*, *יִזְרְעֵלִים*; although more abridged forms of such often occur, as *יִזְרְעֵלִים*, *נִכְרִים*. (d) *Derivates of the regular verb* (§ 83) present the following forms: No. 10, *זָכַר*. 14, *מִתְחַשֵּׁב*, *מִתְחַשְׁבִּים*. 15, *אָרַב*, *גָּבַן*, plur. *גִּבְנִים*. 21, *אָרַב*. 36, *מִתְחַשֵּׁב*, *מִתְחַשְׁבִּים*, plur. *מִתְחַשְׁבִּים*. Forms like these, in other cases, form a plural without the reception of a *Dagheah forte*; and the words above make only an exception to a general principle. See in the Lex.

Before suffixes whose union-vowel is only (ְ), viz. such as *הָ*, *וֹ*, the *Dagheah forte* may be omitted; the vowel, however, is commonly the same, except that *וֹ* takes short *ā* as *וָה*.

Those words which have (ְ) in the main syllable, either retain this, or substitute short *Hhireq*; e. g. *רַב*, *רַבִּים*, but also as *רַבִּי*, *רַבִּי*.

9. PAR. IX. comprises the derivates of the stem *לָבַח* (§ 84, 5), which end in *וֹ*; e. g. *רִבְיָא*, *מִרְבָּח*, etc. The vowel of the first syllable in this class of words, is treated according to the principles already laid down, and only the final *וֹ* comes under consideration here. This is treated in much the same manner as in Verbs *לָבַח*.

Inasmuch as the ending *וֹ* here stands in the room of *וֹ*, so this original form returns, whenever suffixes are attached. In consequence of this, the suffixes of the *singular*, having (וֹ) before them, assume the same form as to appearance, which the *plural* suffixes have. Thus *מְכַסֵּהְךָ* thy covering, (not plur.), Is. 14: 11; *מְכַסֵּהְךָ* thy kine, Is. 30: 23; *מְכַסֵּהְךָ* thy visage, (fem. suff.), Cant. 2: 14; *מְכַסֵּהְךָ* visage, Dan. 1: 15. Gen. 41: 21; *מְכַסֵּהְךָ* his doing, 1 Sam. 19: 4; *מְכַסֵּהְךָ* my kine, Ex. 17: 3; and perhaps the same, [i. e. the *singular*], in *מְכַסֵּהְךָ*, my Maker, Job 35: 10.

On the other hand, suffixes are not unfrequently annexed to nouns of this class by a removal of the ending *וֹ*, (as the Par. shows); e. g. *מְכַסֵּהְךָ* from *מְכַסֵּהְךָ* thy herd, Gen. 30: 29; *מְכַסֵּהְךָ* his herd, Gen. 31: 18.—In the *plural*, (after the analogy of restoring the *Yodh radical*), the Part. in Pual, *מְכַסֵּהְךָ*, sing. *מְכַסֵּהְךָ*, and so *מְכַסֵּהְךָ*, see Is. 25: 6.

§ 92.

Change of Vowels in the formation of feminine Nouns.

1. By appending the *fem.* termination *וֹ*, (§ 79, 2), the same changes are produced in masc. nouns, as are brought about by the light-suffixes which begin with a *vowel*, because the tone is affected in the same manner, i. e. is removed one place.

E. g.

Dec. Masc. Fem.	Dec. Masc. Fem.
I. סוּס — סוּסָה.	VI. מַלְכָּה — מַלְכָּה; סַחַר — סַחַרָה; עֶדֶן — עֶדֶןָה; צִירָה — צִירָה; נַעֲרָה — נַעֲרָה; אֶבֶל — אֶבֶלָה; לִוְיָה — לִוְיָה (לִוִּי).
II. מוֹצֵא — מוֹצֵאָה.	
III. גִּדּוּל — גִּדּוּלָה.	
IV. נִקְמָה — נִקְמָה.	VII. קִטָּל — קִטָּלָה.
V. זָקָה — זָקָה.	VIII. מִדָּה — מִדָּה; חֶסֶד — חֶסֶדָה; רַבָּה — רַבָּה; קָצָה — קָצָה.
	IX. קָצָה — קָצָה.

2. The ending ־ה produces the same shortening of the vowels, in the *penult* syllable, as ־ה produces;* e. g. עֶדֶןָה, צִירָהָ, מַלְכָּהָ, נַעֲרָהָ, אֶבֶלָהָ, לִוְיָהָ. But the *last* syllable is variously modified, in order to receive the Segholate-ending ־ה .

(a) The ־ה and ־ה go into ־ה ; as חוֹתָמָה, חוֹתָמָה.

(b) The ־ה either remains, or goes into ־ה ; as חֲמִשָּׁה, חֲמִשָּׁה; גִּבְרָה, גִּבְרָה.

(c) The vowels usually immutable, go into their corresponding mutable ones; e. g. בּוֹשָׁה, fem. בִּשְׁוָה; אֶשְׁמָרָה, fem. both אֶשְׁמָרָה and אֶשְׁמָרָה; גִּבְרָה, fem. גִּבְרָה and גִּבְרָה.

Thus three forms of the *fem. Segholates* arise, viz. ־ה (for ־ה and ־ה), ־ה , and ־ה , which correspond to the *masc. Segholates* in Par. VI. of § 91. The ending ־ה for the *Guttural* forms, changes the preceding vowel into ־ה , whatever it may be; e. g. מוֹדֵעַ, fem. מוֹדֵעָה; חֶסֶד, fem. חֶסֶדָה; נִחָה, fem. נִחָה.

NOTE 1. A peculiar form ־ה (for ־ה), see above, § 73, n. 3. Of a different fashion, on the other hand, is יִלְדָּה (for יִלְדָּה), Gen. 16: 11. Judg. 13: 5, 7, i. e. it resembles מִלְכָּה compared with מִלְכָּה. But as the form in question, in all the three places where it occurs, stands connected with the *second pers. fem. of the Perfect*, it may perhaps receive its shape in the way of intended resemblance to that form of the Perf., (a kind of *alliteration*); for the third *pers. fem.* of this word is regular (יִלְדָּהָ), Gen. 17: 19. Is. 7: 14.

NOTE 2. When the ending ־ה is joined to masculines of the VIII. Declension, the doubling of the last letter is intermitted, as it consists not with the nature of the ending; e. g. חֲמִשָּׁה, but חֲמִשָּׁה; אֶרְמְזִים, pl. אֶרְמְזִים, but fem. אֶרְמְזִים; and so דָּלָה, fem. דָּלָה; רַבָּה from רַבָּה.

* This seems to be against the general rule in § 27, 3, inasmuch as the tone is not thrown forward at all by the ending ־ה . But this seeming exception may be explained by the fact, that this ־ה is an abridgment of the old fem. ־ה with the tone; see § 79, 2.

§ 93.

Paradigms of the Feminines.

These are much more simple than the masculines, because, in their formation, they have already undergone most of the changes which the forms allow, (§ 90, 3).

E. g. the feminines of Dec. III, as גִּדּוּלָהּ; of VII, as כִּסְקִלָּהּ; of VIII, as רִמָּה, בְּרָהּ, וְחָקָה; all belong to Par. A of the Feminines.

In the plural, there is no practical difference between the light and the grave suffixes; for all of them attach to the *construct* form.

The following Table or Paradigm shows how the different classes of the *fem.* nouns are declined, or varied to suit the nature of the case; the **EXPLANATIONS** follow:

	A.	B.		
		a.	b.	c.
(no vowel-changes.)				
<i>Sing. absolute.</i>	סוּסָה	שָׁנָה	שָׁנָה	צְדָקָה
	(horse)	(year)	(sleep)	(righteousness)
— <i>construct.</i>	סוּסָת	שָׁנָת	שָׁנָת	צְדָקָת
— <i>light Suff.</i>	סוּסָתִי	שָׁנָתִי	שָׁנָתִי	צְדָקָתִי
— <i>grave Suff.</i>	סוּסָתְכֶם	שָׁנָתְכֶם	שָׁנָתְכֶם	צְדָקָתְכֶם
<i>Plur. absolute.</i>	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
— <i>construct.</i>	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
— <i>with Suff.</i>	סוּסוֹתִי	שָׁנוֹתִי	שָׁנוֹתִי	צְדָקוֹתִי
<i>Dual absolute.</i>		שְׁפָתַיִם	פְּאֵתַיִם	
		(lips)	(two sides)	
— <i>construct.</i>		שְׁפָתַי	פְּאֵתַי	

	C.			D.	
	a.	b.	c.	a.	b.
<i>Sing. absolute.</i>	מַלְכָּה	חֲרָפָה	חֲרָבָה	יוֹנָקָת	גִּלְגָּלָת
	(queen)	(shame)	(desert)	(sucker)	(scull)
— <i>construct.</i>	מַלְכָּת	חֲרָפָת	חֲרָבָת	יוֹנָקָת	גִּלְגָּלָת
— <i>light Suff.</i>	מַלְכָּתִי	חֲרָפָתִי	חֲרָבָתִי	יוֹנָקָתִי	גִּלְגָּלָתִי
— <i>grave S.</i>	מַלְכָּתְכֶם	חֲרָפָתְכֶם	חֲרָבָתְכֶם	יוֹנָקָתְכֶם	גִּלְגָּלָתְכֶם
<i>Plur. absolute.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	יוֹנָקוֹת	גִּלְגָּלוֹת
— <i>construct.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	יוֹנָקוֹת	גִּלְגָּלוֹת
— <i>with Suff.</i>	מַלְכוֹתִי	חֲרָפוֹתִי	חֲרָבוֹתִי	יוֹנָקוֹתִי	גִּלְגָּלוֹתִי
<i>Dual absolute.</i>	יֶרְכָתַיִם	רִקְמָתַיִם		נְחֻשְׁתַּיִם	מַצְלָתַיִם
	(thighs)	(double embroidery)		(cymbals)	(chains)
— <i>construct.</i>	יֶרְכָתַי				

Explanations.

1. PAR. A. needs no explanation, for the vowels and consonants are immutable. **PAR. B.** comprises those *feminines* which have a mutable (\bar{v}) or (\bar{z}) before the fem. ending $\bar{n}\bar{z}$.

E. g. קָצָה, עָצָה, צָדָה, חוּעָה; and consequently it comprises the fem. forms of Dec. II. IV. V. masc., and several under Dec. IX.

When the penult *Qamets* or *Tsere* is preceded by a Sheva, (§ 26, 4), and either of those vowels falls away by means of declension or suffixes, a new *closed* syllable arises, with a proper short vowel in the room of the Sheva.

See צָדָקָה in the Par. (lett. c). In like manner, נִבְלָה, const. נִבְלִית; עָנָה, עָנִית.

Many nouns, however, form Segholates for the fem. *construct* and *suffix* here, in נָּתַןְּ , נָּתַנְּ , (§ 87, 2. b. § 92, 2); and not unfrequently the two forms (the normal and the Segholate) coexist.

E. g. מְזֻלָּה, const. state מְזֻלָּה; מְזֻלָּה, מְזֻלָּה; מְזֻלָּה, מְזֻלָּה; מְזֻלָּה, מְזֻלָּה.

An immutable (־) penult have all nouns like **בְּקֶשֶׁת**, **אֶזְרָח**, (§ 83, No. 25, 26), const. **בְּקֶשֶׁת**, **אֶזְרָח**.—Further, an immutable (־) have most of such *verbs* as are of the form **אֶזְרַח**, **אֶבְרַח**, (§ 83, No. 13); while some admit of change here, e. g. **שָׁאַל**, (§ 83, No. 2). The *Lex.* gives due information in these cases.

2. PAR. C. comprises the *feminine* forms of the *Segholate* nouns of Dec. VI. masc. above, and therefore has an analogy with them.

E. g. As **קָלָה** forms a plural **קָלִים**, so in the fem. here we find (־) under the middle stem-letter, as **מְכֻזָּה**; so **בְּכֻזָּה**, **בְּכֻזָּה**. One must be on his guard here not to confound these nouns with others of the like forms, but *not* derivatives from *Segholates*; in particular the derivatives of **לָל**, of the form **מְצֻלָּה**, **מְצֻלָּה**, the masculines of which are **מְצֻלָּה**, **מְצֻלָּה**. Here the first syllable is immutable.

3. To the PAR. D. belong the Segholate forms which have arisen from the addition of the *fem.* ending τ_{-}^{-} , (§ 92, 2); which correspond quite accurately to the masc. Segholates, (§ 81, Par. VI)

Other examples besides these in Par. *D*, are טָמֵר, אֶרֶב, טָמֵר. Forms here like טָמֵר are rare; one is אֶרֶב, with suff. אֶרְבִּי. The same flexion, however, is found here, in those Segholates in פִּנִּי which stand

for לִדְּרָה ; e. g. לִדְּרָה (for לִדְּרָה), and thence לִדְּרָה ; and so שִׁבְרָה , שִׁבְרָה , (from the masc. שִׁב); and מִדְּרָה with suff. sounds מִדְּרָה .

The *plural* of these nouns is often constructed as from a co-existing form in מִדְּרָה or מִדְּרָה , (Par. B). E. g. מִדְּרָה , מִדְּרָה ; מִדְּרָה , מִדְּרָה ; מִדְּרָה , מִדְּרָה .

§ 94.

List of irregular Nouns.

1. A number of *irregular flexions* of nouns, which for the most part respect only particular words, or a few analogous ones, may be most conveniently arranged in an *alphabetical list*. They are the more important, because the irregularities in question concern, as is usual in other languages, words that are of very common occurrence.

2. The greater part of these irregularities arises from the circumstance, that the *const. state* or the *plural* of these nouns is borrowed from another and different form from that of the *abs. singular*. The principle here developed is like to that in § 77. Comp. in Greek, $\gammaυνή, γυναιός; ἕδος, ἕδατος$.

אָב *father*, (instead of אָבָה , as if from אָבָה), * const. אָבִי , with suff. אָבִי , אָבִי , plur. אָבִים , (אָבִים , § 86, 4).

אָח *brother*, const. אָחִי , suff. אָחִי , plur. const. אָחִי , אָחִי . All these forms follow the analogy of לֵב , as if אָח were for אָחָה , (from אָחָה). But the *plur. abs.* is אָחִים , with a *Dag. implicitum* (§ 22, 1), as if from אָחָה , thence אָחִי , אָחִי , etc. For אָחִי stands always אָחִי , (see § 27. n. 2. b).

אֶחָד *one*, (for אֶחָד with *Dag. implicitum*, § 22, 1, comp. § 27. n. 2. b), const. *state* אֶחָד , fem. אֶחָדָה for אֶחָדָה (see § 19, 2), in pause אֶחָד . Once אֶחָד , (by aphaeresis, § 19, 3), Ezek. 33: 30, as in Chaldee and Syriac. The plural makes אֶחָדִים *some*.

אֶחָדָה *sister*, (a contracted word for אֶחָדָה), from a masc. אָחִי = אָחִי ; Plur. אֶחָדָה , suff. אֶחָדָה , (from a sing. אֶחָדָה , fem. of אָחִי); also אֶחָדָה , (as if from a sing. אֶחָדָה).

אִישׁ *man*, is a weakened form out of אִישׁ , (§ 19, 5. n.). Plur. rarely אִישִׁים , but commonly אִנְשִׁים (from אִנְשִׁים), const. אִנְשִׁי , Comp. אִנְשִׁי .

אִמָּה *maid*, plur. אִמָּהֹת , const. אִמָּהֹת , with מ consonant. Comp. in Aramaean, אִמָּהֹת , *their fathers*, etc.

* Above, in § 81, 2, it is mentioned, that these nouns, although *primitive*, always follow the analogy of *verbals*, and are so treated in Grammar. For the flexion, it is necessary to know after what class of the irregular verbs these *primitives* are modelled.

אִשָּׁה *wife* (for **אִשָּׁה** fem. of **אִישׁ**), const. **אִשָּׁה** (fem. of **אִישׁ**, and for **אִשָּׁה**), with suff. **אִשָּׁהּ**, **אִשָּׁהֶּ**, **אִשָּׁהֵם**. Plur. **אִשִּׁים**, shortened from **אִשָּׁהִים**.

בַּיִת *house*, (probably weakened from **בֵּית** (**בֵּיתָ**), see § 19, 5. n., (like **בֵּית** out of **בֵּיתָ**), from **בָּנָה** to *build*, as **δῶμος** from **δέωμι**; const. **בַּיִת**. Plur. **בָּתִּים** (for **בֵּיתִים**), from a kindred form **בָּר** for **בָּנָה**, like **בָּר** for **בָּנָה**.

בֵּן *son*, (**בֵּן** from **בָּנָה**), const. **בֵּן**, seldom **בֶּן**, once **בְּנִי**, (according to § 88, 3. a), Num. 24: 3, 15; with suff. **בְּנִי**, **בְּנֶה**, **בְּנֵהם**. Plur. **בָּנִים**, (as from **בָּן** for **בָּנָה**), const. **בְּנִי**.

בִּת *daughter*, (for **בָּתָר** fem. of **בֵּן**, comp. § 19, 2), with suff. **בִּתִּי** (for **בָּתָרִי**). Plur. **בָּנוֹת**, (like **בָּנִים** *sons*, from sing. **בֶּתָר**), const. **בָּנוֹת**.

חָמָּה *father-in-law*, **חָמָּה**; and *fem. חָמוּסָה* *mother-in-law*, comp. **חָמוּסָה**.

יוֹם *day*, dual **יוֹמִים**, plur. **יָמִים**, **יָמִי**, (as from **יָם** for **יָמָה**).

כֵּל *vessel*, plur. **כֵּלִים**, (as from **כָּל** for **כָּלָה**).

מַיִם *water*, plur. (comp. § 86 b, 1. n. 2), const. **מַיִם**, also in the reduplicate form **מִימֵי**, with suff. **מִימֵיךָ**.

עִיר *city*, plur. **עָרִים**, **עָרִי**, (from **עָר**, which occurs in proper names).

פֶּה *mouth*, (for **פִּיָּה**, from **פָּאָה** to *breathe*), const. **פֶּה** (for **פִּיָּה**), suff. **פִּי** *mouth*, **פִּיךָ**, **פִּיָּה**.

רֹאשׁ *head*, (for **רָאשׁ**), plur. **רָאשִׁים**, (for **רָאשִׁים**, § 23, 2).

§ 95.

NUMBERS; (a) *Cardinals*.

1. The Cardinals from 2—10 are, in Hebrew, nouns with an *abstract* meaning, like *trias*, *decas*, *πεντάς*; which, however, are also used *adverbially*, (§ 118); only **אֶחָד** and **אֶחָדָה** (*one*, see § 94) are construed as *adjectives*. The other numbers have a *masc.* and *fem.* form, both properly of the like meaning, but by usage so separated, that the *masc. form* is joined with *fem.* nouns, and the *fem. form* with *masc.* nouns. Only in the *dual*, **שְׁנַיִם**, does the gender accord with that of the noun.

The following Table presents the *Units*, and their respective forms:

Connected with the *Masc.*

Connected with the *Fem.*

	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	אֶחָד	אֶחָד	אֶחָד	אֶחָד
2.	שְׁנַיִם	שְׁנַיִם	שְׁנַיִם*	שְׁנַיִם
3.	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה
4.	אַרְבָּעָה	אַרְבָּעָה	אַרְבָּעָה	אַרְבָּעָה
5.	הַמָּשָׁה	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁה
6.	שֵׁשָׁה	שֵׁשָׁה	שֵׁשָׁה	שֵׁשָׁה
7.	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה
8.	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה
9.	תְּשַׁע	תְּשַׁע	תְּשַׁע	תְּשַׁע
10.	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה

This same peculiarity, in regard to the connection of the *gender*, extends essentially, with regard to these numbers, to all the Semitic languages. It may be explained on the ground, that originally the numbers 2—10 were *abstract* nouns, like *duas*, *trias*, etc. Consequently they might have nouns either of the *masc.* or *fem.* form. Since the *fem.* is the leading form in *abstracts*, it was applied to the leading gender of nouns, i. e. the *masc.*; and then, as a consequence of this, the other or *masc.* form of the numerals was combined with *fem.* nouns; a discrepancy [in respect to usual concord], which only the *usus loquendi* could sanction and establish.† The exceptions to this general principle are very few; e. g. שְׁלֹשָׁה נָשִׁים, Gen. 7: 13. Ezek. 7: 2. Job 1: 3, [*fem.* with *fem.*].

REMARKS. The simple numerals are certainly very old words, and they are essentially the same in all the Semitic languages. It is from this circumstance, that the argument is urged for the kindred relation of the Semitic and Indo-Germanic languages; inasmuch as the numbers 1—7, at first sight, have a great resemblance. With שֵׁשׁ (properly שֵׁשׁ, as the Arab. and Aethiopic show), one compares the Sanscrit *shash*; old Pers. *asas*; Greek *ἑξ*, for *sex* (the Latin expression of it); old Slavic *shesty*. To שִׁבְעָה (*seven*) is compared the Sansc. *saptan*; old Pers. *haptan*; new Pers. *haft*; Gr. *ἑπτα*; Lat. *septem*; German *sieben*, [Eng. *seven*]. To עֶשְׂרֵה (Aram.

* This form comes from שְׁנַיִם abridged; hence the Dag. lene in the n. Some derive it from שְׁנַיִם, with prosthetic n, § 19, 4.

† In the vulgar dialects of the Arab. and Ethiopic the *fem.* form of the numerals is predominant. This is employed in Heb. also, when the *abstract* ideas of number is designated, Gen. 4: 15. *Feminine forms* are also employed, to designate *collectives* and generic ideas of *multitude*, § 105, 2.

תָּלָה) is compared the Sansc. *tri*, fem. *tisri*; old Pera. *thri*, fem. *tiaro*; Gr. *τρεῖς*; Lat. *tres*; [Eng. *three*]. So אֶחָד (*one*), Sansc. *eka*; חֲמִשָּׁה (*five*), Sansc. *pantshan*, Gr. *πέντε*, Lat. *quinque*; אַרְבָּע (*four*), Lat. *quatuor*; שְׁנַיִם (*two*), Aram. תְּרִין, Sansc. *dua*; Lat. *duo*, etc. But a strenuous analysis makes all these phenomena doubtful. Against the idea of near relation is it, that שְׁנַיִם, חֲמִשָּׁה (prop. *the fist, the five fingers*), and also עָשָׂר (prop. *connection, host*), may be respectively referred to שָׁנָה *to repeat*; to חָזַשׁ *to collect together, to contract*, (comp. קָשַׁב, קָשַׁץ of like import); and to עָשָׂר *to bind, to connect*, (comp. אָסַר, קָשַׁר, etc.). We cannot point out so facile an etymology for the other numbers; [but this proves little against the supposition of a *Hebrew* origin, inasmuch as the words are so old, and we have at present so little of the ancient living Heb. language].

2. The numbers from 11—19 are formed by placing the units, without a copula, before the number *ten*; yet without amalgamating them into one word. The *Units*, in this case, stand before the *fem.* numerals (with a *masc.* form), in the *const.* state; which here, however, merely indicates *close connection*, and not a proper Genitive, (§ 114).

The three first *numbers* are here subjoined, which exhibit some variations from the general principles; viz.

	Masc.	Fem.
11.	עָשָׂר אֶחָד	אֶחָת עָשָׂרָה
	עָשָׂר עֶשְׂתִּי*	עֶשְׂתִּי עָשָׂרָה
12.	עָשָׂר שְׁנַיִם	שְׁתֵּים עָשָׂרָה
	עָשָׂר שְׁנֵי	שְׁתֵּי עָשָׂרָה
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂרָה

The last number affords the model for all the remainder. These *composite* numbers have no *const. state*, and are used only *adverbially*. Seldom are even the *masc. units* (with *fem.* form) placed in the *const. state*; as חֲמִשָּׁה עָשָׂר (= 15), Judg. 8: 10; שְׁמֹנֶה עָשָׂר (= 18), Judg. 20: 25.

3. The *tens* from 30—90 are expressed by the plural form of the corresponding units.

* The etymology of this word is obscure. Rabbi Jona explains it by שְׁתֵּי יָדַי *unto twelve*, i. e. near to twelve; an expression like *undeviginti*, which is less applicable here. Besides, this would properly suit only the *fem.*, while the *masc.* is also employed. If the derivation of עֶשְׂתִּי were from the source which he supposes, must it not be written עֶשְׂתֵּי? Others explain it thus: *Suppose something*, i. e. added to ten, from עָשָׂר *to suppose*. [Fanciful enough.]

Namely: יום־שבת 30, יום־ראשון 40, יום־חמישי 50, יום־שישי 60, יום־שבת 70, יום־ראשון 80, יום־חמישי 90.

Only *twenty* is עֶשְׂרִים (plur. of עָשָׂר). These composite *tens* are of the common gender, and admit no *const. state*. When *units* are joined with the *tens*, (like 21, 32, etc.), the *ancient Hebrew* puts them first, (as *one and twenty*); while the *later Hebrew* arranges them in exactly the reverse order.

See and comp. Num. 3: 39, 26: 14. 1 Chron. 12: 28, 18: 5. The *copula* is always expressed between them.—As to the *plural* forms נִשְׁתָּרִים, נִשְׁתָּבִים, נִשְׁתָּשִׁים, which come from the Segholates נִשְׁתָּר, נִשְׁתָּב, נִשְׁתָּש, they are not *normal*, (for the normal forms would be נִשְׁתָּרִים, נִשְׁתָּבִים, נִשְׁתָּשִׁים), but are *shortened* in the same manner as the *const.* form would be.

The remaining numbers are מאָ, *fem. const.* מאָ 100, dual מאָ (for מאָ) 200, plur. מאָ *hundreds*; אַלף *m.* 1000, dual אַלף 2000, plur. אַלף 3000 etc.; רבבות, in later writings רבוא (multitude) 10,000, dual רבוא 20,000.

NOTE 1. The *dual* form of some of the *units* is occasionally found, and has the meaning of our word *fold* in *seven-fold*, etc. E. g. ארבע־פָּתָח *four-fold*, 2 Sam. 12: 16; שֶׁבַע־פָּתָח *seven-fold*, Num. 15: 24. Ps. 79: 12. Besides those plurals which mark the collective *tens*, occurs the plur. of *one*, i. e. אֶחָד, *some, same*; also עֶשְׂרִים *decades*, (not *decem*), Ex. 18: 21, 25.

NOTE 2. The *suffixes* to numbers are properly *Genitives* after them, as in the case of nouns. In translating we make these suffixes pronoun-adjectives in the Nom. case; e. g. שְׁלֹשָׁתֶיךָ (lit. *the three-ty of you*), we express by *you three*.

§ 96.

NUMBERS; (b) Ordinals.

The ORDINALS from 2—10, are formed from the *cardinals* by appending 'ṁ, (§ 85. No. 5). Commonly (ṁ) is also inserted in the preceding syllable.

E. g. חֲשִׁיבִּי, שְׂמִינִי, אֶפְסָרִי, נַחֲמִי and חֲמִישִׁי and חֲמִישִׁי. For number one, on the other hand, is employed ראשון (for הראשון), which comes from ראש, the head, beginning, etc.; with the ending -וֹן, (§ 85. No. 4.) Feminines here have the ending ית, seldom יתה, and indicate part, portion; as חֲמִישִׁית a fifth part; עֲשָׂרִית and עֲשָׂרִיתָה. Other forms occasionally have this meaning; e. g. חֲשִׁבִּית fifth part, רֵבֶעַ and רֵבֶעַ a fourth part.

N. B. In regard to the manner in which the other relations of numbers are expressed, they have no special forms adapted to them; and § 118 in the Syntax gives the requisite information.

CHAPTER IV.

OF THE PARTICLES.

§ 97.

General View.

1. The PARTICLES, which in general express the associated limitations of speech, the specific relations of words between themselves, and the mutual relations of sentences to each other, have mostly the form of *nouns*; but some of them have forms borrowed from *pronouns* and verbs, (§ 30, 4); and only a few can with certainty be regarded as *primitive*.

2. Particles *not primitive* may be classed, in respect to their *rise*, in the following manner: (1) Those borrowed from other parts of speech, whose *forms* they adopt, either of the noun, pronoun, or verb, while more or less of their original meaning is retained, as the nature of the case demands.* Or, (2) They are derived from other parts of speech in two ways; viz. (a) By the addition of an adverbial formative syllable, as עֲדָיָא *daily* from עֵד *day*, (§ 98, 3). While this is frequent, yet still more frequent, (b) Is the formation of particles by *abridgment*. But this is sometimes carried so far, that the origin of the words is obscured.

E. g. אֲנִי *only* (prop. *certainly, surely*). Comp. in German, *gen* out of *gegen*, and ultimately from *Gegend*; *seit* from *Seite*, etc.; [Eng. *never* for *never*.] Farther still do the Greek and Latin go, in such abridgments; e. g. ἀπό, *ab*, *a*; ἐξ, *ex*, *e*; Lat. *ad*, French *à*; Lat. *aut*, *ou*, Ital. *o*; Lat. *super*, Ital. *su*. In some cases even several words are drawn into one; e. g. *forsitan* = *fors sit an*. In Chinese, most of the particles are *verbs* and *nouns*; e. g. *in*, *to give*, also a sign of the Dative; *i*, *to use for one's self*, and also *to*, *for*; *nei*, *the inner part*, also *in*.

Most of all does this process of abridgment develop itself, when it is carried so far as to destroy the independent form of the word, and to cause that merely as a single consonant it should be *prefixed* to some other word; as, for example, in re-

* Comp. the Latin *verum*, *caused*; German *statt*, *anstatt*; *weg*, *wegen*; [Eng. *way*, *away*; *side*, *besides*; *cause*, *because*, etc.]

spect to the *praeformatives* of the Imperfect in verbs, (§ 47, 1. 2). In such a way, הָ, coming from הָא, is prefixed to words.

That the curtailing of whole words, even to a single letter, is in accordance with the general usages of language, is clear from the fact, that the later Hebrew and Aramaean, (and so of other Semitic languages), practise in this way, both oftener and to a greater extent. So in the Hebrew, אָמַר first becomes אָ, then א in the latest books of the O. Test.; and among the Rabbins the *full* form is rarely to be met with. In Chaldee, הָ goes later into ה; in new Arabic, we have *hallaq* out of *halvaqt*, etc.; and so, in numerous cases. The analogy of the western languages, (as exhibited above), shows the same usage. Still, the most simple of all particles belongs to the most ancient epochs of the Hebrew, at any rate to the oldest monuments of the language.

That particles, reduced to a single letter or syllable, should sometimes be obscure as to their etymology, is natural. In the mean time this is not frequent; and the general probability remains, that even such particles were originally derived in such a way as the others.

3. More seldom are particles formed by compounding several words.

E. g. מְלֵאָהּ, from מָלֵא - הָא, *how instructed* = *ἡ μαθητή*. אֶלְכֵּם, except, from אֵל, not, and אֶלְכֵּם, above, out of מִן, *from*, אֵל, *at*, אֶלְכֵּם, upper part. But it is more common still, to write the component words separately; e. g. מְלֵאָהּ, אֵל, אֶלְכֵּם, etc.

§ 98.

Adverbs.

1. As *primitive* adverbs we may regard the negatives לֹא *not*, אֵין *there is not*; also some particles of *time* and *place*, as שָׁם *there*, אָז *then*.

At least we may consider this as the nearest standing point of the grammarian, even if it be possible to trace the words to other roots, namely to pronominal ones.

2. As forms of other parts of speech, which are employed *adverbially* without any further change, various classes occur: viz.

(a) Nouns with prepositions; as מְאֹדָּהּ, *very much*; בְּיָדָהּ, *only* (prop. *apart*); with suff. לְבָדִי *I only*; בְּיָדִי *within*; מְאַדָּהּ *together, unitedly*.

(b) Nouns in the Acc. (*casus adverbialis*, § 116), comp. Gr. ἡμέρη; e. g. מְאֹדָּהּ *very much*; אֶלְכֵּם (cessation), *no more*; הַיּוֹם (this day), *to-day*; יוֹדָהּ (union), *together*. In some of them, the noun-meaning is rare; e. g. סָבִיבָהּ

(circle), *around*. In others, it does not occur at all; קָדָר (length), *long ago*; נִיד (repetition), *further, yet* (continuative).

(c) Adjectives, specially of the *fem.* (which corresponds to the *neuter*); as כֵּן *rightly, so*, (prop. *rectum*); ראשֹׁנָה *first, before*; רַבָּה, רַבְּתִי, *multum, much, many, enough*; נִסְלֵאוֹר *wonderfully*, (prop. *mirabilibus, sc. modis*); שְׁנִי, *twice*, יְרוּדִירָה *in a Jewish way*, i. e. in the Jewish language.

(d) Like the *hyf. abs.* specially in *Hiphil*; (to be regarded as in the *Acc.*, § 128, 2); e. g. הַרְבֵּה *much*, (prop. *doing much*).

(e) Like Pronouns; e. g. הֵן *here*, (prop. *in this place*).

N. B. See a synopsis of the usual adverbs, and of their meaning, § 147.

3. Other adverbs are made by the addition of the formative syllable ׀, (rarely ׀), to nouns.

E. g. אֱמֶנֶת and אֱמֶנֶת *truly*, from אֱמֶן *truth*; חֵנֶם *gratis, without cause*, from חֵן *favour*; יוֹמִים *daily*, from יוֹם *day*; מִחְרָאם (for מִחְרָאם) *suddenly*, from מִחְרָא *the wink of an eye*.—Moreover these endings ׀ and ׀ are sometimes employed in the formation of proper nouns, like ׀, ׀, (§ 83, No. 15); e. g. מִדְּרוֹם and מִדְּרוֹם *liberation*; מִלֵּךְ *leader*, from מִלֵּל. Adverbs of this class, therefore, may be considered as *denominative nouns adverbially* employed; which alters nothing essential in the case. The meaning and analogy here are usually very plain.

4. Adverbs are formed by *curtailing* longer words.

E. g. אֲדָה *only*, (properly *only so*, from אֲדָה, Chald. אֲדָה, *Specially the ה interrogative*; as הֲלֹא *is it not?* הֲלֵנָה *is it even?* from the fuller form הֲלֵנָה, Deut. 32: 6.

N. B. The punctuation of this may be הֲ, הֲ (with Dag.), הֲ (without Dag.), or הֲ; all these depending on the letter or vowel which follows; see *Lex. הֲ*.

5. Some adverbs which include a *verbal* idea, may take a pronoun-suffix; usually this is a *verbal* suffix which has a *epenthetic*.

E. g. הִשָּׁנוּ, *he is extant*; אֲנִינִי, *I am not extant*; אֲנִינִי, *he is not extant*; עוֹדֵנִי, *he is yet or still*; אֵיךְ, *where is he?* And so of הֵן, הֵן, *lo! see!* (prop. *here, here is*), with verbal suffix, as הֵנָּה, in pause הֵנָּה and הֵנָּה, *behold me!* הֵנָּה, in pause הֵנָּה, הֵנָּה, *also* הֵנָּה.

§ 99.

Prepositions.

1. Most words which appear as prepositions, are, (a) *Nouns in the Acc. and const. state*; or, (b) *Nouns in the const. state preceded by prepositions*, specially the *prefix-ones*.

(a) The preposition being in the *const.* state, the noun that *follows* is properly in the *Gen.*; and so it is designated in Arabic. So in the English: *instead of evil*; Lat. *hujus rei causâ*. So אַחֲרֵי (hinder part), *behind, after*; אֵצֶל (side), *near*; בֵּין (midst), *between*; אַחֲרֵי and אַחֲרָיו (distance), *behind, round about*; וְהִלָּח (removal), *except*; עַל (design), *on account of*; בְּפָנֶי (front), *before, over against*; מִן (part), *from, out of*; מִלְּפָנֶי (anterior part), *before, over against*; עַד (continuance), *while, during, until*; עַל (upper part), *on, over*; עִם (connection), also עִמָּם, עִמָּהֶם, *with*; תַּחְתִּי (under part), *under, instead of*. Most of these are actually employed as nouns.

(b) *Construct nouns with prepositions* are frequently employed as mere prepositions; e. g. לְפָנֶי (in the sight of), *before*; אַחֲרֵי, אַחֲרָיו (after the mouth, i. e. command), *in consequence of, according to*; עַל (on the occasion of), *on account of*; עַל (with the design), *because of, on account of*.

2. Specially nouns that are used *adverbially*, are easily converted into prepositions.

E. g. בְּלֵב, בְּאֵזֶן, בְּאֵפֶס, (with nothing), *without*; בְּעֵד (in continuance), *during*; בְּצָרָה, בְּצָרָה, (for the necessity), *for, according to the measure of*.

§ 100.

Of the Prefix-prepositions.

1. Of the words already named, מִן *from, out of*, is frequently employed as a *prefix-preposition*; but so that the ך falls out, or rather assimilates (by a Dag.) with the next succeeding letter; as מִן הַיַּעַר, *out of the forest*.

More precise particulars follow. The independent מִן usually stands only before the article; e. g. מִן הַיָּמִין; [when employed in other cases], it is particularly made use of before the *feeble* letters, as מִן אֶזְרָא, Jer. 44: 18; מִן בְּנֵי, 1 Chron. 5: 18, and elsewhere in the later books, as also in Syriac. Also there is a poetic form מִן, (specially in Job). Commonly it takes the form מִן (with Dag. forte), which Dag. can be omitted only in case the letter that receives it is pointed with a Sheva, (§ 20, 3. b). Before Gutturals it becomes מִן, (§ 22, 1); e. g. מִן אֶרֶץ, מִן אֶרֶץ. Before ך it is מִן; as מִן אֶרֶץ, מִן אֶרֶץ, Gen. 14: 23.

Three prepositions, by far the most common of all in Hebrew, are abridged down to a single consonant with a simple Sheva, (§ 97, 2); viz.

בְּ, *in, on, with*, from בֵּין, בֵּי.

לְ, *to, towards, at*, from לֵאל.

עַל, *as, according to*, from עַל.

* The derivation of לְ from לֵאל, and more remotely still, from a root which means

PUNCTUATION. (a) These prepositions of themselves have a simple *Shewa*. But this, according to § 28, 1, 2, is changed according to the letters and vowels which succeed it. E. g. *בְּיָדִי*, *בְּלִבִּי*; *אֵינִי*, *אֵינִי*; and so before the feeble letters, in conformity with § 23, 2 and § 24, 1 a; e. g. *לִידְוִדָּא* for *לְדְוִדָּא*, *לְאֵמֹר* for *לְאֵמֹר*.

(b) When put before the *article*, they usually cause it to be dropped, and take the vowel which belonged to it under themselves. See § 35, n. 2.

(c) Immediately before a tone-syllable, either in a monosyllabic word, or in a *penacuted* dissyllabic one, i. e. in the *fore-tone* syllable, they take (־), according to § 26, 3. This, however, is not uniformly the case, but only, (1) Before the Inf. mode of the forms just mentioned, as *לְרִצֵּה* to give, *לְדִין* to judge, *לְבָרֵךְ* to bear children; but not when the Inf. is before a Gen. noun, i. e. in a strictly *const.* state, as *לְבָרֵךְ*, Num. 8: 19; *לְבָרֵךְ*, Judg. 11: 26. (2) Before many forms of pronouns; e. g. *בְּיָדִי*, *בְּלִבִּי*, *בְּקִרְבִּי* as these; moreover *בְּכֶם*, *בְּכֵם*; *בְּכֶם*, *בְּכֵם*; *בְּכֶם*, *בְּכֵם*; see and comp. § 102, 2. (3) When a monosyllabic or penacuted dissyllabic word is very closely connected with the preceding word, and *ב* comes between, it usually takes (־), and specially at the end of a clause or sentence; e. g. *לְקָדֵם*, 2 K. 10: 21, *בְּיָדִי*, Gen. 1: 6. See Deut. 17: 8, where is a complete exhibition of the manner in which the punctuation of *ב* at the end of a clause, differs from that in the preceding part of one. So, at the end, *לְבָרֵךְ*; but before, *לְבָרֵךְ*, Jer. 34: 10.

(4) To the interrogative *מָה* they are attached, by a (־) with a *Dagheah forte* following it; e. g. *מָה־בָּרֵךְ*, *מָה־בְּלִבִּי*, (*Qamets* because of the penult accent). Comp. *Vav consec.* of the Imperf., § 48, b. 2. But before *Gutturals*, the last word is usually read *לְבָרֵךְ*.

NOTE. Before the word *מָה־בָּרֵךְ*, (which has not its own proper vowels, but those of *מָה־בָּרֵךְ*, see *Lex.*), these prepositions take such vowels as the latter word (*מָה־בָּרֵךְ*) demands; e. g. *לְבָרֵךְ*, *לְבָרֵךְ*, and so *מָה־בָּרֵךְ*; which are wont to be read *מָה־בָּרֵךְ*, *מָה־בָּרֵךְ*, *מָה־בָּרֵךְ*.

§ 101.

Prepositions with Suffixes, and with Plural-forms.

1. So far as the prepositions are originally nouns (§ 99), they are connected with pronouns in the same way as nouns are, i. e. the pronouns assume the same form which they take when they are noun-suffixes, (§ 88, 1, 2).

E. g. *אֵינִי* (at my side), *with me*; *אֵינִי* (my nearness), *with me*; *מָה־בָּרֵךְ* (my place), *instead of me*; like the Lat. *mea causa*, and the German *meinetwegen*.

to approach, *accessit*, (Heb. and Aram. *בָּרֵךְ*, *בָּרֵךְ*, *adhasit*, *se adjunxit*, Arab. *وَالِي* [*valā*] *accessit*), is beyond a doubt. In respect to *בָּרֵךְ* from *בָּרֵךְ*, (lit. *in the house*, and thence *in*), see *Ges. Lex.* sub voce.—*בָּרֵךְ* (from *בָּרֵךְ*) properly means *so*; repeated as *בָּרֵךְ—בָּרֵךְ*, it means *as—so*.

NOTE 3. It is rare that *verbal* suffixes are joined with prepositions; yet sometimes it occurs; e. g. תַּחֲתָיו, 2 Sam. 22: 37. 40: 48; (different in Ps. 18: 37, 40, 48, תַּחְתָּיו, תַּחְתָּיו, Gen. 2: 21; and בְּצַדָּיו, Ps. 139: 11, (here because of the rhyme with וְשִׁנָּיו). But the suffix may in these cases be explained by the fact, that the *direction whither* is on the mind; e. g. תַּחֲתָיו *under me*, 2 Sam., etc.; תַּחְתָּיו, *in place of it*, ("he put flesh in the place of it"); בְּצַדָּיו, *around me*.

The following table, will be of use to the learner:

(a) **ʔ with Suffixes:**

	<i>Sing.</i>		<i>Plur.</i>	
1.	לִי <i>to me.</i>		לָנוּ <i>to us.</i>	
2.	$\left\{ \begin{array}{l} m. \text{ לָךְ, לְךָ, in pause לְךָ} \\ f. \text{ לְךָ} \end{array} \right\}$	<i>to thee.</i>	$\left\{ \begin{array}{l} m. \text{ לָכֶם} \\ f. \text{ לְכֶנָּה, לָכֶן} \end{array} \right\}$	<i>to you.</i>
3.	$\left\{ \begin{array}{l} m. \text{ לוֹ } to him. \\ f. \text{ לָהּ } to her. \end{array} \right\}$	לָהֶם, לְהֶנָּה, poet. לָהֶם* לָהֶן	<i>to them.</i>	

In the same way **ז**, excepting that the third pers. plur. reads **זוהו**, *f. זוהו*.

(b) π with Suffixes:

	<i>Sing.</i>		<i>Plur.</i>
1.	אֲנִי as I		אֲנֵינוּ as we.
2.	$\left\{ \begin{array}{l} m. \text{ אַתָּה} \\ f. \text{ —} \end{array} \right\}$ as thou.	$\left\{ \begin{array}{l} \text{אַתָּה, seldom} \\ \text{—} \quad \text{—} \quad \text{—} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{אַתֶּם} \\ \text{—} \quad \text{—} \quad \text{—} \end{array} \right\}$ as you.

Sing.	Plur.
3. { m. <i>מֵהוּ</i> as he. f. <i>מֵהִיא</i> as she.	{ <i>מֵהֶם</i> , <i>מֵהֶן</i> , <i>מֵהֶנּוּ</i> } as they. — — —

(c) *מֵן* with Suffixes:

Sing.	Plur.
1. <i>מֵהוּ</i> , poet. <i>מֵהִיא</i> , <i>מֵהֶנּוּ</i> from me.	<i>מֵהֶנּוּ</i> from us.
2. { m. <i>מֵהֶנּוּ</i> , in pause <i>מֵהֶנּוּ</i> } from thee. f. <i>מֵהֶנּוּ</i>	{ <i>מֵהֶנּוּ</i> } from you. <i>מֵהֶנּוּ</i>
3. { m. <i>מֵהוּ</i> , poet. <i>מֵהֶנּוּ</i> , <i>מֵהֶנּוּ</i> from him. f. <i>מֵהֶנּוּ</i> from her.	{ <i>מֵהֶנּוּ</i> , poet. <i>מֵהֶנּוּ</i> } from them. <i>מֵהֶנּוּ</i>

EXPLANATIONS. * It has frequently been asserted of *מֵן*, that it stands for the sing. *מֵן*; and various attempts in divers ways have been made to explain it. Some analogy may be found in *מֵהֶנּוּ* for *מֵהֶנּוּ*, § 47. n. 3. Actually it is employed only in a *collective* sense; e. g. Gen. 9: 26, (in reference to Shem and the Semitæ); Ps. 28: 8. 73: 10, (in reference to the people); Is. 43: 15, (in reference to *מֵהֶנּוּ*, *מֵהֶנּוּ*, which the Seventy render *מֵהֶנּוּ*); Is. 53: 8, (in reference to the foregoing *מֵהֶנּוּ*, *his generation*, i. e. he and the like of him).

The same is the case with *מֵהֶנּוּ* for *מֵהֶנּוּ*, Job 20: 23, (in reference to the *ungodly*, who, in the whole description (vs. 5—20), constitute a *collectivum*, and in fact the description begins, in v. 5, with the plur. *מֵהֶנּוּ*). So in Job 27: 23, we have *מֵהֶנּוּ* in reference to *מֵהֶנּוּ* in v. 13. More striking is *מֵהֶנּוּ* in Job 22: 2, in reference to *מֵהֶנּוּ* man. But this word is clearly a *collective*.

† Not *מֵהֶנּוּ*, which means *therefore*.

‡ The *מֵ* is here put for *מֵ*, and has its ground barely in *euphony*.

REMARKS. The syllable *מֵ* in *מֵהֶנּוּ*, (Arab. *מֵהֶנּוּ* = *מֵהֶנּוּ* what or which, and so lit. according to that which I, i. e. as I), is appended to the three pure *prefixes*, *מֵ*, *מֵ*, *מֵ*, in poetry, without suffixes; so that *מֵהֶנּוּ*, *מֵהֶנּוּ*, *מֵהֶנּוּ*, appear as independent words, and of course are *prolonged* ones. Poetry is distinguished in such matters from prose, i. e. by its prolonged forms. In respect to *מֵן*, however, it has chosen the contrary shorter forms, like to the Syriac.

With suff. *מֵן* makes *מֵהֶנּוּ* for *מֵהֶנּוּ* - *מֵהֶנּוּ* (§ 19, 2. Rem.); and this form then coincides with that of the 1st pers. plur. *מֵהֶנּוּ* from us, which comes from *מֵהֶנּוּ*. The Palestine grammarians direct us to write this last (in the way of distinction) *מֵהֶנּוּ*; which, however, Aben Ezra rightly condemns. *מֵהֶנּוּ* stands always without a Mappiq, and originates from *מֵהֶנּוּ* or *מֵהֶנּוּ*.

3. Several prepositions, specially those of *space* and *time*, are properly nouns *plural*, [like the Germ. *wegen*, and our Eng. *always*]; see § 106, 2. a, for the ground of this. They occur in part exclusively, (and in part together with the *singular* forms), and take the form of the *plur. construct*, receiving suffixes in the same manner as *nouns plural* (§ 89, 2).

Some of these prepositions, from לָּ stems, (e. g. אֵלַי, אֵלֶיךָ), may be traced to probable singular forms, such as אֵלַי, אֵלֶיךָ; but the analogy of others makes it more probable that we are to regard them as proper plurals. Comp. the plur. forms בֵּין from בָּרַי; רַעֲיָה, etc., from רָעַי.

EXAMPLES. אֲחֵרֵי, oftener אַחֲרֵי, (hinder region), *behind*; with suff. אַחֲרַי, *behind me*, אַחֲרֶיךָ, *behind thee*; and so אֲחֵרֵיכֶם, etc. אֶל, post. אֵלַי, (region, direction), *towards, to, unto*; with suff. always אֵלַי, *to me*, אֵלֶיךָ, etc.

בֵּין, (interstice), *between*; with suff. בֵּינֵי, בֵּינֶיךָ; but also בֵּינֵיכֶם, (בֵּינֹור, בֵּינֹורָם, *from*).

מִן *from, out of*, rarely מִנֵּי (const. plur.), Is. 30: 11.

עַד (continuance) from עָדָה *to, unto, even to*; plur. עָדֵי (only poet.); with suff. עָדַי, עָדֶיךָ, עָדֵיכֶם, (even this last with a (־) instead of a (־) under ע).

עַל, *on, over, const.* of עָל (the upper part), *from* עָלָה *to mount up*; plur. עָלֵי (only poet.); with suff. עָלַי, עָלֶיךָ, עָלֵיכֶם, for the last also עָלֵיכֶם in poetry.

תַּחַת (the under-part), *under*; with suff. in the plur. תַּחְתָּי, תַּחְתֶּיךָ but in the sing. also, תַּחְתֶּיךָ.

§ 102.

Conjunctions.

1. CONJUNCTIONS serve to connect sentences, clauses, and words, and to express the relation between them. Most of them come from other parts of speech, which originally are *pronouns*, *adverbs*, or *prepositions*.

(a) *Pronouns*; as אֲשֶׁר, כִּי, *that, because, then*. The first is the predominant relative pronoun; the second comes from a pronominal stem, (§ 26).

(b) *Adverbs*; e. g. אֵל, אֶל (not), *that not*; אִם (whether), *if*; אַךְ, עַד, *still, however*. Also *adverbs with prepositions*; as בְּתוֹכָם (in the not-yet), *before*; or with another conjunction added, as אֲבָּהּ כִּי, *moreover, much less then*.

(c) *Prepositions*; i. e. such as serve for the connection of sentences, etc., by connecting them with the conjunctions אֲשֶׁר and כִּי; e. g. עַל אֲשֶׁר *because*, (lit. on account of that); אַחֲרֵי אֲשֶׁר *after that*, כְּאֲשֶׁר, *like as*, (from עַד); עַל כֵּן אֲשֶׁר and עַל כֵּן אֲשֶׁר, *in consequence of this, that, in order that, because*.

The *conjunction* itself may be omitted, and the *preposition* be employed as one; e. g. על (for אשר על) *because*; על כן אשר על-ענן, *because that, because*.

In like manner, also, all prepositions before the Inf. may be explained as conjunctions, (§ 130, 2).

2. Even those which are in use merely as conjunctions, appear to have belonged originally to other parts of speech, viz. to have been properly *nouns*, and to develop a relation to *verbal roots*.

E. g. וְ, *or*, (prop. *will*, from אָרַר, comp. Prov. 31: 4), like the Latin *vel*, *ve*, in relation to *velle*; וְ, *lest, that not*, (turning away, אָרַר). Even וְ the most common of all, seems to be connected with וי (connection, hook, nail).

The punctuation of *Vav* (ו) is, in many respects, analogous to that of א, ב, ג, § 100, 2. But, as a more feeble letter, it has some things peculiar to itself; e. g.

(a) Commonly it has a simple Sheva, (וְ).

(b) Before words with simple Sheva under their first letter, the *Vav* has a *vowel sound* (וֹ); as וְלֵכֶלֶךְ, *4-l'khol*. In the same way, (the case in *d* excepted), it sounds before the cognate *Labials* ב, פ, מ; as וְפִלְקָה; and so even before a *Hhateph Sheva*, when it does not stand under a *Guttural*, as וְיִתְּנָה, Gen. 2: 12.

(c) Before (וְ), it obtains *Hhireq magnum*, e. g. וְיִתְּנָה (§ 24, 2); but before ו, short *Hhireq*, as וְיִתְּנָה, Job. 8: 4; before וְ, a *Seghol*, as וְיִתְּנָה, Gen. 20: 7. (Comp. § 62. n. 5.)

(d) Immediately before a *tone-syllable*, it often takes (וֹ), like to א, ב, ג, (§ 100, 2. c.), specially when two short words, as a kind of couplet, are brought together; e. g. וְיִתְּנָה וְיִתְּנָה Gen. 1: 2. So וְיִתְּנָה, Gen. 8: 22. Specially does this take place, at the end of sentences or clauses; e. g. וְיִתְּנָה וְיִתְּנָה, Gen. 7: 13; וְיִתְּנָה וְיִתְּנָה, 1 K. 21: 10.

§ 103.

Interjections.

1. Among the interjections are many words which are merely natural sounds represented by letters; as וְיִתְּנָה, וְיִתְּנָה, *ah!* וְיִתְּנָה, *wo!* וְיִתְּנָה *aye!*

2. Most of them, however, are from other parts of speech, and they become interjections by a more animated utterance and use of them.

E. g. וְיִתְּנָה, וְיִתְּנָה, *see!* (lit. *here*); וְיִתְּנָה, plur. וְיִתְּנָה, (lit. *give*) from וְיִתְּנָה to *give*,

and used for excitement, *come now! do now!* etc.; הָלֵךְ and לֵךְ (*go, go ye*), = *age, agile*; הָלֵךְ , *far be it*, prop. *ad profana*; יְיָ , (perhaps for יְיָ), *I pray you! hear me!* הָלֵךְ *up! come on!* (In Ethiop. an Imper., *come on, come!*) These particles of requiring and beseeching, are placed *after* other words.

(a) הָלֵךְ and לֵךְ stand connected, in this form, also with the *fem.* and the *plural*; which shows that they have taken upon them the nature of *interjections*.

(b) This last word serves for the expression of manifold niceties of speech, which are pointed out in divers parts of the Syntax. Here, only a mere sketch. $\text{נָּ$ stands, (a) After the *Imper.*, both of command and of request, (§ 127, 3). (b) With the *Imperf.*, both of first and third persons, § 125, 3. and 126, 1. (c) Once with the *Perfect*, § 124, 4. (d) With several *particles*; e. g. נָּ הָלֵךְ , *see now!* Specially with conjunctions; e. g. נָּ אֲלֵךְ , *no (quiesco), not, I pray you!* So נָּ אֲלֵךְ , *if indeed, si nota*, i. e. *if* in a qualified way, or courteously and modestly expressed. Those who speak courteously or reverentially often employ this particle in a variety of ways; see Gen. 18: 3. 19: 7, 8, 19. 50: 17.

THIRD LEADING DIVISION.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

§ 104.

Relation of the Noun to the Adjective; of the Abstract to the Concrete.

The Hebrew language has, in proportion to its Nouns, a *deficiency* in respect to adjectives; and several kinds of these, viz. of *material*, are almost entirely wanting.* This defect is supplied by nouns, particularly in the following ways:

1. A noun of *quality* is placed after the word designed to be qualified, in the Genitive.

Constantly so in respect to the designation of the *material*; as כְּלֵי כֶסֶף *silver vessels*, (lit. vessels of silver); תֵּבַת עֲצִים (an ark of wood), a *wooden ark*, (like the French *des vases d'or*); and so אֲחֻזָּה עוֹלָם, an *eternal possession*, Gen. 17: 8; מְעַט מְסֻפָּר (men of number) *few men*, Gen. 34: 30; אֶבֶן יָקָר a *precious stone*, Prov. 17: 8. So often, even in cases where adjectives exist; as בְּגָדֵי קֹדֶשׁ, *holy garments*, (lit. garments of holiness), Ex. 29: 29. Comp. the French, *un homme de bien*. [So often in English: Vessels of gold—silver—wood—stone; garments of wool—cotton—linen—silk, etc.; man of benevolence—malignity—blood, etc.]

NOTE 1. Seldom does the noun of *quality* precede, while the other follows in the Genitive; e. g. מִבְּחַר בְּעֵצֶיךָ, (the choice of thy vallies), *thy choice vallies*, Is. 22: 7. Comp. Is. 17: 4. 37: 24. Gen. 23: 6. Ex. 15: 4. But this is the usual position of כָּל (universality) in the sense of *all, entirely*, (§ 100, 1).

* Some few adjectives of this sort there are, formed after the manner of the *pass. Part.*; e. g. אֲרֵזִי of cedar, *cedrine*, נְחוֹשׁ *brass*; comp. *cuneatus*, wedge-shaped.

NOTE 2. Even where the adjective, as *predicate*, should stand *alone*, substantives are often employed for it; e. g. The earth was *desolation* and *emptiness*, Gen. 1: 2; Let this day be *darkness*, Job 3: 4. See Ps. 35: 6. 68: 19. 110: 3. Is. 5: 12. Job 23: 2. 26: 13. Seldom has the noun in question [standing for an adjective] a preposition with it; as in Ps. 29: 4, The voice of the Lord is *גִּבּוֹר* *with strength*, i. e. strong, powerful.

2. Adjectives which indicate possession, quality, custom, and the like, are often made in Hebrew, by a noun descriptive of *quality*, etc., put in the Gen. after another noun indicating the *possessor* or *subject* of the quality, etc.

E. g. (a) *אִישׁ דְּבָרִים* *man*; as *אִישׁ דְּבָרִים*, (a man of words), *an eloquent man*, Ex. 4: 10; *אִישׁ חָכָם*, *an intelligent man*, Prov. 24: 5. (b) *בָּעַל* *lord*; as *בָּעַל שָׂעַר*, *hairy*, 2 K. 1: 8; *בָּעַל חֲלֻמּוֹת*, *a dreamer*, Gen. 37: 19. (c) *בֶּן* *son* and *בַּת* *daughter*; as *בֶּן־יָוִי* *a hero*, 1 K. 1: 52; *בְּנֵי קֶדְשׁ*, *Oriental*, Gen. 29: 1; *בֶּן־שָׁנָה*, *one year old*, Ex. 12: 5; *בֶּן־מָוֶת*, *condemned to death*, 1 Sam. 20: 31; *בַּת בָּלִיעַל*, *a base woman*, 1 Sam. 1: 16.

Bolder and more poetical is it, when the *abstract* is put directly for the *concrete*; e. g. *בְּלִיעַל* (*good-for-nothingness*), *a villain*, *a base person*; as in Lat. *scelus* for *sceleratissimus*. Such an *abstract* noun also may have the nature of a *collective*, and represent *classes* or *bodies* of men; as *קֶשֶׁת* (*bow*), *bowmen*, Is. 21: 17; *קַצִּיר* (*harvest*), *reapers*, *harvesters*. Principles like these are common in all languages, § 82, n. 1.

NOTE. On the other hand, *adjective forms* and *concretes*, specially in the *feminine*, often pass over to an *abstract* sense; see various forms in § 83, and comp. § 105, 3, b.

REMARK. It is proper to remark here, that poetry employs certain epithets of eulogy in such a way as to use them constantly, without supplying any noun to accord with them. E. g. *אֲבִיר*, *mighty*, i. e. God; *אֲבִיר*, *powerful*, i. e. bull, but in Jer. for the horse; *רִנָּן* *majestic*, *august*, for prince; *לִבְחַי*, *pale*, for the moon. Comp. Lat. *merum* for *vinum*, Gr. *ὕγρη* (*moisture*) for the ocean, Odys. I. 97.

§ 105.

Of the use of Gender.

Whether the Hebrews regarded a *noun* as *fem.* or not, may be known partly from the *fem.* ending of the same, (§ 79, 1, 2); and partly by its being constructed with *fem.* predicates. The *fem.* plural form generally indicates *fem.* gender, but not always; see § 86, 4. Here our design is, to point out the *ratio* in which the *signs of the fem. gender* are employed.

1. Most natural was it to indicate a distinction of this na-

ture in the physical conformation of *men* and *beasts*. But in respect to this, there are several gradations, the more or less easily the distinction of gender can be apprehended. Most of all is the distinction recognized,

(a) When a separate word is chosen to designate each sex. No peculiar ending of the word, in such a case is necessary; as, for example, in our English *father, mother*; *ox, cow*; and so in Hebrew, אב and אם; אֵיל ram, and יֵלֶה ewe; אָחוּז and אָחוּזָה he and she-ass.

(b) When the *fem.* has an appropriate termination; e. g. אָח brother, אָחוּז sister; צָעַן young man, צָעִי young woman; בָּר a bullock, בָּרָה a heifer; בָּגֵל a male calf, בָּגֵלָה a female calf.

(c) When the *fem.* gender is manifested only by the context, (*Communia*). E. g. in Greek, ὁ and ἡ βούς; ὁ and ἡ καίς, etc. So in Hebrew, גָּמֵל camel, Gen. 24: 63 masc., 32: 16 fem.; and so בָּקָר cattle, Ex. 22: 1. Job 1: 14.

(d) When a word is chosen without reference to any distinction of gender, which is *generic* and comprises both sexes, (*Epicoena*). Thus *the eagle, the kite*, etc., in English; and in Hebrew, יָד the bear, שָׁמַיִל a bereaved bear, Hos. 13: 8, fem. in 2 K. 2: 24; אֶלֶי cattle, fem. in Ps. 144: 14.

REMARKS. (1) Often, where distinctions of gender are made by appropriate words or forms of them, they are disregarded by writers, [when the distinction in question is not important to their object]. E. g. חָזַר for חָזְרָה, 2 Sam. 19: 27; אָיִל for אֵילָה, Ps. 42: 2; and so נָצַר for נָצְרָה, and also for נָצְרָה girl, in Pent. and in Ruth 2: 21, comp. Job 1: 19. So in English, *spouse, consort*, for either sex; and in Arabic also, where, in more elevated style, the use of the *fem.* is avoided, (such forms, for example, as מִיֵּשֶׁרֶת mistress, כַּדִּישָׁה bride), although among the later writers usage is different.

The like reluctance to employ the *fem.* is exhibited in some passages of the Heb. writings; e. g. מְצַוֵּר artificer, Prov. 8: 30, where the subject is *fem.*, (like Pliny's *artifex omnium natura*, 2. 1); and so מֵת a dead person, said of a woman, Gen. 23: 4, 6; אֱלֹהִים God, said of a goddess, 1 K. 11: 5. So in English: *friend, teacher, martyr, author, witness*, etc.

(2) Among the *epicoenes* (d. above), the races of beasts are named as *masc.* or *fem.*, according to the manner in which they exhibit themselves as strong or weak, bold or timid; e. g. masc. כָּלֵב dog, זָאֵב wolf; fem. יֹדֵה dove, חֲסִידָה stork, מֵרֵחַה ostrich, אֶרְנָבָה hare.

2. Most normal is the designation of gender in *adjectives* and *participles*, according to usual principles, see § 79.

3. Besides the proper feminines, the *fem.* form is often employed to designate objects, which in Greek and Latin are called *neuter gender*.* These may be classed thus:

* In respect to Nos. 3, 4, see striking remarks in Harris' *Hermes*, I. p. 37, etc.

(e) *Things without life*; for which the fem. form, as indicative of that which is weaker, appeared the most appropriate; e.g. *לְרֵגֶל* (*loins* of a man), *לְרֵגֶל* (*side* of a country), *רֵגֶל* *forehead*, *רֵגֶל* *a covering* (for the leg).

(b) *Abstracts*, which prefer the fem. form, even when a masc. is in use; e. g. נקמה, נקמת vengeance; עזרה, עזרת help, § 83, 11, 12. The fem. of ADJECTIVES is predominantly used for the *neuter* gender and *substantive* meaning; as נכון, נכונה rectum, to עשֶׂה, Pa. 5: 10. In the like way is the fem. *plural* employed; as ימים, ימים great things. Ps. 12: 4.

(c) Sometimes the *fem.* is employed to designate *rank, dignity, or office*; which comes near to the abstract meaning; as *מְרִצֹר* *chiefs*, (lit. highnesses), [and so our Eng. *excellency*, etc.]; *מְרִצֹר* *preacher*, comp. *סֹפֵר* *scribe*, Neh. 7: 57. Ezra 2: 55. Even in the *fem. plur. form*, *אֲבוֹת* *fathers*, a reference to the *dignity of office* seems not improbable. These words are all employed as *masc.*, i. e. according to their true meaning. In a large extent is this usage to be found in Arab., Aethiopic, and Aramaean; e. g. *Hakiphat*, *Caliphate* for *Caliph*. A somewhat remote resemblance is found in *magistracy*, *magistratus*, *lordship*, Ital. *podestà*, etc.

(d) *Collectives*; as **אֲרָץ** *traveller*, **אֲרָצָה** *caravan*, lit. *the wandering* for *wanderers*; **זָלוּ** (fem. of **זָלוּ**), *a company of exiles*; **יֹשְׁבֵי** (lit. *inhabitaney*), *inhabitants*, Mic. 1: 11, 12; **אֲרֵבֵי** (enmity) for *enemies*, Mic. 7: 8, 10. Very common in Arabic. Comp. the poetic *daughter of Tyre* = *sons of Tyre*, i. e. the inhabitants of Tyre; so *daughter of my people* = *sons of my people*, i. e. my countrymen. In reference to lifeless things; **עֵץ** *wood*, **עָנָן** *cloud*, **אֲרֵץ** *cedar* *warincoting*. In Greek: τὸ ἱππικόν and ἡ ἵππος for *cavalry*; and so ἡ κάμηλος in Herodotus.

(e) On the contrary, there is an occasional usage which is the exact reverse of this, viz. the fem. is used as an *index unitatis*, when the masc. is used *generically*; e. g. **אֵלֶּיךָ** *shipping, fleet*, (1 K. 9: 26, comp. 2 Chron. 8: 18), **אֵלֶּיךָ** *a particular ship*; **שֵׁעַר** *hair*, (collectively), **שֵׁעַר** *a hair*, (see Judg. 20: 16); so **רֶגֶל** *a leg*; **פֶּתַח** *a flower*, (also a collective **פָּתָח**, Gen. 40: 10), etc. But this usage is unfrequent, [and only the remains of a more ancient custom.]

4. Some words, which have no distinctive *fem. ending*, are shown to be feminine by the construction in which they are placed. Besides those mentioned above, (No. 1. a), they consist principally of the following classes :

(a) The names of *countries* and *towns*, considered, as it were, as the *mother* or *nurse* of the inhabitants;* e. g. אַשּׁוּר *Assyria*, אֶדוֹם *Edom*, צֵיִר *Tyre*, all feminine.

* Thus מָתָר , 2 Sam. 20: 19, stands for *mother-town*; as it does on Phœnician coins; comp. מָתָר , 2 Sam. 8: 1, and also μητρόπολις . It is the same image carried out, when the inhabitants of a country are called its *sons*; e. g. *sons of Zion*, Ps. 149: 2;

So also are the *appellatives* which distinguish *country*, *town*, and generally *localities*; as ארץ *land*, חבל *region of country*, עיר *town*, ארז *way*, דין *court*, מחנה *camp*, שואל *the under-world*, גרן *threshing-floor*, באר *well*,* etc.

Inasmuch as the *names of nations*, for the most part, are treated as *masc.*, it not unfrequently happens, that the same noun as the name of a *nation* is *masc.*, and as the name of the *country*, *feminine*; e. g. יהודה (masc.) *the Jews*, Ia. 3: 8, but in Lam. 1: 3, it stands for *Judea*, and is *feminine*. So אדום, *Idumeans*, masc., and Jer. 49: 17, *Idumea*, *feminine*. Still, occasionally the names of nations are constructed as *feminine*; e. g. in Job 1: 15. 1 Sam. 17: 21. Ia. 7: 2. 21: 2. To this the poetic personification of nations as *females* attaches itself; e. g. 47: 1. 50: 1. 54: 1 seq. Lam. 1: 1 seq. Ezek. 16.

(b) The *members and parts of the human or animal body*; e. g. such as יד *hand*, כף *foot*, עין *eye*, אוזן *ear*, זרוע *arm*, לשון *tongue*, קרן *horn*, כנף *wing*, שן *tooth*, זקן *beard*, בטן *belly, womb*, because these are considered as instruments of service.† Hence, also, *lifeless instruments and furniture* are treated as *fem.*; e. g. חרב *sword*, ירך *pin*, מטה *and שטף staff*, ארון *ark, chest*, סף *couch*, כוס *cup*, בור *pit*, and אבן *stone*, etc. Most of these nouns are *fem.* in the kindred languages.

(c) The words for *light*, *fire*, and other *powers of nature*; e. g. שמש *the sun*, אש *fire*, (Ethiop. *esat*), אור *light* (Job 36: 32), אה *and תנור oven*, נר *flash of light*, צלח *window*, Gen. 6: 16, רוח *wind and spirit*, נפש *breath, soul*, etc.‡

§ 106.

Of the Plural and Collectives.

1. Besides the appropriate *plur. endings* (§ 86, 1, 2), the language has employed other expressions as indicative of *plurality*; e. g.

(a) Particular words with a *collective meaning*; to which *nomina unilatis* correspond; e. g. שור *a beeve*, בקר *cattle*, as חמשה בקר *five beeves*; אחד *one of the small cattle*, צאן *small cattle*, i. e. sheep and goats. (Comp. Eng. *twenty people*). (b) The *fem. ending* as generic, § 105, 2, c. (c) *Nouns singular*, of which many have a *collective meaning*; as אדם *man or men*, Gen. 1: 26; איש *man, men, humanity*, (quasi *men-ness*, Germ. *Mannschaft*); דבר *speech, words*;

sons of Babylon, Ezek. 23: 15, (as in other cases we have *sons of the house*,—*of the mother's womb*, etc.)

* This last word is normally *masc.*; and among the others, there is an oscillation between the two genders.

† Some of these words oscillate between the two genders, sometimes being treated as *masc.*; e. g. זרוע, Ia. 17: 5; שוק, Ex. 29: 27; צר, Zech. 4: 10; לשון, Ps. 22: 16.

‡ Particulars, in the Lex. Finally, some words with a *fem. ending*, which are occasionally constructed as *masculines*; e. g. חצר *brass*, מן *how* (from מן *time*, (for גמל)). One seems hardly to have perceived their origin.

אויב *enemy, enemies*. The article is prefixed, when the entire genus is designated, § 107, 1.

2. On the other hand, the *plurality* designated by the plural ending is sometimes applied to other kindred relations, so that the Hebrew often employs the *plural*, where other languages make use of the singular. The plural form, then, is employed to designate,

(a) *Extension* of space or time*; and therefore it is often employed to designate *spaces, regions, etc.* E. g. שָׁמַיִם *heaven*, (§ 86 b, n. 2); מְרוֹמָיו *heavenly elevation*, Job 16: 19; מִרְגְּלוֹת *region of the feet*; מִרְאָשׁוֹת *region of the head*. Also for certain members which occupy *space* on the body; as פָּנִים *face*, צַוְעָרִים *neck*; (so in Greek τὰ στέρνα, τὰ ὠτὰ; Lat. *præcordia, cervices, fauces*). Again, *time, periods of time*; as יָמִים *life*, נְעֻרִים *season of youth*, זָקֵנִים *season of old age*. Also *continued state or condition, attributes*; כְּתָרִים *perversity*, רַחֲמִים *compassion*, שְׁבֻלִים *bereavement*.

(b) *To might or power*, so far as this is conceived of as originally something *divided and manifold*. E. g. אֱלֹהִים *God*, (be it that this word first came from polytheistic views, and was transferred to the "God of gods," or that it was intended, consistently with monotheism, to designate the *power of God in its various manifestations*). In accordance with this, קֹדֶשׁ, *the holy One*, Hos. 12: 1. Prov. 9: 10. 30: 3, (comp. Josh. 24: 19, and Chald. קְדִישׁוֹת *the most High*, Dan. 7: 18). So קְדָשִׁים *penates*, always in the plur., even when it means only one *image*, 1 Sam. 19: 13, 16. Further, אֲדֹנָיִם = אֲדֹן, *the Lord*; e. g. אֲדֹנָיִם קָשָׁה *a severe master*, Is. 19: 4; אֲדֹנֵי הָאָרֶץ *the lord of the country*, Gen. 42: 30; and so בָּעַל *master*, often בָּעַלֵּי (plur.) *his master*, בָּעַלְתָּ *her master*.†

NOTE 1. The usage noted under (b) above is confined to narrow limits, not going beyond the words there quoted. Even those words may be employed also in the *singular*. In respect to the construction of such plurals with *adjectives*, see § 110, 1. n. 3; with *verbs*, § 143, 2. Respecting אֲדֹנֵי used to designate *God*, see § 119, n. 4.

NOTE 2. The plurals under (a) above, are but few in ordinary *prose*; but

* It is, (to use a mathematical expression) a transfer of *mutable extension* to *immutable*, (note 1 below). Elsewhere in the language, *large* and *much* are both designated by the same words, viz. רַב and רַב־רַב.

† Something like to this is it, when *kings*, speaking of themselves, say *we*; Ezra 4: 18: 7: 24, comp. 1 Macc. 10: 19. 11: 31; a mode of speaking transferred to the divine Being, Gen. 1: 26. 11: 7. Is. 6: 8. The Jewish grammarians name this, רִבּוּי הַחֻזָּק, (i. e. the plur. of strength); recent grammarians call it *pluralis excellentiæ*, or *pluralis majesticæ*. The use of the *plural* as a form of respect in address, (in German *sie*, *they*), such as some of the modern languages have, (Eng. *you*, French *vous*, etc.) is somewhat foreign to the Heb. usage.

words of such a kind are more frequent in *poetry*; viz. such as *הַחֲסִידִים* *darkness*, (darkened spaces); *הַמְּצֻנִים* *delight*, *אֲמִנִים*, etc.*

3. When a substantive is followed by a *Genitive*, and the idea of the whole needs to be made *plural*, this is accomplished in several ways; viz.

(a) The *first* of the two nouns assumes the *plural* form; and this even in composite proper names; e. g. *גִּבְרִי חָרַל* *mighty men*; sing. *בֶּן־רָמִיָּה* *a Ben-jamite*, pl. *בְּנֵי רָמִיָּה*, 1 Sam. 22: 7.

(b) *Both* are put in the *plural*; as *גִּבְרֵי הַקְּלָיִם*, [more intensive than the form above], 1 Chron. 7: 5; *בְּתֵי כְלָאִים*, lit. *houses of restraints*, i. e. close prison, Is. 42: 22; and so *אֱלֹהִים בְּנֵי אֱלֹהִים* *sons of the mighty*, or *God's sons*, Ps. 29: 1.

(c) Sometimes merely the *second* noun has the *plural*; e. g. *בֵּית אָב* *father's house*, plur. *בְּתֵי אֲבוֹת* *ancestral house, families*, Num. 1: 2 seq.; *פְּרִי קַנְזִים* *most precious fruits*, Cant. 4: 16. See in respect to this matter hitherto neglected by grammarians, Judg. 7: 25, "the head of Oreb and of Zeeb," i. e. heads; also 2 K. 17: 29. Dan. 11: 15. In such cases the *composite idea* is treated as a *nomen compositum*. Both the Syriac and Ethiopic exhibit all these three varieties; see Hoffmann, *Gramm. Syr.* p. 254; Ludolf, *Gramm. Ethiop.* p. 139.

Suffixes in the plural, after the manner of (c), are frequently met with; e. g. *פִּיֹּם יָמֵיהֶם* *their mouth* = *their mouths*, Ps. 17: 10; *יָמֵיהֶם* *their right hand* = *hands*, Ps. 144: 3.

4. For the designation of *plurality*; the repetition of a word, both *with* and *without* the *copula*, is sometimes employed.

This designates a thing considered *collectively*, or an *aggregate made up of parts*, and so, *all, every*; as *יוֹם יוֹם* *day day*, i. e. every day, or all the while.

So *אִישׁ אִישׁ* *every man*, also *אִישׁ וְאִישׁ*, Ps. 78: 5; *יוֹם וְיוֹם*, Esth. 3: 4; *דּוֹר וְדּוֹר* *generation and generation*, i. e. all — every generation, Deut. 32: 7.

[* REMARK. A fit name for most of these would be *pluralis intensivus*, or *plur. of intensity*; where the object is not to designate merely the *multitudinous* condition of a thing, but to give a strong colouring to the expression itself, or (as we say) to make it *emphatic*. Viewed in this light, the solution is easy. All languages exhibit something of the same idiom. The Greek goes much beyond the common estimate in this respect. In common prose it is indeed quite limited; with the exception of *neuter-plural* adjectives and adverbs. But whoever will watch this matter in *ancient* Greek, e. g. in *Aeschylus*, will find it in his tragedies far more frequent than in any part of the Hebrew Scriptures. It might even be called *Græcism*, as developed in him; for the like, in the same degree, I have met with in no other language. It were easy to particularize by some scores of words, but time and place forbid. My apprehension is, that the generic idea of *intensity* runs through nearly all these expressions, (except where *severality of parts* is implied by the plural, or simple *aggregation*). To understand the nature of this idiom well, is essential to a radical knowledge of the Hebrew.—S.]

Hence the same phrase is sometimes used in a *distributive* sense, as צֶרֶר לְבָדוֹ, צֶרֶר, *each herd by itself*, Gen. 32: 17. Sometimes it is employed in a *cumulative* sense, and denotes a *large multitude*; as (in the plur.) בְּאֵרוֹת בָּאֲרָזִים, *many pits of asphaltus, or altogether asphaltus-pits*, Gen. 14: 10; see 2 K. 3: 16. Joel 3: 14. Finally, it indicates *several*, (as לָל designates both *all* and *several* or *various*); in which case it has the *copula*. E. g. וְאֵבֶן וְאֵבֶן, *of several weight*, Deut. 25: 13; לֵב וְלֵב, *of a double heart or intention* = *with duplicity*, Ps. 12: 3. 2 Chron. 12: 38.

Repetition in passionate addresses, (which in several writers, however, is so customary as to diminish from its intensity, e. g. Is. XL. seq.), is a matter of mere *rhetoric*, and not of grammar.

NOTE 1. *Connected material, stuffs, etc.*, are generally conceived of as a *unity*; and consequently such words are almost solely in the *singular*; e. g. וְחָב gold, וְכֶסֶד silver, וְיַיִן wine, (but מַיִם *water*, is *plur.*, although *sing.* in Arab.). In case the mind adverts to *severalty* of parts, then of course the *plur.* is used; as כְּסָפִים *pieces of silver*, Gen. 42: 25, comp. Is. 1: 25. So in regard to grain; הַשָּׂדֶה הַשָּׂדֶה wheat on the field, הַשָּׂדֶה הַשָּׂדֶה wheat in the corn.

NOTE 2. In cases where a so-named *poetic plural* is employed, an actual plurality is to be supposed; as יָמִים *seas* for *sea*, Job 6: 3, comp. Gen. 41: 49. Job 17: 1, הַפִּתִּים *are my lot*, (because many of them are together). Job 21: 32.

§ 107.

Use of the Article.

The *article* (הַ, הָ, § 35) was originally a *demonstrative pronoun*, (like *ὁ, ἡ, τό*, in Homer); yet of so little strength, that it was almost never employed, except when attached (prefixed) to the noun.

This *stronger demonstrative* power the article still possesses in a few phrases; as הַיּוֹם *this day, to-day*; הַלַּיְלָה *this night*; הַהִנֵּחַ *this time*. It also helps to show that the article once had such a power, that, (1) It sometimes stands for a *relative pronoun* before a verb; הַמֵּצְאִים *who are found*, 1 Chron. 29: 17. 26: 28. Josh. 10: 24. Ezra 8: 25, comp. Gen. 18: 21. 46: 27. Job 2: 11; and so הַמְּלִיךָ = הַמְּלִיךָ, 1 Sam. 9: 24. (2) It also shows the *demonstrative pronominal* nature of the article, that it is used to *connect*, and *refer back* to, a previous *subject-noun*, in order to make this subject more prominent; in which case it is mostly connected with a *participle*; e. g. Ps. 19: 10, The laws of the Lord are truth . . . (v. 11) הַמְּדֻבָּרִים = *they are those which are to be desired*, [the article having a kind of *relative-demonstrative* force, and] being nearly as strong as הַמְּדֻבָּרִים, or *αὐτοί*. So in Ps. 18: 33. 104: 3, (thrice like הַמְּשַׁקֵּי, *he who lays the beams*). Is. 40: 22, 23. 46: 6. Gen. 49:

21. Job 41: 25, and in Ps. 18: 38 still stronger: *הָאֵל הַמְּאֹדֵר חֵיל*, the God who girds me with strength. 18: 48. Jer. 19: 13. Neh. 10: 38. [Everywhere in the Hebrew Scriptures is this participial use of the article to be found, and always in the sense of a *relative-demonstrative*, sometimes = *אֲדָר*, and sometimes nearly the same as *הַזֶּה*. To convert all these participles into *nomina agentis* as some grammarians do, with an *article*, is giving but an unsatisfactory account of this matter.—S.]

In general, the article is used as in the Greek, German, [and English]. It stands, of course, when a noun is repeated which had just been introduced; e. g. God said: Let there be *light* (*אור*) and God saw *the light* (*אֶת-הָאוֹר*); 1 K. 3: 24: Bring me *a sword* (*חֶרֶב*); and they brought *the sword*. Ecc. 9: 15.

So also when a thing is well known; or unique in its kind; as *הַמֶּלֶךְ שְׁלֹמֹה* the king Solomon; *הַשֶּׁשֶׁשׁ* the sun; *הָאָרֶץ* the earth.

It is omitted, when the object is *indefinite, general, or before unknown*; e. g. some of the above examples, also Ecc. 1: 12, I am *king* (*מֶלֶךְ*) over Jerusalem.

As to the first cases stated above, it is only in poetry that the article can be omitted; and generally, it is employed less frequently there than in prose; e. g. Ps. 21: 2, *הַמֶּלֶךְ* for *הַמֶּלֶךְ*; Ps. 2: 2, *אָרֶץ* for *אָרֶץ*.

The particular cases where the article is predominantly employed, may be reduced to the following heads:

1. When a generic word is employed in a *collective* way, and designates the *whole* or *totality* of any object.

E. g. *the righteous, the unrighteous*, Gen. 18: 25; *the woman*, for the whole of woman-kind, Ecc. 7: 26; *the Canaanite*, Gen. 13: 7. 15: 19, 20. This is like to our English idiom: *The Russian, the Turk*, etc.; and so in the Greek: *ὁ Ἀθηναῖος, ὁ Στρατιώτης*, etc. [But sometimes the article is omitted, e. g. *הַפֶּדִּי* the poor, Ps. 102: 18; but *אֲסִיר* the prisoner, (generic yet anarthrous) in v. 21. Is not the design here to say merely: *Any or every prisoner?* Comp. § 109, 1. b].

2. When a generic word is intended to designate a particular individual.

E. g. like *ὁ ὁμηρὸς* (= Homer); *הַיָּשָׁן* adversary, *הַיָּשָׁן* the adversary, *Satan*; *הַבַּעַל* master, *הַבַּעַל* Baal (an idol god). So *הָאָדָם* the first man, *Adam*; *הָאֵל* the only true God = *יְהוָה*, (yet *אֱלֹהִים* frequently stands for the same, on the ground of its having become a *proper* name, § 108, 1); *הַנָּחַל* the stream = *the Euphrates*; *הַמִּקְצֵר* the circular region, i. e. of the Jordan.

3. By a like principle, the article is placed before nouns

which are the proper names of *rivers, mountains, and towns*, when the name is plainly an *appellative*, and is regarded as such by him who employs it.

So German, *die Neustadt*; French, *le Havre*; in English, *the White Mountains*; and, like to this, the Hebrew נַחְלָאֵר (lit. *the stream*), = *the Nile*; חֶלְבָּנוֹן (lit. *the white*), *the Lebanon*; חֲזָקִי (lit. *the stone-heap*), the town *Ai*. But particularly in the names of towns is this usage, (a few cases excepted), rare; and in poetry it for the most part ceases, (comp. § 108, 1).

NOTE 1. For our indefinite article *a*, the Hebrew article does *not* stand; but still, it should be remembered, that the Hebrews thought and spoke of many objects *definitely*, of which we speak *indefinitely*. This will be made plain by the following particulars:

(a) In *comparisons*, fancy, which paints the image of an object, makes it *definite* to itself by contemplation, and it is spoken of as such; e. g. 'white as *the snow* . . . red as *the scarlet*,' Is. 1: 18; 'as *the beasts*,' Ps. 49: 15; 'he will toss thee away as *the ball*,' Is. 22: 18; 'the heavens shall be rolled away as *the book*,' Is. 10: 14. 24: 20. 29: 11. 53: 6. Ps. 33: 7. [To these may be added, for fuller satisfaction to the inquirer, other passages in abundance; e. g. Ps. 97: 5. 102: 5, 10, 12, 27 (bis). 103: 5, 15. Deut. 1: 17 (bis). 4: 20. 12: 15 (bis), 16, 23. Is. 2: 6. Josh. 9: 25. Is. 29: 3. 40: 22, 25, 31. 41: 15. 63: 13, 14. 66: 14, 15; and so in all parts of the Hebrew Scriptures.] Even such cases as those in Judg. 14: 6. 16: 9. Is. 29: 8, 11, come virtually within this principle.

Yet where the noun compared is *made definite* by an adjective or participial, [or in any other way], *the article is omitted*, as it is before a *Gen.*; e. g. כְּבֵן־כְּבֵן *like the nest*, Is. 10: 14, but in 16: 2, כְּבֵן־כְּבֵן־זָר *like a nest forsaken*. Comp. Ps. 1: 4 כְּבֵן־כְּבֵן, with Is. 29: 5, (two nouns after כְּ *anarthrous*, because each of them has an adjective with it). [Both cases are illustrated in Ps. 102: 12. Instructive are the following cases; viz. Is. 40: 15, where two nouns with כְּ are *anarthrous*, being *defined* by connected nouns that follow. Ps. 102: 7, כְּבֵן־כְּבֵן followed by a *Gen.*, and even the *Genitive* after the noun with כְּ is not necessary in order to omit the article, for e. g. we have כְּבֵן־כְּבֵן־לִי Is. 40: 15. Anything which *defines* or *limits*, may cause its omission. Both cases occur in Is. 41: 2; and so cases of both kinds, in Amos 5: 24.—S.]

[REMARKS. (1) Where even a *relative* clause follows a noun with כְּ, which clause explains, limits, etc., the article may be *omitted* on the ground above stated; as in Is. 1: 30 ad fin. Is. 66: 13. (2) The limitation of Ges. and Roediger above, that the article after כְּ is omitted only when the noun is made *definite* by an adjective, is, in the first place, as we have already seen, to be modified by extending it to other cases of *defining*, *limiting*, etc.; but, secondly, cases occur where the article is *omitted* after כְּ, even when none

of these reasons are applicable; e. g. Is. 66: 12, *קָדְדִּיר*, 29: 4, *קָדְדִּיר*; Jer. 24: 30, *קָדְדִּיר*; Is. 53: 7, *קָדְדִּיר*, and yet in the same verse, *קָדְדִּיר* in the same predicament. Job 16: 14, *קָדְדִּיר*,* which last case is recognized by Roediger.—S.]

(b) The article is inserted *before generic names of things well known*, [even when they do not comprise the *definite* idea of *totality*, as in No. 1. above.] The Heb. says: *The silver; the gold; the water, the cattle, etc.*, [where we say: *silver, gold, etc.*]. Hence Gen. 13: 2, "Abraham was rich in *the cattle, the silver, and the gold*. The manner in which the Hebrew conceived of this, seems to have been thus: 'He had much of these well known treasures.' See the article in Gen. 41: 42. Ex. 31: 4 (tris). 35: 2 (tris). Is. 1: 22, *בְּמִצְרַיִם*.

(c) Frequently do *abstract nouns* take the article, [and often where the English idiom would omit it]. Comp. the Greek *τὸ ἡπανάκον*, French *la modestie*. Hence the names of moral and physical evils may take it, [where the English would mostly omit it]. E. g. *בְּחַדּוֹ* by the *falsety*, Is. 29: 21, [= by falsity]; Gen. 19: 11, *בְּמַצְרֵי* with the *blindnesses*, [= with blindness, or possibly it may be the name of a specific disease]; Is. 60: 2, *הַחֹשֶׁךְ*, [= darkness, while in the very next clause, *הַחֹשֶׁךְ* thick darkness is anarthrous]. The frequent *הַיּוֹם הַזֶּה* means: It came to pass *at the or that time*, *not on a time*. [May it not also mean: *a certain time*? See what follows.]

[How important it is to the interpreter, that some *fixed principles* should be fully developed here, (if there be any), every experienced exegete will readily see. Criticisms of high import stand connected with it, in some very difficult passages. For further confirmation of the frequency of the *article before ABSTRACTS*, the following examples may serve, nearly if not quite all of which demand the *omission* of the article in English; viz. Is. 59: 15, *הַמִּצְרִי*; Ecc. 3: 16, *הַרְשָׁע* (bis); Dan. 9: 7, *הַמִּצְרִי*; Cant. 8: 7, *הַלֹּב* (bis); Ecc. 10: 6, *the folly . . . the lowliness*; 1 K. 7: 14, filled with *the wisdom, the intelligence, and the knowledge*; Ecc. 7: 12, 17, *the wisdom*; same in Job 28: 12, 20. Prov. 2: 2 (also *the understanding*); Ecc. 2: 13, *the wisdom . . . the folly*; Zecl. 8: 19, *Love ye the truth and the peace*; Mal. 2: 5, *My covenant was the life and the peace*; Amos 4: 9, . . . smitten with *the blasting and the withering*; Jer. 24: 10, *I have sent the famine and the pestilence*; same in Jer. 27: 8; Jer. 27: 15, *They prophesy . . . according to the falsehood*. It would doubtless be easy to increase this list greatly, by reading and observation. I have omitted here many cases which I had noted as being of the same nature, because they are in the Gen., and a question might be made, whether the article does not belong in reality to the preceding noun; see § 109, 1. *Clear cases* are needed for satisfactory proof. That the article is *always* used before abstracts, no one would think of asserting. But what

[* All this serves to show how undefined and unsettled still are some of the nicer limits of the Heb. article; as they are in some cases, also, of the Greek one.—S.]

the proportion between *arthrous* and *anarthrous* examples of this nature is, has not yet been developed; nor whether, in the cases of *insertion* and *omission*, there is any perceptibly discrepant meaning of the same words.]

[(d) Different from any of the shades of meaning yet noticed, seems to be the use of the article in a few cases, where the object is to designate an *individuality* of the class named, in distinction from the class itself, but not to point out specific individuality in the sense of distinction between *A* and *B*. Or to be more brief and specific in statement, the article, in such cases, designates *specific unity as partaking of a generic nature*, or it as an *index unitatis*. It is kindred with No. 2 above, but not specific as to *this* or *that* individuality, but as to *individuality in distinction from class*. It is almost equivalent to the Greek τις, in some of its shades of meaning; and corresponds quite well with our phraseology—a *certain* man, a *certain* lion, or *some particular* man, etc. In this way, we may perhaps explain several passages that have long been contested; e. g. 1 Sam. 17: 34, And there came *דָּאָרִי* *דָּאָרִי*, a *certain lion* and bear, comp. Amos 5: 19, which, however, varies a shade from this; 1 K. 20: 36, *דָּאָרִי*, a *certain lion*; Gen. 8: 7, 8, a *particular raven* . . . dove; Gen. 14: 13, *דָּאָרִי*, a *certain refugee*; and so Is. 7: 14, *דָּאָרִי*, a *certain virgin*, or (if one insists upon it), *ἡ νεῖς τις*, a *certain young woman*. Gesenius and Roediger have referred all but the last of these cases to a similarity between this usage in respect to the article, and that in the case of *abstracts*; quasi a *lionish nature*, etc.; ingenious, but not quite satisfactory. Ewald (Gramm. 1 edit. p. 567) refers such cases to a principle of this nature, viz., that 'when an object is regarded as single in its kind, but is yet called by the name of the *genus*, the article points out in this case, *one* either as *known*, or in *distinction from other kinds*.' This is some approach to the statement above, but still it is quite distinct from it. The *known* seems inappropriate in the cases stated; and *from other kinds* does not appear to designate the nature and object of distinction made by the article in the passages cited.—S.]

NOTE 2. The *Vocative* admits the article; and generally, in cases where it would be elsewhere inserted; e. g. *דָּאָרִי דָּאָרִי*, O Joshua, the high priest! Zech. 3: 8. 1 Sam. 24: 9.

§ 108.

Omission of the Article.

1. It is *omitted* in proper names of *persons*, *countries*, and *nations*; in the last when they accord with the name of the original ancestor, or of the country. But *Gentilicia* admit it.

E. g. *דָּאָרִי*, *מִצְרַיִם* Egypt, *סִירְיָא* Syria or the *Syrians*. *Gentilicia*: *דָּאָרִי*, 1 Sam. 13: 3; *דָּאָרִי*, § 107, 1, (a collective).

2. Before nouns limited or defined by a following *Gen.*, or by a *suffix*. These make the noun *definite*, so that the article is superseded; e. g. דְּבַר אֱלֹהִים, *the word of God*; אָבִי, *my father*.

EXCEPTIONS. There are cases where a noun, in a *const.* or *suffix* state, takes the article; but the reasons of this are special; viz. (a) When the *demonstrative* power of the article is required to be *intensive*; as Jer. 32: 12, I gave אֶזְרוֹתָאֵךְ הַשְׂמָרָה, *this very same deed of possession*, in reference to v. 11. So Josh. 8: 33, חֲצִי, *the half thereof*, then הַחֲצִי, *the (other) half thereof*. [Very rare].

(b) When the *Genitive* is a *proper* name, which excludes the article, (No. 1. above). E. g. מִזְבֵּחַ בֵּית־אֵל, *the altar of Bethel*, 2 K. 23: 17; הָאֵל בֵּית־אֵל, *the God of Bethel*, Gen. 31: 13; מֶלֶךְ אַשּׁוּר, *the king of Assyria*, Is. 36: 16. Comp. Gen. 24: 67. Jer. 48: 32. Ezek. 47: 15, comp. with 48: 1.

(c) When the connection between the noun *preceding* the *Gen.* and the *Genitive* itself, is of the *looser* kind, so that the first word makes a sense in a measure complete by itself, and the *Gen.* only adds some supplementary idea. In particular is this allowable, in cases where *material* is designated; e. g. הָאֶבֶן הַקָּדִיר, *the weight of lead*, or rather, *the weight, the leaden one*. Zech. 4: 10; הַמִּזְבֵּחַ הַבְּרָזָה, *the altar of brass*, 2 K. 16: 14; כְּסֵאֵי תֹארוֹן הַקֶּרֶחַ, Josh. 3: 14. Ex. 28: 39.

3. Before a *predicate*, which in its own nature is *indefinite*.

E. g. Gen. 29: 7, עוֹד יוֹם קָדוֹל, *the day is still high*. Gen. 33: 13. 40: 18. 41: 26. Is. 5: 20, הַמְּקַרְיִים לְטוֹב רַע, *who call the good evil*. Is. 66: 3.

Yet there are cases, where the nature of the predicate is such as to require the article. E. g. Gen. 2: 11, הוּא הַסָּבִב, *it is this which surrounds*; Gen. 45: 12, פִּי הַמְדַבֵּר, *for it is my mouth which speaks*; Gen. 46: 3, הָאֵל, *but is it not subject here?* Ex. 9: 27, [special emphasis]. Num. 3: 24, [?]. See another case where the predicate has the article, § 107. *ad init.* Remark, 2.*

§ 109.

Use of the Article in connected Words.

1. When an idea is expressed by a noun in the *construct* state with its following *Genitive*, to which the *article* ought to be affixed, the latter has its location before the *Gen.* noun, *although it qualifies the whole expression*.

E. g. אִישׁ מִלְחָמָה, *a man of war*, Jos. 17: 1; but אֲנָשֵׁי הַמִּלְחָמָה, *the men of*

* All cases of *participles* with the article fail of establishing the point in question. It is a mere *relative demonstrative*. The other cases, Ex. 9: 27 excepted, (and this is a doubtful case), fail as to confirming the principle.

war, Num. 31: 49; *דְּבַר שֶׁקֶר* a lying word, Prov. 29: 12; *דְּבַר הַנְּבִיא* the words of the prophet, Jer. 28: 9.

(a) The same position does the Article occupy, when only the Gen. has a definite meaning, and the const. noun an indefinite one; e. g. *חֶלֶקֶת הַשָּׂדֶה* a part of the field, 2 Sam. 23: 11, (see the contrary usage in Josh. 24: 32. Gen. 33: 19); *אִישׁ הָאָרְמָז* a husbandman, Gen. 9: 20, (seemingly contrary is *אִישׁ שָׂרָר*, Gen. 25: 27). Yet, to avoid such dubious expressions, other phraseology was usually chosen, see § 112.

(b) The usage of the article before the noun following *כָּל*, may be explained by the aid of this. That noun has the article, where definite totality is meant, (like *tous les hommes, toute la ville*); and has it not in cases of indefinite universality, or a distributive sense — each, (like *tout homme, à tout prix*). E. g. *כָּל־אָדָם* all men, lit. the totality of men; *כָּל־אֶרֶץ* the whole earth; on the contrary, *כָּל־אֶבֶן* every or any stone, 1 Chron. 29: 2; *כָּל־דָּבָר* any thing, Judg. 19: 19; *בְּכָל־יּוֹם* at every time, Ps. 7: 12; *כָּל־חַי* every living thing.

Even in cases of composite words in proper names, [where the definite sense is needed], a solution takes place, and the article is put before the second noun; as *בְּנֵי־יִשְׂרָאֵל* a Benjamite (§ 85, 5), *בְּנֵי־יִשְׂרָאֵל* the Benjamite, Judg. 3: 15; *בְּנֵי־חֶלְמִי*, the Bethlehemite, 1 Sam. 17: 58.

EXCEPTIONS. These are, where the article stands before the first noun, and is omitted before the Gen.; see in § 108, 2. b. So in the later style; see Dan. 11: 31, comp. 12: 11; [which case will not compare with § 108. 2. b, where the Genitive is a proper name. This solution, therefore, is quite doubtful.]

2. When a substantive has the article, or (which is equivalent) has a Gen. or suffix after it, an adjective connected with it and qualifying it, also takes it; and so, too, the pronoun-adjectives, *זֶה, הַהוּא*.

E. g. *הַגְּדֹלָה הַזֶּה* the great city, Gen. 10: 12; *הַמָּקוֹם הַזֶּה*, this place, Gen. 28: 19; *יָדָהּ הַחֲזָקָה* thy strong hand, Deut. 3: 24; *מַעֲשֵׂה הַגָּדוֹל הַזֶּה* the great work of Jehovah.

(a) Not unfrequently does the article attach to the adjective only, so that the definiteness is superadded; e. g. *יּוֹם הַשִּׁשִּׁי* day the sixth, or a day, the sixth, Gen. 1: 31; (on the contrary, *יּוֹם שֵׁנִי*, a second day, Gen. 1: 8); Gen. 41: 26. 1 Sam. 19: 22. Ps. 62: 4. 104: 18. Neh. 3: 6. 9: 35. Zech. 14: 10; and so *נָקִישׁ הַזֶּה*, Gen. 1: 21. 9: 10. When the adjective is properly a participle, this is the usual construction; as *חֶרֶב הַיּוֹצֵא*, the sword which is powerful, Jer. 46: 16. 27: 3. [All such cases (with a participle) may be regarded as examples of the relative-demonstrative sense of the so-called ar-

ticle, and not to be reckoned among the appropriate developments of its later use.]

(b) Sometimes the *noun alone* has the article; Ezek. 39: 27. 2 Sam. 6: 3. (But perhaps the text here is faulty). Yet such an omission of the article in the pronouns *וְהָא* and *וְהוּא* is frequent, inasmuch as these are sufficiently definite of themselves; e. g. *וְהָאֵלֹהִים*, Gen. 32: 23; *וְהַיְיָ*, Ps. 12: 8. Particularly is this the case, when the substantive is made definite only by a *suffix*; as *וְהַיְיָ אֱלֹהֵינוּ*, 1 K. 10: 8; comp. Ex. 10: 1. Josh. 2: 20. Judg. 16: 5, 6, 15. By design is the adjective indefinite in *וְהָאֵלֹהִים בָּרָא* a *base slander of them*; the article before *וְהָאֵלֹהִים* would give the meaning of *the base slander*, Gen. 37: 2.

[REMARKS ON THE SYNTAX OF THE ARTICLE. Any reader of Hebrew, who is competent to note and analyze all the *phenomena* of the article, will soon meet with difficulties which none of the preceding rules will satisfactorily remove. The simple truth is, that this part of Hebrew Grammar is, to the present hour, but imperfectly enucleated. It needs a thorough reading of the Hebrew Scriptures mainly for this purpose, by a Grammarian who is well versed in all parts of his business. It is easy to ask questions in relation to this subject, that have not been satisfactorily answered. For example: What are the limits to the use of the article before the names of *well-known* and *unique* objects? Before *proper* names? Why do some of these always have the article; some occasionally; others never? Why should *mountains, rivers, and towns*, have the article, when they are *appellatives*, and names of *persons* and *countries* have it not, when they both are of the same significance? Why do names indicating *totality* or *individuality* have it, and yet *generic* names, which belong to neither of these categories, often have it, and often have it not? What are the limits? Why do *abstracts* now have it, and then have it not, without any assignable difference in the meaning of the words? Why is there the like oscillation in regard to nouns following *כ*? What other *limitations*, besides the *Gen.* or a *suffix* to a word, exclude the article in such cases? Do not *relative clauses* which *define* or *limit*, often admit the article in the noun preceding, and sometimes *omit* it? Are there any *real* cases, in which the *predicate* has it? What does the apposition of a second noun to a first having the article, demand in that second? Do all nouns, with *suffix* or *Gen.* after them, demand the article for the adjective that may be added? When the noun has the article, and the adjective not, what is the true solution? Specially, are *participles* bound by the same laws as *adjectives*? Is there not a wide difference between the participles *transitive* and *intransitive* or *passive* as to their meaning, with regard to the kind or method of union with the noun? Before an *active* participle, which has a *verbal* sense, is the article so-called ever anything but a *relative demonstrative* pronoun? How is the case to be disposed of, when such a participle follows a noun which has the article, while the participle omits it? It is alleged, that there is much difference between *poetry* and *prose*, the former *rarely* using the article where it is very *common* in the latter; are there any assignable limits to this usage, if indeed it actually is such an one? What is the difference as to the use of the article, between *earlier* and *later* writers? Have any individual authors *peculiarities* of their own in the use of it? If so, which of the sacred writers are they? And what are these peculiarities? How does a Chaldaizing tendency in a writer affect his usage of the article? Do *differences of dialect* produce discrepancy of usage?

But—*manum de tabula*. A great portion of these questions remain almost where they

were 1600 years ago, and in vain does the inquisitive philologist seek a satisfactory answer. Who then should venture to hang important conclusions on the *insertion* or *omission* of the article, (which is every day done, however, by party critics and theologians), until a great portion at least of these questions is satisfactorily answered? Much is it to be wished for, that such questions may reach the eye of some Roediger or Hupfeld, and rouse them to bring out a Monogram on this difficult but very important subject—more important it may be from the use that is made of reasoning from the supposed principles of the article, than in and of itself. At all events, if these and the like questions cannot be answered satisfactorily, then it is very important to know this, and to steer our course accordingly.—S.]

§ 110.

Connection of the Noun with the Adjective.

1. The adjective which serves to qualify the noun, stands *after* it, and agrees with it in *gender* and *number*; as אִישׁ זָרִיל, אִשָּׁה יָפָה. As to the *article* before it, see § 109, 2.

NOTE 1. *Before the noun* the adjective that qualifies it is seldom found; and only when it is emphatic, or some peculiar stress is laid upon it; e. g. Is. 28: 21, [? predicate here]. Is. 53: 11, [? צַדִּיק *a righteous person, my servant*, apposition]. Ps. 89: 51, [? *all the multitudes, the nations*, apposition]. Ps. 145: 7, [? *The memory of the abundance of thy goodness*]. Comp. also Ps. 18: 4. [? *He is to be praised*, or, *There is one to be praised, I will call upon Jehovah*, i. e. he is the one]. Merely poetical are the expressions that follow: אֲמִיץ קַנְיָם *the strong ones of the shields*, i. e. *mighty or most powerful shields*, Job 41: 7, comp. v. 21; also Is. 35: 9, [no ravenous one of the beasts]. Or, instead of the *plural* for the second noun, a *collective noun singular* may be taken; e. g. Is. 29: 19, אֲבִירֵי אָדָם *the poor among men*, i. e. *the poor*, [? intensive = *the most wretched*]; Hos. 13: 2, [the sacrificers of men, = *sacrificers*, or more exactly, *men whose business is sacrifice*].

NOTE 2. When *fem. nouns*, or nouns which incline to this gender (§ 105, 4), take *two* adjectives, it is sometimes the case, that only the one which stands *nearest* the noun conforms in gender; e. g. 1 Sam. 15: 9, קִלְכָּאָהוּ, נִמְכָּרוֹתָם, [where נִמְכָּרוֹתָם (*forma monstrosa*) is *fem.* and the *participial adjective* נִמְכָּר is *masc.*]; 1 K. 19: 11, רִיחַ זָרִיחַ וְחֹקֶן, [but רִיחַ is probably *comm. gender*, so that both adjectives *accord* with it]. Ps. 63: 2. For the ground of such a construction, see § 144, n. 1.

NOTE 3. In respect to *number*, it should be noted that the *dual* takes *plural* adjectives, [for these have no *dual* forms]; e. g. Prov. 6: 17, עֵינֵי רָמִיז, *haughty eyes*. Ps. 18: 28. Job 4: 3, 4. Is. 35: 3. Here also the *constructio ad sensum* is frequent; for *collectives* may unite with plurals of any kind, as in 1 Sam. 13: 15. Jer. 28: 4. *On the contrary*: The so-called *Pluralis majestaticus* (§ 106, 2. b) takes (for the most part) the *singular* number in conjunction with it; e. g. אֱלֹהִים צַדִּיק Ps. 7: 17. Is. 19: 4. (See

also the *plural* of the adjective joined with the *phr. majest.*, 1 Sam. 17: 26).

2. When an *adjective* is limited or explained by a noun, that noun is put after it in the Genitive.

E. g. יָפֶה חֵצֵי, *fair of form*, Gen. 39: 6. So, also, טָהוֹר כַּפַּי, *pure of hands*, Ps. 24: 4; נֶחֱם אֲנִי נַפְשִׁי, *mournful of soul*. (The like in Greek and Latin). Is. 19: 10. (Comp. Part., § 132).

VERBAL ADJECTIVES govern the same case as their verbs; as Deut. 34: 2, מְלֵא רִיחַ חֵכְמוֹ, *filled with the spirit of wisdom*, where רִיחַ is the Accusative.

3. Of adjectives as *predicates*, see § 141 seq.

[REMARKS. The adjectives (so-called) adverted to in Note 1, are in reality *nouns*, and belong to an idiom of another kind than that which is here in question. A great proportion of apparent disagreement between the *noun* and *adjective* or *participle*, as to gender or number, belongs either to nouns of *common gender*, or to nouns which are *collectives*, or else to participles or adjectives used as nouns in a *collective* sense. In all such cases, there is a *constructio ad sensum*.—As to the *principle* in Note 1, it is so doubtful as to be unsafe for a basis. The amount of the whole matter is, that the common law of the language puts the adjective *after* the noun; and a very few cases, (where still a sense altogether good, without reversing this law, may be made), cannot be regarded as decisive that the law is ever reversed.—S.]

§ 111.

Apposition.

When two nouns, in the same relation of case, are placed together, so that one serves to explain the other, then arises what is called *apposition*.

E. g. אִשָּׁה אַלְמָנָה, *a woman, a widow*, 1 K. 7: 14. So, שִׁמְרָה עַבְדָּתָה, *a servant-maid, a virgin*, Deut. 22: 28; אֱמֶת וּמֶלֶךְ, *words, truth*. The meaning is obvious.

NOTE 1. Two ADJECTIVES, (or more), may also be in apposition; in which case the *first* usually modifies the *second*; e. g. Lev. 13: 39, בְּדָרִים לְבָנִים, *spots dull white*; Lev. 13: 19, בְּדָרִים לְבָנִים אֲדָמָה, *a spot whitish red = pale red*.

NOTE 2. On the other hand, the *noun* in apposition that qualifies another, is usually put *after* that other; and only in certain connections does the word in apposition stand first; as דָּוִד מֶלֶךְ, דָּוִד מֶלֶךְ (just as we say: *king David, king Solomon*, etc.). So the Latin also, as *Cicero consul*.

§ 112.

Of the Genitive.

1. Independent of the ancient but defunct ending of the Genitive (§ 88), the Hebrew expresses the *Gen. relation* by placing it after another noun which governs it, or is said to be in the *construct state*, (see § 57). When several Genitives follow in immediate succession, they are sometimes expressed by a series of *construct* forms, or shunned by circumlocution, or by varying the expression.

E. g. for the first class: Gen. 47: 9, רִמְיָא שְׁנֵי חַמֵּי אֲבוֹתָי, So Is. 21: 17. 10: 12. In the examples above produced, all nouns stand in the *const. state* even to the last Genitive. Yet there are cases, where the Gen. is subordinate to the main idea and merely descriptive of what an adjective would express, and this Gen. is put in the *case absolute*, because the Gen. that follows depends on the main idea and not on this subordinate one. So Is. 28: 1, הָרֵא שְׂכָנִים חִלּוּמֵי יֵהָן, *the fat valley of those smitten of wine*, 1 Chron. 9: 13. Ps. 68: 22.

Like to this is the rare case, when a noun has immediately after it an adjective, and then a Genitive; as אָבֶן שֶׁלֵּמֶהוּ מִקְּדָה, *the stone unhewn of the quarry*, 1 K. 6: 7. The usual arrangement puts the adjective after the two nouns, as כִּסֵּה זָהָב וְזָהָב, *lit. a crown of gold great*, = a great crown etc.

2. The Genitive designates not merely *subject*, but sometimes *object*.

E. g. Ezek. 12: 19, חֲמָס חַיִּישָׁבִים, *the violence of the inhabitants*, i. e. that which they commit; but in Obad. v. 10, חֲמָס אֶחָיִךָ, *violence of thy brother*, i. e. suffered by him. So Prov. 20: 2, אֲרִימֹת מֶלֶךְ, *terror of the king*, i. e. that which he inspires; * וְצִפְתָּ סוֹדִים, *the cry of Sodom*, i. e. respecting or concerning Sodom, Gen. 18: 20.—Other variations there are, like הָרָה עֵץ, *way to the tree*, Gen. 3: 24; קִצְיִנִי סוֹדִים, *ye judges as in Sodom*, Is. 1: 10; וּבְרִי אֱלֹהִים, *sacrifices well pleasing to God*, Ps. 51: 19.

3. A connection by a Genitive not unfrequently expresses the same meaning that *apposition* would express.

E. g. נָהָר עֻפְרַת, *the river Euphrates*; בְּתוּלַת בָּתָּר עַמִּי, *the virgin-daughter of my people*, Jer. 14: 17. Is. 37: 22.

NOTE L. Between the Gen. and the noun which precedes it, in some

* So in Latin as to *injuria*, *metus*, *spes*, etc. Caes. Bell. Gall. I. 30. Gall. 9: 12. E. g. *metus Pompeii*, *metus hostium*; in Greek, *πίστις θεοῦ*, *λόγος τοῦ σταυροῦ*, 1 Cor. 1: 18, etc.

rare cases, a *word* is interposed; e. g. in Hos. 14: 3. 2 Sam. 1: 9. Job 27: 3, comp. Is. 38: 16. [? All doubtful cases; and it is inconclusive to appeal to them to establish the preceding statement].

NOTE 2. Proper names with a Genitive following are not frequent; for they are too definite in general to need further limitation. Yet *geographical* names not unfrequently take a Gen. for the sake of *specification*; as אֲרָם בְּנֵי־נָחַר, *Ur of the Chaldees*, Gen. 11: 28; אֲרָם בְּנֵי־נָחַר, *Aram of the two streams*, i. e. Mesopotamia; and in the like manner יְהוָה צְבָאוֹת, *Jehovah [God] of hosts*.

§ 113.

Circumscription of the Genitive.

Besides the designation of a Genitive by a *noun construct* with a following Gen., (§ 87. § 112), there are several paraphrastic modes of designating it; in particular that, where לְ is prefixed to a noun sustaining such a relation; for לְ properly signifies a *belonging* or *appertaining to* anything, and is therefore appropriate to the relation in question. The latter method is accomplished in several ways: viz.

(1) By אֲשֶׁר, most commonly designating *possession*; as רֹאשׁוֹן אֲשֶׁר לְאִמְהָתָהּ, *the flock which belonged to her father*, Gen. 29: 9. 47: 4. But when several Genitives follow in succession, this same circumlocution is employed simply in order to vary the expression of them; e. g. אֲשֶׁר לְיִשְׂרָאֵל, *the overseer of the herds of Saul*, 1 Sam. 21: 8; שִׁיר הַשִּׁירִים, *the song of the songs of Solomon*, Cant. 1: 1. Gen. 40: 5. 2 Sam. 2: 8. 1 Chron. 11: 10. (In Rabbinic, the Gen. is marked by prefixing לְ, [out of לְ אֲשֶׁר]. In Syr. and Chald., הַ, הִי, marks the Genitive).

(2) By לְ simply (without אֲשֶׁר), the Gen. of *appertaining to* and of *possession*;* e. g. חַשְׁמֵי לְשָׁאוּל, *the watchmen of Saul*, 1 Sam. 14: 16. In particular: (a) When the governing noun (*const. noun*) should be regarded in an *indefinite* way; as בֶּן לְיֵשׁוּעַ, *a son of Jesse*, 1 Sam. 16: 18, (בֶּן יֵשׁוּעַ would mean *the son of Jesse*); כֹּהֵן לְאֵל עֲלִיּוֹן, *a priest of the most high God*, Gen. 14: 18. 41: 12; אֹהֵב לְדָוִד, *a friend of David*, 1 K. 5: 15; מְזֻמָּר לְדָוִד or מְזֻמָּר לְדָוִד, *a Psalm of David*, i. e. belonging to him as author; and the same with the ellipsis of one word, *of David*, Ps. 11: 1. 14: 1. (b) When several Genitives depend on one substantive; e. g. חֶלֶקֶת הַשָּׂדֶה לְדָוִד.

* Essentially the *Gascogner* speaks as correctly, in his *la fille à Mr. N.*, as the written language in *la fille de*—. The first denotes *appertaintment*, the second *origin*. The Arabians distinguish a double Genitive; the one by *بن*, the other by *من*. The Roman languages, with their *de*, proceed on the ground of the last expression, [denoting the *origin*]. In Greek, comp. what is called *schemata Colophonum*, e. g. ἡ κεφαλὴ τοῦ ἀνθρώπου.

וּבְכֵרֵי הַחֲסִידִים לְעֵלְכֵי, *the field-portion of Boaz*, Ruth 2: 3. 2 K. 5: 9; וְרֹאשֵׁי הַבָּנוֹת לְבָנוֹת בְּנֵי יִשְׂרָאֵל, *the heads of the fathers of the tribes of the children of Israel*, Josh. 19: 51. Here the two closely united phrases are joined in the way of *abs.* and *const.*; while the looser connection is indicated by לְ. (Comp. also § 112, 1). (c) When the governing noun has an adjective connected with it; as בֶּן אָחִימֶלֶךְ, *a son of Ahimelek*, 1 Sam. 22: 30. (The *const.* state may also be employed, in such cases, see § 112, 1). (d) After numerals; e. g. בְּיָמֵינוּ הַזֵּה יוֹם הַחֹדֶשׁ, *on the 27th day of the month*, Gen. 8: 11.

§ 114.

Further Use of the Construct State.

The *Construct State*, although it generally serves to indicate the closer connection of two nouns, in the flow of speech is also employed, in some cases, out of the Gen. relation; viz.

1. Before *Prepositions*; specially in poetry, and most frequently when the governing noun is a *participle*.

E. g. (a) Before בְּ, as שִׂמְחָתוֹ בְּקַצִּיר, *joy in harvest-time*, Is. 9: 2. 5: 11. (b) Before לְ, as אֲחֵרֵי לָנוּם, Is. 56: 10. 30: 18. 14: 19. Pa. 58: 5. Job 18: 2. (c) Before מִן, as מְנִילִי מִחֶלֶב, *weaned from milk*, Is. 28: 9. (d) Before עַל; Judg. 5: 10.

2. Before the relative pronoun; e. g. מְקוֹם אֲשֶׁר, Gen. 40: 3.

3. Before *relative clauses* without אֲשֶׁר.

E. g. Is. 29: 1, קְרִיתָהּ הָיְתָה דָּוִד, *the town [where] David dwelt* [differently explained by Ewald and his school]; מְקוֹם לֹא יָדַע אֵל, *the place [which] God knows not*; 1 Sam. 25: 15. Pa. 90: 15. Comp. § 121, 3. n. 1.

4. Even before וְ *copulative*, (although seldom); as חֲמִשָּׁה וְיָרֵב, Is. 33: 6. 35: 2. 51: 21.

5. In a very close connection of speech.

E. g. in the case of אָחִי (for אָחִי), 2 Sam. 17: 22. Zech. 11: 7. Is. 28: 4, 16. Comp. the *const. state* in numerals, such as 13, 14, etc., § 95, 2. The like in the forms of some adverbs, § 98, 2, c.

NOTE. If in most of these instances, the *absolute* case might be used instead of the *construct*; so, on the other hand, in certain connections the absolute is employed where we might expect the construct; e. g. (a) In geographical names, as אֲבֵל בֵּית מַאֲכָה, *Abel Beth Maacha*, to distinguish it from other places with the name of אֲבֵל. (See, on the other hand, § 112, n. 2).

(b) In some other cases, where the connection is not close enough for a Genitive relation; so that a second noun is put in apposition, or it may be

regarded as used *adverbially*, (§ 116). E. g. Ezek. 47: 4, מַיִם בְּרִגְלֶיךָ, not *water of the knees*, but *water even to the knees*; Is. 30: 20, מַיִם לְיָדְךָ, *water*, trouble, i. e. *water with trouble*.

(c) In the phrase אֱלֹהִים צְבָאוֹת [אֱלֹהֵי] צְבָאוֹת, *God [the God] of hosts*.

§ 115.

Designation of the other Cases.

1. Since the Hebrew has dispensed with the living use of case-endings (§ 89), the question arises: What is the kind of compensation for this, which designates the relations of cases? The **NOMINATIVE** is always and only to be known from the *syntactical adaptation*. In respect to the **GENITIVE**, see § 112—114. The **DATIVE** is distinguished by the preposition לְ; the **ABLATIVE**, by מִן *from, out of*, וְ *in, on*. The Semitae, however, regarded all nouns, in these cases, as *Genitives*, depending on particles which originally were nouns, and in the *const.* state. Hence, in Arabic, they have a *Genitive ending*; comp. § 99, 1.

In respect to the use of לְ to mark the *Dative*, (which in various respects occupies the place of our Genitive), see § 113, 1, 2.

2. The **ACCUSATIVE** has frequently an ending (וְ-) where it expresses *locality*, (§ 88, 1). Otherwise, it is commonly distinguished by the structure of the sentence. Often, however, the prefixed וְ or וּ, (before *suff.* also וְאוּ), indicates it. This particle, however, is employed only when the noun connected has an *article*, or is made *definite* by a *Gen.* or a *suffix*; or else is a proper name, [which of itself is definite].

In *prose* this is predominant usage; in *poetry* but little use is made of וְ. E. g. Gen. 1: 1, וְהָאֵרֶץ חָשֵׁמָה וְהָאֵרֶץ חָשֵׁמָה, (different usage in Gen. 2: 4). With proper names, Gen. 6: 10. Ex. 1: 11. Rare are the cases where וְ stands before *indefinite* nouns; but this may be done in more elevated style, [poetic license], where the article also is often omitted in words that have a definite sense; e. g. Prov. 13: 21, וְאֵת-צִדִּיקָאָה; Is. 50: 4. Job 13: 25. Ezek. 43: 10. Very seldom in prose, as in 1 Sam. 24: 6. Ex. 2: 1, where, however, the noun is made definite by the connection.*

* The word הוּא means *being, substance*, (comp. הוּא sign). From this, in close connection, comes the toneless הוּא, and then the independent accented word הוּא. Connected in the *const.* state with a noun following, or with a suffix, it designates the meaning of *ipse, atrox*, (see § 122, n. 3). In common use, however, it is softened down, so as only to mark the definiteness of an object. It becomes as weak here,

§ 116.

Use of the Accusative.

1. The Acc. forms, (1) The object of *transitive* verbs, § 135. (2) It serves to designate words *adverbially* used, which are not directly governed by the verb. It is only the *last* of which we here speak.

The second leading purpose of the Acc. develops itself out of the first; and several constructions which are wont to be treated as adverbial, belong in reality to the first category, § 135, 1. n. 3. But on this account, the actual use of the Acc. in an *adverbial* way, ought not to be denied. In this way stands the Accusative,

(1) *In the designation of place*, and as an answer to the question: *Whither?* after verbs of *motion*;^a and to the question: *Where?* after verbs of *rest*.^b Lastly, it designates *space* and *measure*.^c

E. g. (a) *Motion*: נָצַח הַשָּׂדֶה, *let us go into the field*, 1 Sam. 20: 11; לָלֶכֶת תַּרְשִׁישׁ, *to go to Tarshish*, 2 Chron. 20: 36. Ps. 134: 2. — (b) *Rest*: בֵּית אָבִיךָ, *in the house of thy father*, Gen. 38: 11; מִתַּחַת הַאֹהֶל, *in the door of the tent*, Gen. 18: 1. — (c) *Measure*: 'The waters increased upwards קִשְׁרָה אֲמָתָה, *fifteen cubits*, Gen. 7: 20.

In the two first cases, specially in the first, the ending (וֹ-) is often attached to the Acc.; see § 88, 2. The relation which the first expresses, (*to*, *toward*), might also be expressed by אֶל, (when *persons* are named, this is the predominant mode of expression); and the second relation (*in*, *at*) might be expressed by בְּ. But inasmuch as these relations are expressible without the prepositions, it is not necessary to supply them where they are wanting, in analyzing a sentence.

2. The Acc. designates *time*, both *when*, and *how long*.

(a) *When*; as יוֹמִים, *the day, on the day, at that time, or on this day*,

as in Greek the oblique pronouns αὐτοῦ, αὐτῶ, αὐτόν; ἑαυτοῦ, ἑαυτῶ, ἑαυτόν; Germ. *dasselbe*; so that the Heb. הַשָּׁמַיִם, prop. αὐτόν τὸν οὐρανόν, *it, the heaven*, is no stronger than the simple τὸν οὐρανόν. That הָאָרֶץ also expresses the *Nom.* is not unsupposable, and indeed this appears to be actually the case; as in Hag. 2: 17. 2 K. 18: 30, (lacking in the *parallel* passage, Is. 36: 15); perhaps also in Josh. 22: 17. Dan. 9: 13. It may be regarded as a subordinate *Accus.* in other cases reckoned here, viz. 2 Sam. 11: 25. Neh. 9: 32, and even 1 Sam. 17: 34; and with the *Passive*, it is to be reckoned as *Accusative*, see § 140, 1, α. In Ezek. 47: 17, 18, 19, הָאָרֶץ stands for הַמָּדִינָה, if indeed the text is not to be so amended.

etc. עָרֵב, *at evening*; חֲלִילָה, *by night*; Ps. 91: 6, צָהָרִים, *at mid-day*; Gen. 14: 4, שָׁלֹשׁ עָשָׂר שָׁנָה חָרָוּ, *the thirteenth year* (i. e. *in or during it*) *they rebelled*; 1 Sam. 21: 9 (Kethibh), הַתְּחִלָּה קָצִיר שְׂעִירִים, *at the beginning of barley-harvest*. [?] — (b) *How long*: שֵׁשֶׁת יָמִים, [during] *six days*, Ex. 20: 9.

3. The Acc. is employed where we use the expressions: *According to the measure of* or *proportion of, in respect to, in regard to*, and other *adverbial* designations of ideas.

E. g. Gen. 41: 40, רַב הַכֶּסֶף אֲנִי, *only in respect to the throne will I be greater*; 2 Sam. 21: 20, 'four and twenty בְּכֶסֶף, *in regard to number*,' (so *ἑστὶς ἀριθμός*); 1 K. 22: 13, פֶּה אֶחָד, *with one mouth*; Zeph. 3: 9, 'They served God אֶחָד שֵׁבֶם, *with one neck*,' i. e. *with one mind*, [or, *with united effort*]. Sometimes a *Genitive* is put after this *adverbial Acc.*, which then becomes *construct*; as יִרְאַת שִׁמְרִי, *for fear of thorns*, Is. 7: 25. So Job 1: 5, 'He brought offerings בְּכֶסֶף קָלָם, *according to the number of all*.' Here also we may rank such cases as the following: בְּשֵׁנֶי כֶסֶף, *double as to silver*, Gen. 43: 15; so Ruth 2: 17, אֶפְחָד שְׂעִירִים, *an ephah as to barley*; Gen. 41: 1, יָמִים שְׁנָתַיִם, *two years' time*. Comp. § 114. n. b.

For kindred cases of the Acc. connected with a verb, see § 135. § 136. The use of numerous substantives for *adverbs*, stands connected also with this; see § 98, 2. b.

NOTE. The like relation to *time, place, etc.*, can a noun have, in regard to its meaning, if it stands connected with כִּי (as, *agreeably to, after the manner of*); but then כִּי only is to be regarded as in the *Acc.*, and the noun after it as in the *Genitive*; e. g. (a) As to *PLACE*: בְּדָרְבָּרָם, *as in their own pasture*, Is. 5: 17, comp. 28: 31. So Job 38: 30, בְּאֶבֶן, *'after the manner of stone the water conceals itself*,' i. e. *in freezing*; Job 30: 14; 38: 14, בְּחֶלֶם, *after the manner of a garment*; Is. 29: 7 (comp. 23: 15), כְּחֶלֶם, *as in a dream*. — (b) As to *TIME*: בְּיָוִם, *after the manner of the time, as on the day*, Is. 9: 3. Hos. 2: 5; Hos. 2: 17, בְּיָמֵי, *as in the days of*; Hos. 9: 9. 12: 10. Amos 9: 11. Is. 51: 9. (c) *Other relations*; Job 28: 5, כְּבַז אֵשׁ, *after the manner of fire = as of fire*; Is. 1: 25, *I will melt out thy dross as with alkali*. — Seldom is a preposition inserted after כִּי thus employed; as בְּהִרְאֵשִׁיתָ, *as in the beginning*, Is. 1: 26. 1 Sam. 14: 14.

Finally, that a noun with כִּי may indicate, as to meaning, the Acc. of object, and the relation of the Nom., is evident of itself.

§ 117.

Comparative and Superlative by Circumlocution.

1. The *Comparative* is expressed by מִן (מִי) placed before the object with which comparison is made,

E. g. 1 Sam. 9: 2, גִּבּוֹר מִכָּל־הָעָם, *taller than all the people*; Judg. 14: 18, מְרוֹחַ מִחֶמֶץ, *sweeter than honey*; —and in like way after a verb of *quality*, as 1 Sam. 10: 23, וַיִּגְבַּה מִכָּל־הָעָם, *and he was taller than all the people*.

The particle מִן elsewhere designates *preference over* a thing, (see יִרְדּוֹן מִן, *preference over*, Ecc. 2: 13. Deut. 14: 2), which the Hebrew regarded as a kind of *distinguishing or separating from*. (Comp. the Latin *Ablative*, in a comparison; also the etymology of *eximius*, *egregius*; also the Homeric ἐκ πάντων μάλιστα, II. IV. 96. and merely ἐκ πασίων, XVIII. 431). The signification *more than* attaches itself to the ground-meaning *from* any thing. Comp. with this the use of מִן in comparisons, Job 23: 2. Ps. 137: 6.

The correlate *comparatives*, *greater*, *smaller*, are expressed merely by *great*, *small*, Gen. 1: 16.

2. The many designations of the SUPERLATIVE all come to this, viz. that the *positive* form is employed, which is either marked by the article, or by a following Genitive, so as to show that the *quality* in question belongs, in the way of eminence, to a particular individual, etc.; (comp. *le plus grand*).

E. g. 1 Sam. 17: 14, David was הַקָּטָן *the small one*, (i. e. the smallest), *and the three large ones*, etc., i. e. oldest or largest ones; Gen. 42: 13. So Jon. 3: 5, מִן הַגָּדוֹל וְעַד הַקָּטָן, *from the greatest to the least of them*.

A kind of *superlative* in a noun of quality is the phrase קֹדֶשׁ קְדוֹשִׁים, *the most holy place*, lit. *the holiness of holinesses*, i. e. what is peculiarly holy among other holy things.

§ 118.

Syntax of the Numerals.

1. The numbers from 2—10 are properly *nouns*, which, however, admit an *adverbial* use, (§ 95, 1), and may be joined in three different ways with the noun to be numbered; viz.

(a) They may be in the *const. state* before the noun, (which latter is in the Gen.); e. g. שְׁלֹשֶׁת יָמִים, *a triad of days*. (b) In the *absolute state*; in which case the noun to be numbered is put in *apposition* and in the *Acc.*; e. g. שְׁלֹשָׁה בָּנִים, *three sons*. (c) The numeral is in the case absolute, but is placed *after* the noun; e. g. בָּנוֹת שְׁלוֹשׁ, *three daughters*, 1 Chr. 25: 5. This last method is found in the later books, which also place adverbs in a similar position. In like way with the preceding methods, מֵאֶחָד שָׁנָה and מֵאֶחָד יָמִים are about equally frequent; Gen. 17: 17. 25: 7, 17.

2. The numbers from 2—10 have, (with few exceptions, 2 K. 22: 1), the *plural* number joined with them. The *tens*, on

the contrary, (i. e. 20—90), when they *precede*, have normally the *singular* (in the Acc.); when they are in *apposition* with the other noun, they take the *plural*.

The first is the more frequent; e. g. Judg. 11: 33, עֶשְׂרִים *twenty towns*. On the contrary אַמּוֹר עֶשְׂרִים, *twenty ells*, 2 Chron. 3: 3 seq. But the *plural* may be used in the first case, (Ex. 36: 24, 25); yet not the *singular* in the second.

The numbers from 11—19 have the *singular* (Acc.) only in certain generic often-repeated nouns, such as יוֹם, שָׁנָה, אֵשׁ, etc., (like the German *hundert Mann, sechzig Pfund*); e. g. אַרְבָּעָה עָשָׂר יוֹם, *fourteen days*, Ex. 12: 6; otherwise the *plural* is demanded by these composite numbers. In this case, the later books usually put the numeral *after* the other noun, 1 Chron. 4: 27. 25: 5.

3. In numbers composed of *tens* and *units*, like 21, 62, etc., the thing enumerated may stand *after* the numeral, and be in the *sing. Acc.*; or stand *before* and take the *plural*; or it may be repeated and stand in the *plural* after the smaller number, and in the *sing.* after the larger one.

E. g. first: שְׁנַיִם וְשָׁנִים, 62 *years*, Gen. 5: 20; secondly: חֲמִשָּׁנִים וְשָׁנִים, 62 *weeks*, Dan. 9: 26; thirdly: שְׁנֵים וְשָׁנִים, Gen. 12: 4. 23: 1.

4. The *ORDINALS* over ten have no form which distinguishes them from the numerals, and of course the *cardinals* are used therefor; which either stand before the object enumerated, or are placed after it in the Genitive.

E. g. Gen. 7: 11, בַּשְּׁבַע עָשָׂר יוֹם, *on the 17th day*; 1 K. 16: 10, בַּשְּׁנָה הַשְּׁבַע עָשָׂר, *in the year 27*. In the last case, the word שָׁנָה is sometimes repeated, Gen. 7: 11. 2 K. 13: 10. In reckoning the *days* of the month, and the *years*, the *cardinal* numbers from 1—10 are used; e. g. בַּשְּׁנָה הַשְּׁנִי, *in the year 2*; בַּשְּׁנָה הַשְּׁלִישִׁי, *in the year 3*, 1 K. 15: 25. 2 K. 18: 1; בַּיּוֹם הַרְבֵּעִי, *on the 4th of the month* — בַּיּוֹם הַתֵּשִׁיעִי, *ninth of the month*, Gen. 8: 13. Lev. 23: 32.

NOTE 1. The numerals take the *article*, when, besides their connection with a noun, they stand related to a preceding subject; e. g. הַשְּׁנִי הַשְּׁנִי, *the two*, Ecc. 4: 9, 12. The case like הַשְּׁבַע הַשְּׁבַע, *the seven days*, (Judg. 14: 17), is to be explained by § 109, 1.

NOTE 2. Certain nouns, which relate to *measure* and *time*, are commonly omitted after numerals; e. g. אֶלֶף כֶּסֶף, *a thousand [shekels] of silver*; so before זָהָב, *gold*, 1 K. 10: 16. In Ruth 3: 15, שֵׁשׁ עֶלְפִּים, means, *six [ephahs] of barley*. In 1 Sam. 17: 17, we have עֶשְׂרִים לֶחֶם, *ten [loaves]*

of bread. So *ידם* is omitted, Gen. 8: 5; and *וְהָיָה* in 8: 13. The number of *ells* is often given in this way: *מֵאָה גִּמְזוֹת*, a hundred in ell, Ex. 27: 18.

5. *Distributive numbers* are expressed by doubling or repeating the cardinals.

E. g. *שְׁנַיִם וְשְׁנַיִם*, two and two, Gen. 7: 9, 15. *Once* is *פַּעַם* fem. (lit. *step*); *twice*, *פַּעַמַּיִם*; *thrice*, *שְׁלֹשׁ פַּעַמַּיִם*. But the same ideas can be expressed by a *fem.* cardinal number; as *אַחַת* *once*, *שְׁתַּיִם* *twice*, *שְׁלֹשׁ* *thrice*; and in the form *בְּאַחַת*, as in Num. 10: 4. And in like manner, by the *Ordinals*; as *שְׁנִי* *twice, a second time*, Gen. 22: 15. Jer. 13: 3. Ezek. 21: 19.

§ 119.

Use of the Personal Pronoun.

1. When a *personal pronoun* is the *subject* of a sentence, the *copula* (the verb *to be*) is usually omitted, § 141.

E. g. *אֲנִי הַיָּשָׁר*, *I [am] the seer*, 1 Sam. 9: 19; *בְּנִים אֲנַחְנוּ*, *honest [are] we*, Gen. 42: 11; *תָּמִים אַתָּה*, *blameless [art] thou*, Ezek. 28: 15; *בָּרִים הָיוּ*, *that they [were] naked*, Gen. 3: 7; *חֲלוֹם אֶחָד הָיָא*, *a dream [is] it*, Gen. 41: 26.

2. The pronoun of the *third* person often serves as a *copula* between subject and predicate, and takes the place, in a certain measure, of the verb of existence.

E. g. Gen. 41: 26, *שִׁבְעַת שָׁנִים הָיוּ רָעָה* *seven years [are] they*; Ecc. 5: 18, *זֶה מַתָּה אֶלֶיךָ הוּא*, *this — a gift of God [is] it*.

Sometimes the pronoun of the third person serves as a *copula*, when the subject is the *first* or *second* person.

E. g. Ps. 44: 5, *אַתָּה הוּא מֶלֶכִּי*, *thou art my king*, where *הוּא* has a reference to the predicate and makes it prominent, lit. *thou [art] he, my king*; Ia. 37: 16. Neh. 9: 6, 7. Deut. 32: 39. See in the Chaldee, Ez. 5: 11.

3. The fundamental rule (§ 33, 1) is, that the *separate* pronouns are in the *Nom.* case, and the *suffix* ones in the *oblique* cases. But to this there is an exception. This is, when the *personal suffix pronoun* in the *oblique* case needs to be *doubled*, for the sake of intensity or emphasis, (like *me, me—thine, thine*), then the *repetition* is made by the pronoun in its *separate* form; and this form is to be regarded as being in the same case as the *suffix*, with which it stands in apposition.

E. g. So in the *Acc. suffix* of the verb transitive, Gen. 27: 34, *בְּרִיכֵי נָם אֹנִי*,

bless me, even me; Prov. 22: 19. More frequent is the *Genitive*, joined with a Gen. suffix; as 1 K. 21: 19, דָּמָךְ בָּם אֶחָד, *thy blood, even thine*; Prov. 23: 15. Ps. 9: 7. In like manner is the separate pronoun used, when in apposition with a suffix governed by a preposition, (i. e. a suffix in the Gen., § 99, 1, comp. § 151, 4); e. g. Hag. 1: 4, לָכֶם אֶחָד, *to you, yourselves*; 1 Sam. 25: 24, בִּי אֲנִי, *on me, me*; 1 Sam. 19: 23, עָלָיו בָּם הוּא, *upon him, even him*; 2 Chron. 35: 21, עָלֶיךָ אֶחָד, *not against thee, thyself*. By this same principle we may explain Gen. 4: 26, לְשֵׁתֹר בָּם הוּא, *to Seth, even to him*; Gen. 10: 21.

4. The *suffix* of the verb is properly always in the *Accusative*, (§ 33, 2. a. § 57), and the *Acc.* of the pronoun is most usually expressed in this way. (See note). Still in a few passages, on the ground of a *breviloquence* which is hardly normal, the suffix is also in the *Dative*.

E. g. Zech. 7: 5, הֲצִימְתֶּם לִי, *have ye fasted to or for me?* i. e. for my benefit. Job 31: 18, וַיִּדְלֵנִי כָאֵב, *he [the orphan] grew up for me, as for a father*. Ezek. 29: 3, comp. v. 9.

NOTE. The *Acc.* of the pronoun *must* be expressed by אֲנִי (§ 115) in two cases: (a) When the pronoun stands *first*, and is required to be *emphatic*; e. g. Num. 22: 33, אֶחָדָה דִּרְגַמְתִּי, *thee have I slain*. (b) When the verb has a *double* pronominal *Acc.* connected with it, and only one can be expressed by a verbal-suffix; e. g. 2 Sam. 15: 25, וַיִּרְאֵנִי אִדּוֹ, *he will show me it*. But where emphasis in a pronoun is required, it may be *separated* from the verb, and united with אֲנִי (אֲנִי) for its support, or in order to make it capable of standing by itself; e. g. Gen. 4: 14, גִּרְשְׁתָּהּ אִתִּי, *thou hast driven me out*; Gen. 15: 13, וְיָצְנוּ אִתָּךְ, *and they shall afflict them*.

5. The *suffixes* of nouns, (which are in the Gen., § 33, 2. b, and take the place of *possessive pronouns**), like other *Genitives* (§ 112, 2), stand related not merely to *subject*, but also to *object*.

[The first needs no illustration, it being common everywhere]. The second is according to the following tenor: וְהָיָה לִי, (not *my violence*, i. e. that which I do, but) *violence done to me, or against me*, Jer. 51: 35; וְיִרְאֵהוּ, (not *his fear*, but) *fear of him or on account of him*.

* *Possessive pronouns* may also, as in Aramaean, be expressed by *circumlocution*; e. g. Ruth 2: 21, לִי הַנְּעָרִים אֵלֶּם, *the lads which belong to me, or my young men*. In particular is this method of expression adopted, when a *Gen.* already precedes; as in 1 Sam. 17: 40. (Comp. the *circumlocutory* *Genitives* in § 113). A suffix in addition to this, prefixed to the noun, is *pleonastic*, [excepting, perhaps, that it gives prominence to the pronominal idea]; e. g. Cant. 3: 7 (comp. 1: 6), הַסֵּדָן שֶׁלֹּאֵלֶּהוּ, *his sedan, Solomon's*.

6. When two nouns, one in the const. and the other in the Gen., are so connected that they make one composite idea, the *suffix* which belongs to the whole, is appended to the second or Gen. noun, (comp. the parallel case of the article, § 109, 1). Particularly is this the usage, when the second noun expresses quality and supplies the place of an adjective, (§ 104, 1).

E. g. Ps. 2: 6, הַר קְדוֹשִׁי (*mountain of my holiness* =) *my holy mountain*; Is. 2: 20, אֱלִילֵי כֶסֶד, *his silver idols*; Is. 31: 7.

Rarely, on the other hand, do such cases occur as the following; viz. Ezek. 16: 27, הַרְבֵּה וַחֲדָה *thy way, unchaste*. Ezek. 18: 7. Lev. 6: 3. Ps. 30: 8. [? Is not וַחֲדָה a fem. *abstract*, and in *apposition* with הַרְבֵּה, or a *predicative* anarthrous?]

NOTE 1. A kind of incorrectness, (probably derived from the language in popular use and transferred to writing), is found in *masculine* pronouns, which refer to *fem.* nouns, as Gen. 41: 23. Ex. 1: 21; and *vice versa*, *fem.* pronouns to *masc.* nouns, as Deut. 5: 24, אַתָּה, *thou, fem.* applied to Israel; 2 Sam. 4: 6. [?].

NOTE 2. The *Acc.* of the pronoun, as *object* of the verb, is often omitted where it may be easily and obviously supplied by the reader; e. g. *it*, in Ex. 19: 25, וַיֹּאמְרוּ; Gen. 9: 2, וַיֹּאמֶר *and he told* [it]; so *him*, Gen. 38: 17; *her*, Gen. 24: 12.

NOTE 3. *Pleonastic* is it, when the suffix-pronoun precedes the noun to which it relates, and then the noun is repeated, being put in apposition with it; e. g. Ex., וַתֵּרְאֶה אֶת־הַיֶּלֶךְ, *and she saw him, the child*; Ezek. 10: 3, בָּבֶאֱלֵי הָאִישׁ, *when he entered, the man*; 1 Sam. 21: 14. Gen. 2: 19 is of like nature, וַיֵּצֵא ה' אֱלֹהִים מִן־הָעֵץ לֵבָנִי, *to it . . . the living creature*, where לֵבָנִי before the final clause is omitted; but in Josh. 1: 2 is supplied.

NOTE 4. In some cases the force of the pronominal suffix is so weakened, that it is almost imperceptible; e. g. in אֲדֹנָי *my lord*, (lit. *my lords*, § 106, 2. b); then, next, this form was used barely in addresses to God, (comp. in Ps. 35: 23); finally it was applied without reference to the pronoun, and = *the Lord*.* So in יְחֻדֵּי, (lit. *in his connections* = he, it, together); as קָלִידָם יְחֻדֵּי, Ex. 19: 8, *all the people together or unitedly*. The *suffix* meaning is so obsolete, that the word (although it has a third pers. suff.) is used in connection also with the *first* pers. plur., אֲנִי וְיְחֻדֵּי, *we together*, 1 K. 3: 18, comp. Is. 41: 1. So after the *second* person, Is. 45: 20. Like to this, is: *Hear, ye people*, בְּלִבָּם *all of them* = all, Mic. 1: 2.

* See Ges. Thes. p. 329. Comp. the Phœnician names of their gods, viz. *Adonis* (אֲדֹנִי), and *Baalis* (בַּעַלְיָי); so *Notre Dame, Our Lady*.

§ 120.

Demonstrative and Interrogative Pronouns.

1. The pronoun of the *third* person, *וְהִיא*, fem. *וְהִיא*, plur. *וְהֵנָּה*, fem. *וְהִיא*, (*he, she, they*), may be connected with nouns [as a pronoun-adjective]; and in this case it takes the article, provided the noun has it; e. g. *הַיּוֹם הַזֶּה* *that man*, *בַּיּוֹם הַזֶּה* *that day*. (See exception, in § 109, 2. b).

The demonstrative *זֶה* is distinguished from *הַזֶּה*, as *οὗτος* is from *αὐτός*. *זֶה* refers to an object *present* or *near*, *הַזֶּה* to something already mentioned or well known; (comp. art. § 107). Judg. 7: 4 makes this quite clear: 'Of whomsoever I shall say to thee: *This one* (*זֶה*) shall go with thee, *he* (*הַזֶּה*) shall go with thee; and of whom I shall say: *This one* (*זֶה*) shall not go with thee, *he* (*הַזֶּה*) shall not go with thee.' So Ps. 20: 8, *אֲנִי* = *οὗτος*, and *הַיּוֹם* = *αὐτός*, v. 9. Hence *הַיּוֹם הַזֶּה* means *this day, to-day*, i. e. the time when one is speaking, (Gen. 26: 33). On the other hand, *בַּיּוֹם הַזֶּה*, the time of which the writer had been speaking, Gen. 15: 18. 26: 32; or of which the prophet had been prophesying, Isa. 5: 30. 7: 18, 20), and of which he continues to speak.

2. From the *demonstrative* *זֶה*, comes *זֶה, זֶה, זֶה, זֶה* *relative* = *אֵלֶּה*, (like the German *der* for *welcher*), specially in *poetry*.

E. g. Ps. 104: 8, 'To the place, *זֶה הַמָּדֵר לָהֶם*, *which* thou hast founded for them.' Sometimes merely as a sign of relation, [like *אֵלֶּה*], § 121, 1; as in Ps. 74: 2, 'This mount Zion *זֶה שְׁכֵנְתָּ בָּהּ*, *on which* thou dwellest.'

Adverbially employed is *זֶה*, (a) For *there*, as *הִנֵּה זֶה*, *see there*; then merely as adding intensity, specially to questions, *זֶה לָמָּד*, *why then?* lit. *why there*. (b) In relation to *time*; when it designates *now*, *זֶה שְׁנַיִם*, *twice now*, Gen. 27: 36.

3. The *interrogative* *מִי*, *who*, may relate to the *plural*; as *מִי אֵלֶּה*, *who are these?* Gen. 33: 5. More exactly *מִי הָאֵלֶּה*, as in Ex. 10: 8. It may be applied to *things*, but it is when *persons* are comprised; as *מִי שֶׁכֶּם*, *who is Shechem?* i. e. the Shechemites.

See Judg. 9: 28. Gen. 33: 8. Moreover, *מִי* may be in the *Genitive*, as *מִי בַת*, *the daughter of whom?* Gen. 24: 23.—[Still further does usage go]; for *מִי* and *מִי*, laying aside their interrogative force, may mean *any one*, *any thing*, Job. 13: 13. For the last, the language has a word (*מִי־אֵלֶּה*), which is composed of *מִי* and *אֵלֶּה*, *whatever*.

§ 121.

Relative Pronoun, and Relative Clauses.

1. The pronoun **אֲשֶׁר** frequently serves as the mere sign of relation, which gives a *relative* meaning to *nouns, pronouns, and adverbs*.

E. g. **שָׁם** *there*, **אֲשֶׁר . . . שָׁם** *where*; **שָׁמָּה** *thither*, **שָׁמָּה . . . אֲשֶׁר** *whither*; **הֵנָּה** *thence*, **אֲשֶׁר הֵנָּה** *whence*. In this way the Hebrew forms the oblique cases of *who, which*, etc., as follows:

DAT. **לֵוִי** *to him* — **אֲשֶׁר לֵוִי** *to whom*; **לָהֶם**, **לָהֶן**, *to them* — **אֲשֶׁר לָהֶם**, *to whom*.

ACC. **אֹתוֹ**, **אֹתָהּ**, *him, her* — **אֲשֶׁר אֹתוֹ**, *whom*.

GEN. **לְשׁוֹנוֹ**, **אֲשֶׁר לְשׁוֹנוֹ**, *whose tongue*, Deut. 28: 49.

With preposition; **בּוֹ** *therein*, **מִבָּעַד** *therefrom* — **אֲשֶׁר בּוֹ** *wherein*, **אֲשֶׁר מִבָּעַד** *wherefrom*.

N. B. The Acc. *which* is also expressed simply by **אֲשֶׁר**, Gen. 2: 2.

NOTE 1. In this way can the Hebrew make even the *first* and *second* person a relative in *oblique* cases; which cannot be done in many languages; e. g. Gen. 45: 4, **אֲשֶׁר אָמַרְתִּי**; Num. 22: 30, **אֲשֶׁר . . . עָלַי**; Is. 41: 18, **אֲשֶׁר בְּחַרְתִּיךָ**; Hos. 14: 4. Only in the first person can the German imitate this, as *der Ich, die Wir*; [while in English we can say: *I who do, thou who doest*, etc., as well as *he who does*.] In the first two cases, *who* merely indicates relation.

NOTE 2. The word **אֲשֶׁר** is usually separated, by intervening words, from the word which it qualifies, as **אֲשֶׁר הָיָה שָׁם**, *where he was*, Gen. 13: 3. Only now and then are the two words connected, 2 Chron. 6: 11.

2. Before **אֲשֶׁר** the pronoun *he* or *any one*, (for which the Hebrew has no specific word, § 122, 2), is often to be supplied in translating; as in Latin *is* before *qui*.

E. g. **אֲשֶׁר הָאָדָם**, [he] *whom thou cursest*, Num. 22: 6; **אֲשֶׁר שָׁמָּה**, [that] *which they heard not*. This omission takes place in nearly all cases where a preposition stands before **אֲשֶׁר**, which, in interpreting, must be joined with the pronoun to be supplied; but the relative itself is to be translated in the manner that the following clause may require; e. g. **אֲשֶׁר לֵוִי** *to him who*, and *to those who*; **מֵאֲשֶׁר**, *from those who*; **בְּאֲשֶׁר**, according to *which* or *what*, and therefore like to *as*. So also **אֲשֶׁר אֹתוֹ**, *him who*, or *those who*, or *that which*.

Rare are the examples, where the preposition before **אֲשֶׁר** affects the relative itself, and corresponds with our mode of expression; as **עִם אֲשֶׁר**, Gen. 31: 32 seq., for **אֲשֶׁר עִמּוֹ**, Gen. 44: 9, 10; perhaps **בְּאֲשֶׁר**, Is. 47: 12, for **אֲשֶׁר בְּרָחָם**. Comp. also Zech. 12: 10, **אֲשֶׁר הָקִירָם**, for **אֲשֶׁר הָקִירָם אֹתוֹ**.

N. B. Not unfrequently the ellipsis to be supplied, as stated above, consists of a designation of *place* or *time*; e. g. *אֲשֶׁר*, in [the place] *where*; *אֲשֶׁר*, from [the time], *since*.

3. The pronoun *אֲשֶׁר* can, in all the given cases of its use, fall away, i. e. be omitted; (as in English: *The woman I love*; *the book I read*); when the *relation* has no visible sign, and is known only by the fact, that the clause is of a relative nature. This is often the case, and above all in poetry, when *אֲשֶׁר* would stand,

(a) As a pronoun, in the Nom. or Accusative. E. g. Gen. 15: 13, *אֲשֶׁר* *לָא*, in a land [which] *did not belong to them*; Gen. 39: 4, *אֲשֶׁר*, all [which] *belonged to him*, comp. v. 5, which inserts the *אֲשֶׁר*. Ecc. 10: 5, comp. 6: 1, where *אֲשֶׁר* is omitted.*

(b) As a sign of *relation*; e. g. Ps. 32: 2, 'Happy the man, *אֲשֶׁר* *לֹא יִחַשְׁבֶּה*, to whom the Lord imputeth not sin,' [where the *אֲשֶׁר* is lacking which would point out *relation* in *לָו*]. Job 3: 3. Ex. 18: 20. Frequently it is omitted after designations of time, where the meaning would be *when* or *where*, (see N. B. under Note 2 above); as *אֲשֶׁר* *וְהַיְיָ וְהַיְיָ וְהַיְיָ*, at a time [when] *their corn and wine increase*; Jer. 36: 2.

(c) Even when it includes the pronoun *he*, *whoever*, etc.; e. g. Job 24: 19, 'Sheol takes away *אֲשֶׁר*, [those who] *sin*;' also v. 9 ib. And not only so, but even when *אֲשֶׁר* involves along with *he* or *whosoever* also the idea of *place* or *time*; e. g. 1 Chron. 15: 12, *אֲשֶׁר* *לָא* *לְהַכְרִיזָהוּ* to [the place which] *I have prepared for him*; comp. Ex. 23: 20.

NOTE 1. When the pronoun *he*, *whoever*, is to be supplied in the Gen., then the foregoing noun stands in the construct state; e. g. Ex. 4: 13, *אֲשֶׁר* *לְהַכְרִיזָהוּ*, by the hand [of him, whom] *thou wilt send*; Hos. 1: 2, *אֲשֶׁר* *לְהַכְרִיזָהוּ*, the beginning [of that, which] *Jehovah spake*; Ps. 81: 6, *אֲשֶׁר* *לְהַכְרִיזָהוּ*, the language [of those, whom] *I knew not*; Ps. 65: 5. Lam. 1: 14. Jer. 48: 36. Comp. § 114, 3.

NOTE 2. Relative clauses, instead of being attached by *אֲשֶׁר*, are sometimes attached by *וְ*; e. g. Job 29: 12, *אֲשֶׁר* *לֹא עֲזָרָה לִי*, lit. *and there was no helper to him*, i. e. to whom there was etc., = *אֲשֶׁר* *לֹא* . . .

* In Arabic the rule is, that the relative is omitted when it would refer to an *indefinite* subject; inserted, when it refers to a *definite* one. In Heb. prose such is usually the case; Jer. 23: 29. Ex. 14: 13, al. Yet the relative is sometimes wanting after definite nouns, Ex. 18: 20. 2 Sam. 18: 14, particularly in poetry, Ps. 18: 3. 49: 13, 21. Deut. 32: 17. Job 3: 3.

§ 122.

Manner of expressing certain Pronouns, for which the Heb. has no appropriate Forms.

1. The reflexive pronouns, *myself, thyself, himself*, are expressed, (a) By the conjugations Niphal and Hithpael. (b) By the pronoun of the third person, in case of a connection with a noun or preposition.

E. g. Gen. 22: 3, Abraham took the two lads אִתּוֹ *with him or himself*; Gen. 8: 9, אֵלָיו, *to himself*; 1 Sam. 1: 24, 'And she brought him out עִמָּה *with herself*;' (old German: *Er machte ihm einen Rock, ihm for sich*); Jer. 7: 19. Ezek. 34: 2, 8, 10.

(c) By circumloention with nouns, particularly with נַפְשׁוֹ.

E. g. Job 9: 21, לֹא אֶדְעָה נַפְשִׁי, *I know not myself*; Jer. 37: 9, בְּקִרְבָּהּ, *in herself*; Gen. 18: 12.

2. The pronouns *he, it, that*, etc., in all the cases sing. and plur., are usually omitted before אֲשֶׁר, (comp. 121, 2). But very rarely are they expressed by the *interrogative*; e. g. מִי, *th at which*, Ecc. 1: 9. 3: 15.

NOTE 1. The indefinite *any one, every one*, in relation to *persons*, is expressed by אִישׁ *man, one*; or by אִישׁ אֶחָד, *each one*; or by אִישׁ וְאִישׁ, Ps. 87: 5. In relation to *persons and things*, by כֹּל, usually without the Article, (§ 109, 1). Once more; by doubling, as בֹּקֶר בֹּקֶר, *every morning*. Also by the *plural*; as לְבֹקֶרֶת, *every morning*, Ps. 73: 14.

NOTE 2. By אִישׁ, or its equivalent אֶחָד, is expressed the idea of *some one, some person*; Ex. 16: 29. Cant. 8: 7; אֶחָד, Num. 1: 2. The idea, *something*, is expressed by דָּבָר, or by כָּל-דָּבָר, *everything*.

NOTE 3. *Self, the same, the very*, in relation to *persons and things*, is expressed by הוּא, הִיא; as הוּא הוּא הַזֶּה *the very same man*. In relation to *things*, there are other words sometimes employed; e. g. עֵצָה, *bone, body*, (but when used for *self*, etc., the tropical sense of *essence, substance*, is chosen); as הַיּוֹם הַזֶּה הַיּוֹם הַזֶּה, *on that very same day*, Gen. 7: 13; comp. בְּעֵצָה הַזֶּה, *in his very prosperity itself*, Job 21: 23.

The Arabian expresses the idea of *self* by circumlocution, viz. using *eye, soul, spirit*; the Rabbinic, by עֵצָה, נֶפֶשׁ (*bone*), גּוּף (*body*); the Amharic, by ראש *head*. So in English sometimes: *My body*, for *myself*; in Midd. High German *min lip, din lip*.

3. *One, another, the one and the other*, is expressed by a double הוּא or הִיא; or by אִישׁ with a corresponding אֶחָד (*brother*)

or רֵעַ (*friend*); and so, in the *feminine*, by אָחִי connected with אָחוֹת (*sister*) or רֵעִי (*friend*). Both of these are also employed in respect to objects without life. E. g. Gen. 13: 11, 'And they separated אִישׁ מֵעַל אָחִיו, *each from the other*;' Ex. 26: 3, 'Five curtains were bound אִישׁ אֶל-אָחוֹתָהּ, *each to the other*.'

NOTE 5. *Some* is often indicated by the mere plural; e. g. יָמִים, *some days*, Dan. 8: 27; שָׁנִים, *some years*, Dan. 11: 6, 8. Sometimes this is expressed by יֵשׁ אֲשֶׁר, *sunt qui*, Neh. 5: 2—4.

CHAPTER III.

SYNTAX OF THE VERB.

§ 123.

Use of the Tenses in general.

In consequence of the paucity of definite forms to mark the Heb. tenses as absolute and relative, (§ 40—48), it cannot be otherwise than that a *manifold meaning* of them should be the result.

In the mean time, one must not suppose that the *two* tenses of the Hebrew are altogether undefined and destitute of any rule. On the contrary, each of them has its own defined sphere; as has been generally said already under § 47 above. The PERFECT expresses what is past and completed; and this, not only when it is actually *past*, but also when it is *present* or *future*, but is *regarded by the mind as accomplished*, inasmuch as one attributes to it the same certainty as to that which has already taken place, or arranges it as something earlier in contrast with something that is afterwards to follow.

The IMPERFECT, (or *Infectum, the incomplete, the Future*), expresses that which is *incomplete*; and [as nearly related to this] that which is in *continuance*, in *progress*, (even in time past), that which is *becoming* so or so, or which *is to be completed* in future. It is also in particular employed, in a modified form (§ 48), to express the relations of the *Optative*, the *Jussive*, and the *Subjunctive*. Finally, we must add to all this, the peculiarity of the Heb., already mentioned in § 48 *b*, by means of which the

Vav consecutive joins the Imperf. to the Perf., and *vice versâ*. More special rules will be developed in the sequel.

Erroneous is the notion, that the so called *Imperfect* and *Perfect* are not actual tenses, and originally comprise no expression of the relations of time, but only determine the differences of *mode*. Much rather does the distinction apply, which Varro makes in the Latin Grammar, viz. that of *Actio perfecta* and *Actio infecta*, i. e. that of ACTION COMPLETE AND INCOMPLETE.*

It is easy to produce examples of the direct contrast between the *Perf.* and *Imperf.*; as Is. 46: 4, קָשִׁיתִי וְאֵנִי אֲשֶׁא, *I did [it], and I will bear [you]*; v. 11, ib. אֲבִיאֶנָּה וְיָצִיתִי אֹתָהּ אֶעֱשֶׂהָ, *I have spoken, and I will bring it about; I formed the plan and I will execute it.* Deut. 32: 21. Nah. 1: 12.

§ 124.

Use of the Perfect.

1. In itself and appropriately, the PERFECT stands for *time past, absolute and perfect*, (Praeteritum perfectum).

E. g. Gen. 3: 10, 11, כִּי חָדַר לָךְ, *who has told you?* v. 13, Why *hast thou done* (עָשִׂיתָ) this? And so vs. 14, 17, 22. Hence in the narration of *past* things, Gen. 1: 1, *God created.* Gen. 4: 1. 29: 17. Job 1: 1, *There was.* 2: 10. In this last case, (i. e. that of *narration*), the Imperf. very frequently annexes itself to the Perf., by a *Vav consecutive*, § 126. b. 1.

2. For the PLUPERFECT.

E. g. Gen. 2: 2, עָשָׂה אֱלֹהִים אֲשֶׁר עָשָׂה, *his work which he had made*; v. 5, Jehovah *had not caused it to rain*; Gen. 7: 9. 19: 27. 20: 18. 27: 30. 31: 20. Jon. 1: 5.

3. For the *abstract* Present of our language; where, (a) It designates some long existing and still continuing state or quality, (reaching even to the present).

E. g. יָדַעְתִּי *I know*, Job 9: 2; לֹא יָדַעְתִּי, *I know not*, Job 10: 13. Gen. 4: 9. שָׂנְאֵתִי, *I hate*, Ps. 31: 7, (like the Latin: *novi, memini, odi*); צָדִיקָתִי *I am upright*, Job 34: 5; גְּדֹלָתָּךְ *thou art great*, Ps. 104: 1; קְטַנּוּתִי *I am small*, Gen. 32: 11.

* [That the whole superstructure of the Hebrew tenses is in reality erected on this basis, seems to be all but demonstrated in the sequel, by the labours of Gesenius and Roediger. The latter has ventured on the name IMPERFECT, for the second tense of the Hebrew; not exactly that of the Greeks and Latins, but *sui generis* as to its latitude of extent. The philosophy is good; for Varro had a clear perception of the principle, simply from the reason and nature of the case. It would seem that the perpetually controverted subject of the *Heb. tenses* now bids fair to rest on the rational and solid basis on which it has recently been placed.—S.]

(b) A continued, repeated, already existing action; hence often in general assertions relative to experience.

E. g. אֲנִי אֵינִי *I say, I suppose*; Job 7: 13. Ps. 31: 15. Judg. 9: 9, 11, 13. Ps. 1: 1, לֹא יֵלֶכְתָּ *walketh not* . . . לֹא עֲמִיד *standeth not* . . . לֹא יֵשֵׁב *sitteth not*. Ps. 10: 3. 119: 30, 40.

N. B. Here, in the domain of *our* Present, the *Perf.* and *Imperf.* of the Hebrew meet, the one or the other being employed, according as the speaker conceives of an *action* or *state* expressed by the verb, as having already existed, as still continuing, or perhaps even now completed, or considers those as something which is taking its rise, continuing, or perhaps speedily about to make its entrance, (§ 125, 2).

[Of course the two tenses, when occupying this ground come very closely together], and we find (in nearly the same sense) לֹא יִלְכְּדֵנִי, Ps. 40: 13, and לֹא אֶגְבֹּל, Gen. 19: 19. 31: 35, [both mean: *I cannot*]. In such cases the *Perf.* and *Imperf.* are often ranged together [in a like sense]; e. g. Is. 5: 12. Prov. 1: 22. Job 3: 17, 18.

4. Even to the *future* does the Perfect relate, namely, in *protestations* and *assurances*, where the *will* or *mind* of the speaker regards an action as performed, or as good as accomplished.

[In English, we frequently resort to the *Present* tense in order to express the like views. *Anticipation* regards future things as present, and speaks of them as already taking place, or as having taken place.] In Hebrew, even the language of *contracts*, or that which is *promissory* in its nature, speaks of things as done, or as being done; e. g. Gen. 23: 11, נָתַתִּי *I give to thee the field*, etc., [i. e. I will give, etc.]; v. 13, *I give* (נָתַתִּי) *money for the field*, etc.; [which shows that a thing can be spoken of either as already accomplished, or as now in the act of accomplishing, or as speedily and with certainty to be accomplished]. Specially are such expressions employed, when it is God who makes the promises, Gen. 1: 29. 15: 18. 17: 20; and elsewhere it is found in the language of *assurances*, viz. when God is spoken of as about to do a thing; e. g. Ps. 31: 6, O God, מִיִּיְדֶיךָ אֲחִי, *thou hast redeemed me*. [The principle is obvious. The assurances of God that this or that shall be done, etc., make it certain that it will be done. And when *Abraham* speaks (as above) of his *giving money*, or of *having given it*, (for we may translate in either way), he expects to inspire as much confidence in his promise, as though it had been actually performed.] Hence,

SPECIALLY IN PROPHECY, *things yet to come are everywhere,*

and [times without number], spoken of as already having taken place.

E. g. Is. 9: 1, 'The people who are walking in darkness, *וְאֵלֶּם*, see or have seen a great light,' etc.; Is. 5: 13, 'Therefore my people *וְאֵלֶּם* wander forth as exiles;' Is. 5: 14, 17, 25, 26. 11: 1, 2, 4, 6, 10, [et passim]. Even in these cases, [as well as in narration], the Imperf. alternates with the Perfect; see in Is. V. Comp. No. 6 below.

In Arabic the Perfect, with the particle *قَدْ* as an intensive, is employed in strong assurances, and the like. One says: *I have already given this to you* = I shall certainly and assuredly give it. [In Greek, on all sides, in Homer, Plato, Demosthenes, etc. the same idiom is common. Future occurrences are spoken of in the *Aorist*, to denote assurance or certainty that this or that will take place. See proofs in abundance, in Kühner's *Ausführ. Gr. Gramm.* § 443, 2. The Hebrew idiom has nothing strange or unusual in it, with regard to this matter.—S.]

Very naturally is this language of assurance transferred to *wishes* or *strong desires* that this or that may happen. So the chief butler of Pharaoh says to Joseph, *וְעָשִׂיתָ עִמָּדִי חֶסֶד וְחֶסֶד וְחֶסֶד*, lit. *thou hast done me a kindness and remembered me, for thou wilt*, etc. The *אָנֹכִי* makes the *wish* here very plain. In Arabic, also, the Perf. is employed to express *wishing* and *beseeking*. So in Job 21: 16, 'The counsel of the wicked, *וְרָחֹק מִי*, —be it far from me,' lit. it has removed far from me.

5. In respect to the *relative* tenses, the Perfect marks those in which *what is past* is the leading idea; e. g. it designates,

(a) *The Imperfect of the Subjunctive*; (which may also be expressed by the Imperf., § 125, 5).

E. g. Is. 1: 9, *וְכִדְמוֹתָם כְּדִמְיוֹתָם*, *we should have been as Sodom, we should have been like to Gomorrha*; Job 3: 13.

(b) *The Pluperfect of the Subjunctive*.

E. g. Is. 1: 9, *לֹא הָיָה הוֹצִיאֵנִי*, *unless the Lord had left*; Num. 14: 2, *לֹא מָוֹתָנוּ*, *would that we had died*, (לֹא with Imperf. would mean: *would that we might die!* § 133, 2). Judg. 13: 23. Job 10: 19, *וְאִיךָ לֹא הָיִיתִי*, *as if I had not been, should I be*.

(c) *The Paulo-post Future or Futurum exactum*.

E. g. Is. 4: 4, *וְאֵם רָחַץ*, *when [the Lord] shall have washed away, lit. has washed away*; Is. 6: 11. Gen. 43: 14, *וְאִם שָׁכַחְתִּי שְׂכָלְךָ*, *in case I shall be bereaved, then am I bereaved*; (an expression of resignation in a doubtful case).

6. PERFECT IN CONNECTION. In all the cases thus far, the Perfect has been considered independently of its connection

with other foregoing verbs. But not less various are its meanings, when it is connected by a *Vav* (ו) with preceding verbs, (*Vav consecutive*). In such a case, it attaches to itself the *time* and *mode* of the preceding verb, and also *throws forward the tone*, see § 48 b, 3. In such a case it stands,

(a) Most frequently for the *future*, when an Imperf. (Fut.) precedes.

E. g. Gen. 24: 40, *Jehovah* (יְהוָה) *will send his angel*, וְיִצְלִיחַ מַרְכָּה, *and he will make prosperous thy way*, lit. *and then he prospers thy way*. Judg. 6: 16. 1 Sam. 17: 32, [passive]. The *future* here goes over into quiet description by means of the Perfect; and that Perfect is explained by the principle developed in No. 4 above.

(b) *Present Subjunctive*, when the preceding form of the Imperf. has this meaning, (according to § 125, 3).

E. g. Gen. 3: 22, וְאָכַל וְלָקַח יָדָיו וְשָׁלַח יָדָיו, *that he may not put forth his hand and take and eat*, lit. 'and then he takes and eats' Gen. 32: 12. 19: 19. Num. 15: 40. Is. 6: 10.

(c) *For the Imperative*, when the Imper. precedes.

E. g. Gen. 6: 21, וְאַסְפָּה לָּךְ וְאַסְפָּה, *take for thyself and collect together*, lit. and then thou dost collect; Gen. 27: 43, 44. As in lett. a. above, the *command* here goes over into a description of what is to be done. Sometimes the *Vav* (ו) is separated from its Perfect, Ps. 22: 22.

(d) *For the past or the present*, when either a preceding Perf. or Imperf. has such a sense.

NOTE 1. The *Perfect*, with *Vav consecutive*, may relate to the *future*, not only when a future verb precedes, but in case there is any other proper *indication of the future*. E. g. Ex. 16: 6, 7, וְיָדַעְתֶּם בְּעֶרְבַּי וּבִרְצֹחַם, *at evening ye shall know*; Ex. 17: 4, 'Yet a little time, וְסָלַקְתִּי, *and they will stone me*;' 1 Sam. 20: 18.

The usage goes still further, and extends even to cases where there are no indications of the future; for the Perf. with *Vav* may stand, (a) Where a *reason* or *ground* of a thing is given; or (b) Where a *condition* is described; then may follow the Perfect in the sense of a *future*, or Imperf. For the letter (a), see Num. 4: 14, 24, *Because another spirit is in him*, וְהִבְרִיאֲתִי, *so will I lead him*, etc. Even *without* any causal particle, may this construction take place; as Gen. 20: 11, 'There is no fear of God in the land, וְהָרְגוּנִי, *and so they will kill me*;' Gen. 45: 12, 13. Ex. 6: 6. Comp. Ps. 25: 11, 'For thy name's sake, וְסָלַחְתָּ, *so wilt thou forgive*,' or *so forgive*.

For the letter (b), above: Gen. 33: 10, 'If I have found favour, וְלָקַחְתָּ, *then*

take, etc.' Even without any conditional particle in the sentence, (§ 152, 4. a); Gen. 44: 22, 'Should he forsake his father, וַיָּמָוֶה *then will he die*;' Gen. 28: 20. 42: 38. So Is. 6: 7, 'See! this has touched thy lips, וְנָסַר, *and so departs*, etc.'

To a great variety of declarations in the *present*, are appended clauses beginning with the *Perfect* and *Vav. consec.*; e. g. Judg. 13: 3, 'Thou art barren, וְהָיָה וְיָלְדָה, *but thou shalt conceive and bear a son*;' 1 Sam. 9: 8, 'Here is the fourth of a shekel, וְנָתַתִּי, *and I will give it*.'—So in respect to *wish* or *desire*; as Ruth 3: 9, 'I am Ruth, וְסָרְסָתָּ, *spread therefore*, etc.'—So as to questions; Ex. 5: 5, 'Many are the people of the land, וְהַשְׁבַּתָּם אוֹתָם, *and will ye leave them to their ease*?' Gen. 29: 15. 1 Sam. 25: 10, 11.

NOTE 2. A very frequent form of *prophetic* language is וְהָיָה, *and it shall come to pass*, (like וַיְהִי, *and it was*, in narration); and this is used, not only when Futures precede, but also when they do not, (see Note 1); specially when some assignation of time is added; as Is. 7: 18, וְהָיָה בַּיּוֹם, *and it shall be in the day*.

§ 125.

Use of the Imperfect.

Although the meaning of the IMPERFECT is almost more extensive than that of the *Perfect*, yet has the language here attained to a more defined expression of the modal relations, by means of *abridging and lengthening the form* of the Imperfect (§ 48), for the sake of marking the passive and Hortative (§ 126). *Vav consecutive*, moreover, is here employed in a very comprehensive and significant way, (§ 126 b). Yet the abbreviation in question, as has already been remarked, is not *orthographically* perceptible in all the forms; and besides this, there are variations of usage, so that in almost all cases where the abridged form of the Imperfect is employed, the usual form also occurs instead of it.

The *Imperfect* forms, in general, the direct contrast of the *Perfect*, and accordingly designates that which is *incomplete*, that which is *becoming* so or so, or that which is *future*. It designates also that which is *in a continued state*, which is *progressive*, in every department of time, even of the past; see § 47. n. Accordingly it stands:

1. For the *Future simply*.

E. g. Gen. 9: 11, לֹא יִהְיֶה עוֹד מַבּוּל, *there shall no more be a flood*. In narration, the Imperfect is used for that which is future in respect to a point

of time in the *past*; as 2 K. 3: 27, 'He took the first born, אֶת־יְרֵמְיָהוּ, *who should reign, etc.*'

2. As frequently for the *Present*.

E. g. 1 K. 3: 7, לֹא אֵדָע, *I know not*; Is. 1: 13, לֹא אֵיכָל, *I cannot*; Gen. 37: 15.

In particular does the Imperf. designate *abiding state* or *circumstances*, which now exist, and will continue to be as they are. (The Perfect designates the same, also, but less frequently, § 124, 3. a. b). Consequently *general* truths may be designated by the Imperfect.

E. g. Gen. 43: 32, 'For the Egyptians לֹא יִדְבְּלוּ, *could not eat* with the Hebrews;' Job 4: 17, 'Can man *be just* (יִצְדִּיק) with God?' Job 2: 4. Prov. 15: 20, 'A wise son אֲבִי יִשְׂמַח *will make glad—makes glad—his father*;' and so very often in Job and Proverbs.

Often, in the same formula, both Perf. and Imperf. occur together; yet not exactly in the same sense; e. g. Job 1: 7, מֵאֵי תָבוּא, *whence comest thou?* Gen. 16: 8, מֵאֵי תָבוּא, *whence art thou come?*

3. To designate a series of *relations*, which in the Latin are expressed by the *Subjunctive*, specially the *Subj. Present*, viz. the future, or what will take place according to our opinion, or in accordance with a dependency on other circumstances. Consequently,

(a) For the *Subjunctive*, preceded by such particles as *that*, *that not*, (*ut, ne*), viz. אֲשֶׁר, כִּי, לְמַעַן, יֵצֵן, *that, in order that*.*

E. g. Gen. 11: 7, אֲשֶׁר לֹא יִשְׁמְעוּ, *that they may not understand*; Gen. 38: 16, 'What dost thou give me כִּי תָבוּא אֵלַי, *that thou wilt come to me?*' Deut. 4: 1, לְמַעַן תֵּחִיּוּ, *that ye may live*. In like manner after מִן; e. g. מִן יָשִׁילֵךְ יָדוֹ, *lest he put forth his hand*, Gen. 3: 22.

(b) For the *Optative*; in which case the *prolonged* and *abridged* forms are peculiarly appropriate (§ 126, 1. 2). Often with the particle מֵאֲנִי†.

E. g. יִהְיֶה יוֹם, *let the day perish!* Job 3: 3, 5, 6, 8. 6: 9, וְיִקְרָא, *O that it might come to an end!* Ps. 7: 10; וְיִדְבֹּרֶנָּה עַבְדְּךָ, *Let thy servant speak now!*

* When these particles have another meaning, this construction with the Imperf. is superseded; e. g. נֵזֶן *because*, with the Perf., Judg. 2: 20. So with אֲשֶׁר *because*, Gen. 34: 27.

† This particle gives to the verb the stamp of *request, wish*. Respecting its use in the first person, see § 126, 1.

But still, the full normal form is sometimes employed, even where an abridged form exists; e. g. Gen. 1: 9, וַיִּרְאֶה, *And let* (the dry land) *appear*! Comp. Gen. 41: 34, אֵל יִרְאֶה; Job 3: 9.

(c) For the *Imperative*; and in negative commands (forbidding) with לֹא, it is *always* employed.

E. g. Ex. 20: 13, seq. לֹא תִרְצֹחַ, *thou shalt not kill*, etc. When the negative לֹא is used, it expresses *warning*, or a *wish*, or *opinion*, that this or that should not take place; as Gen. 46: 3, אַל תִּירָא, *be not afraid*! Job 3: 4. 6: 7.

Here, moreover, in connection with אֵל, properly belongs the *Jussive*, and then the *abridged* form of the Imperf. is in place. In like manner is it employed for expressing the *third* person of the Imperf.; and for the Imperf. of the *Passive*, so far as peculiar forms therefor are wanting in the language, (§ 46).

E. g. Ex. 17: 16, יְהִי אֵשׁ, *let there be light*! Gen. 1: 3; יִיבֶהוּ, *let him be killed*, Ex. 35: 2. Comp. § 126, 2.

(d) For the so-called *Potential mode*, where *can*, *may*, *must*, are to be expressed.

E. g. Gen. 2: 16, אָכַל תֹּאכֵל, *thou mayest freely eat*; Prov. 20: 9, מִי יֹאמֵר, *who can tell*? Gen. 43: 7, הֲיָרִיד נָדַע, *could we certainly know*?

4. Into the sphere of the *Past* the Imperf. sometimes goes; principally in the following cases:

(a) After the particles אָז *then** and בְּרֵגֶם *not yet*, בְּרֵגֶם *before*.

E. g. Josh. 10: 12, אָז יִרְבֹּב יְהוֹשֻׁעַ, *when it yet was not*; Jer. 1: 5, בְּרֵגֶם הֵצֵאתָ, *before thou camest forth*; (Comp. 1 Sam. 3: 7, where the Perf. and Imperf. are in the same sentence).

(b) Very often, when *continued*, *constantly repeated*, *actions* or *usages*, and *customary action*, are spoken of; (like the case of the Imperfect in Latin and French). The repetition or customary doing of a thing stands connected of course with the idea of something *incomplete*, something which is *still in the progress of development*; and this belongs to the *Imperfect*.

E. g. Job 1: 5, *so* יַעֲשֶׂה *did Job continually*; 22: 6, 7, 8. 29: 12, 13. Judg. 14: 10. 1 Sam. 1: 7. 1 K. 5: 25. Is. 10: 6. [6: 2 bis]. Ps. 32: 4. 42: 5. [al. saepe].

* When אָז means *then*, and relates to the future, the Imperf. has the meaning of the Future; Ex. 12: 48.

(c) Sometimes to designate actions which are temporary and soon completed, where one would naturally expect the Perfect; at least this is the case among the poets; just as we make use of the Present in an animated description of the *past*.

E. g. Job 3: 3, 'Let the day perish, אֶלֶּיךָ בּוֹ, *in which I was born*;' Job 3: 11, 'Why did I not die, אֶמָּוֶה, *from the womb*?' Job 4: 12, 15, 16. 10: 10, 11.

5. For the Latin Imperf. Subjunctive, especially in conditional sentences, (*Modus conditionalis*); and thus, both in the *fore-clause* and in the *after-clause*.

E. g. Ps. 23: 4, לֹא אִירָא . . . כִּי אֵלֶּכְךָ, *even if I should walk . . . I would not fear*; Job 5: 8, אֲנִי אֶדְרֹשׁ, 'I would make application to God, etc.?' Job 9: 21, I should not know myself, לֹא אֶדְרֹשׁ, [if I should say otherwise]; Job 10: 18, 'I should have died, אֶגָּנֶה, and no eye would have seen me;' Job 3: 16. 6: 14. In these cases, moreover, the *shortened form of the Imperf.* often occurs.

§ 126.

Use of the prolonged and apocopate Imperfect; (Hortative and Jussive).

1. The Imperfect prolonged by הוּ, (Hortative), is used almost exclusively in the *first* person, and designates an *effort* or *endeavour*, directed toward the accomplishment of some action. It is employed,

(a) To designate the *excitement of one's self*, or the expression with emphasis of a *determination* to do something.

E. g. אֶשְׂמְחָה וְאֶשְׂתַּחֲוֶה, *Let me rejoice and be glad!* Ps. 31: 8. So Ps. 2: 3, בְּנָתְחָה, *Let us tear asunder!* With somewhat less emphasis in a dialogue with one's self; as Ex. 3: 3, אָסִירָהּ נָא וְאֶרְאֶה, *Let me turn aside now and see!* Gen. 32: 21.

(b) In the expression of a *wish* or *request* for liberty to do a thing.

E. g. Deut. 2: 27, אֶעֱבְרָה, *Suffer me to pass through!* Num. 20: 17, נִעְבְּרָהּ נָא, *Suffer us now to pass through!*

(c) To express a *determination* or *design*; and commonly joined to an Imperf. by a *Vav consecutive*.

E. g. Gen. 27: 4, Bring it hither, וְאֶכְלֶה, *and I will eat* — that I may eat. Gen. 29: 21. 42: 34. Job 10: 20.

(d) More rarely in *conditional* sentences, with an *if* either expressed or understood.

E. g. Job 16: 6. 11: 17. Ps. 139: 8.

(e) Besides these cases, it is often used after *Vav consecutive*; see § 48 b. 2.

NOTE. In Jeremiah, this form stands for almost every kind of intensity and emphasis. Jer. 3: 25. 4: 19, 21. 6: 10.

2. The *apocopate Imperfect* (the *Jussive*), stands principally, (a) In the expression of *commands* and *wishes*.

E. g. Gen. 1: 24, הוֹצֵא, *let* [the earth] *bring forth*, (a simple Imperf הוֹצִיא means: *it shall produce*, or *it produces*, Is. 61: 11); joined to the Imper. by וְ, (No. 1. c above), Ex. 8: 4, הוֹצֵאֵהוּ, *make supplication* to Jehovah, וְהָסֵר, *that he may remove*, lit. and let him remove. Id. in Ex. 10: 17. Judg. 6: 30. 1 K. 21: 10.

(b) In prohibitions; as Dent. 9: 26. Job 15: 3.

(c) Frequently in conditional sentences, (as predominantly in the Arabic), and both in the fore-clause and after-clause.

E. g. Ps. 45: 12, הִרְאָה; 104: 20, הִשָּׂא and הִרְאָה; Hos. 6: 1, הָרָה; Is. 50: 2, הִשָּׂא; Job 10: 16. 13: 5. 17: 2. 22: 28. 1 Sam. 7: 3, וְהִשָּׂא.

(d) After *Vav consecutive*, § 48 b. 2.

Since the *jussive* form, in a great number of cases, is not *orthographically* distinguished from the common form (§ 48, 4), it may be difficult, in some cases, to discover the exact meaning. At all events, the *apocopate* form occurs among the poets, in some cases where the common form would make a sense equally good. The *Jussive* expresses more of a subjective feeling, a *may*, *might*, *should*, *ought*, according as the meaning and connection of each passage requires.

§ 126 b.

Use of the Imperfect with Vav consecutive.

1. This form, (e. g. וְהָיָה, § 48 b, No. 2), stands only when connected with a preceding form. In general, *narration* begins with the *Perfect*, and then goes over into the *Imperf.* with *Vav consecutive*; and this is the usual form of historic representation.

E. g. Gen. 4: 1, 'And Adam וָאָדָם *knew* his wife Eve, וְהָאִשָּׁה, *and she conceived and gave birth to Cain*,' etc.; Gen. 6: 9, 10 seq. 10: 9, 10, 15, 19. 11: 12, 13—15, 27, 28. 14: 5 seq. 15: 1, 2. 16: 1, 2. 21: 1 seq. 24: 1, 2. 25: 19, 20 seq. 36: 2—4. 37: 2.

N. B. The *Perfect* which must precede, is not always expressed, but sometimes merely implied. E. g. Gen. 11: 10, 'Shem [was] one hundred years old, וַיֵּלֶד, and he begat,' etc.; Gen. 10: 1. For substance the same in the following sentence: 'On the third day, וַיִּשָּׂא then lifted he up his eyes' = וַיָּחִי, it came to pass on the third day, etc., Gen. 22: 4. Is. 37: 18. & 1, al. saepe.

In case of a connection of events with those of the preceding narration, the *Imperf.* with *Vav consec.* may be, and often is, employed; specially is this the case with the transitive formula וַיַּעַזְבֵּן; (= καὶ ἐπέβητο of the Sept. and N. Testament).

E. g. Gen. 11: 1. 14: 1. 17: 1. 22: 1. 26: 1. 27: 1. 12: 1, And God said, וַיֹּאמֶר יְהוָה. Predominant is this usage, when a limitation of time is introduced; as in Gen. 22: 1, 'And it came to pass (וַיְהִי) after these things;' Gen. 26: 8. 39: 13, 15, 18, 19. Judg. 16: 16, 23. See the numerous cases in Ges. *Thesaurus*, p. 372. In the same proportion do we find וַיִּחְיֶה used, in respect to the Future, § 124, n. 2.

N. B. In particular does this form occur, (a) *After a fore-clause*; e. g. 1 Sam. 15: 23, 'Because thou hast rejected the word of the Lord, וַיִּסָּרֶיךָ יְהוָה, so will he reject thee;' Gen. 33: 10. So after וַיְהִי = when; Job 4: 5. (b) *After a noun absolute*; e. g. 1 K. 12: 17, 'As to the children of Israel, וַיִּסְרֹף, so reigned Rehoboam over them;' 1 K. 9: 21. Dan. 8: 22. In respect to the like form after a clause with the *Inf.* or *Part.*, see § 129, n. 2, and § 131, n. 2.

REMARK. We must not unfrequently translate the *consecutive Vav*, by *that* (conj.), in order to give the true *sense* of the Hebrew, [for the form of it we cannot give]. E. g. Ps. 144: 3, 'What is man, וַתִּשְׁמַח, that thou regardest him?' Comp. Ps. 8, where is the same, with the exception that וַיְהִי supplies the place of וַיְהִי; Jer. 51: 12, 'Who art thou, וַתִּשְׁמַח, that thou shouldest be afraid?' In substance the thought above is as follows: 'How insignificant is man! And yet thou dost regard him.'

In respect to the relation of *time*, the *Imperfect* in a sequel follows the model of the tense which precedes.

(a) It relates to the *Present*, in narrations where the preceding *Perfect* has the sense of a *Present*;¹ or an *Imperfect* has the same sense;² or a Participle.³

(1) Gen. 32: 6. Is. 2: 7, 8. Job 7: 9. 14: 2. (2) Job 14: 10. 1 Sam. 2: 29. (3) Nah. 1: 4. 2 Sam. 19: 2. Amos 9: 6.

(b) Less frequently does it designate the *future*, when a *Perf.* precedes with a *Fut.* sense;¹ or a proper Future;² or an Imperative.³

(1) Is. 5: 15, 16. 22: 7, 8. Joel 2: 23. Mic. 2: 13. (2) Is. 9: 10. Joel 2: 18, 19. (3) Ps. 50: 6. Gen. 49: 15, (where a clause precedes without a verb); and so a noun absolute may precede, Is. 9: 11; or it may be introductory to another Future; as in Is. 2: 9. 9: 13.

In the *after-clause*, יִרְדֵּי may stand after לֵאמֹר, (Is. 48: 18, 19 seq.), and then it means *so that it might be*. It may also stand in a *conditional clause*; as Ps. 139: 11, וְאָמַר, *and should I say*, etc. Comp. the ordinary Imperf., § 125, 5.

§ 127.

Of the Imperative.

1. The *Imperative* designates not merely *command*, but also *warning*, *request*, *wish*, *concession*.

E. g. Hos. 10: 12. 2 K. 5: 22; also with נָּ, Is. 5: 3. Ps. 8: 2. With לֵּ, Gen. 23: 13. 2 Sam. 18: 23. Is. 45: 11.

Particularly is it employed in *assurances*, in *earnest promises*, (like our *thou shalt have* this or that, which sounds *imperatively*); and thence in *prophecies*.

See in Is. 6: 10 = *thou shalt harden*, etc. Promises: Ps. 128: 5, יֵאָרֶה = *thou shalt see*; Is. 37: 30. 65: 18. Ps. 22: 27. Gen. 20: 7. Threatenings: Is. 23: 1 = *ye shall howl*; Is. 23: 2, 4. 10. 30. 13: 6. In all these cases, the Imperative approaches near to the Imperf., which precedes it in the same sense; Gen. 20: 7. 45: 18; or follows it, Is. 33: 20.

In almost all its meanings, the particle נָּ is added to the Imper., in order to give it animation or intensity, (§ 103). Specially is this the case when there is a *command*, whether it be *simply to do* this or that, Gen. 24: 2, or whether it be uttered in a tone of *objurgation* and *threatening*, Num. 16: 26. 20: 10. Also in case of a *request*; as אֲמַרְיָנָּה, *tell me now*. Sometimes the *ironical Imper.* takes נָּ; as Is. 47: 12, אֲמַרְיָנָּה, *stand up then*.

2. The uses indicated above explain the peculiar usage of two Imperatives, connected by *and* (וְ). (a) In a *good sense*, when the first contains a *warning*, and the second a *promise*. In this case, the first implies the condition, on which the promise in the second will be fulfilled, (like *divide, et impera*).

E. g. Gen. 42: 18, וְאָמַרְיָנָּה וְיָחִי, *do this, and ye shall live*; Prov. 20: 13, כִּפְּחֵי עֵינַיִם (שִׁמְרוּ) וְיָחִי, *keep open thine eyes, and be satisfied with bread*, i. e. 'be watchfully active, and thou shalt have plenty of food.' Ps. 37: 27. Prov. 7: 2. 9: 6. Job 22: 21. Is. 36: 16. 45: 22. Hos. 10: 12. Amos 5: 4, 6.

(b) In the sense of *threatening*; when the first *ironically permits* or *enjoins*, the second threatens the consequence.

E. g. Is. 8: 9, רָעוּ עַמִּים וְרוּחוֹ, *make an uproar, ye nations, ye shall be discomfited*; Is. 29: 9. In the second member, in such a case, the Imperf. may also stand; as in Is. 6: 9. 8: 10. 1 Sam. 17: 44.

NOTE 1. How far both the Perf. and Imperf. may serve to express *command*, see § 124, 5. § 125, 3, c.

NOTE 2. The assertion by some grammarians, that the Imper. form, in several passages, stands for the *third* person, is incorrect. E. g. Gen. 17: 10, 'Every male לָכֶם תִּמְוֹל *circumcise for yourselves*, i. e. let every male be circumcised. But in v. 12 we have יִמְוֹל, as an exchange; and besides this, the form תִּמְוֹל is *Inf.*, which gives the same sense, § 128, 4, b. Ps. 22: 9, הִל *Inf.* (not Imper.). Gen. 31: 50. Judg. 9: 28. Is. 45: 21, are all actual Imperatives of the *second* person.

§ 128.

Use of the Infinitive absolute.

The *Inf. absolute* is employed, in general, (as has been noted in § 45), when action is designated, which stands neither in close connection with what follows, nor with any noun or particle which *precedes*. Its most important uses will be subjoined.

In case of such a connection, the *Inf. const.* is of course employed. When several Infinitives are linked together in such a case, and if they should each have a preposition in order to complete the full construction, yet oftentimes only the *first* one has it, and brevity *omits* it before those *Inf.* verbs which follow; e. g. לֶאֱכֹל וְשָׁרוּ *for to eat and [to] drink*, Ex. 32: 6. Comp. 1 Sam. 22: 13. 25: 26. Jer. 7: 18 44: 17. This case has an analogy with that explained in § 119, 3. See also No. 4. a. of the present §.

1. When it is governed by a *transitive* verb, and is used as an *Accusative*.

E. g. Is. 42: 24, לֹא אָבִי חָלָף, *they would not go*; Is. 7:15, לְרַדְתּוֹ מֵאֵס בָּרַע, *until he shall learn to reject the evil and choose the good*; Jer. 9: 4. (N. B. The *const. Inf.*, either with or without a preposition, is most frequently employed in such a connection and for such a purpose; — the preposition depending on the construction of the foregoing verb, § 130, 1, 2).

Substantially the rule applies to such cases as Is. 22: 13, 'See! Joy and gladness, הָרֹג וְשָׁחוֹט צֹאן אֲכֹל בָּשָׂר וְשָׁחֹט חֵן, *the killing of oxen and the slaughter of sheep, the eating of flesh and the drinking of wine*, (mere Accusatives governed by *see*!) Is. 5: 5, 'I will tell you what I will do with my vineyard, תִּסַּר מִשְׁוֹחָיו . . . מְרוֹץ יִדְרֶה, *the removing of its hedge . . . the tearing down of its wall [I will]*.

2. When the *Inf.* stands *adverbially* in the Accusative, (like the Lat. gerund in *-do*); e. g. *וַיַּעַבְדוּ בְּעִבְדוֹ* *well* (lit. *bene faciendo*); *וַיַּעַבְדוּ* *much*, (lit. *multum faciendo*).

In regard to the Acc. as the *adverbial* case, see § 116. In Arabic, it has in this predicament an *Acc.* ending. Generally the *Inf. abs.* answers, in most cases, to the *Acc.* of the *Inf.*, (see Nos. 1. 2. 3. of this §, and even No. 4 is to be traced back to this principle).

3. When the Infinitive stands connected with a *finite verb*, so as to impart *energy* to it [*energical Inf.*].

(a) Most commonly is it put *before* the finite verb, and it marks in general the *strengthening* or *intensity* of the verbal idea.

E. g. 1 Sam. 20: 6, *וַיִּשְׁאַל בְּשֵׁאֵל עָמֵץ*, *he asked most urgently of me*; Gen. 43: 3, *וַיַּחֲזֹק בְּהִצְדוֹ*, *he strongly protested*; very plain in Amos 9: 8, 'I will destroy it from the land, *וְלֹא יִשְׁמַד אֶשְׁמַד*, *yet I will not utterly destroy*; Judg. 1: 28.

This Infinitive frequently amounts to a mere *rendering prominent* an action; a matter which other languages bring about merely by *tone* in utterance, i. e. by emphasis, or by *particles*; as in case of assurances, and questions full of feeling or expressive of astonishment, and also in contrasts.

E. g. Gen. 43: 7, *וְהָיָה נָדָע*, *could we certainly know?* Gen. 37: 8, *וְהָיָה חֹלֶם*, *shalt thou indeed reign over us?* Gen. 31: 30, *וְהָיָה*, *thou hast undoubtedly come*, *וְכִי נִכְסְתָה נִכְסְתָה*, *because thou hast longed much*; Judg. 15: 13, *וְנִכְסְתָה נִכְסְתָה*, *we will surely bind thee*, ... *וְנִכְסְתָה נִכְסְתָה*, *but certainly we will not kill thee*; 1 Sam. 9: 6. 2 Sam. 24: 24. Hab. 2: 3.

(b) When the *Inf. abs.* stands *after* a finite verb, this connection for the most part designates *continuance* of action, or the *lasting* nature of it.

E. g. Isa. 6: 9, *וְשָׁמַעְתָּ שְׁמָעִי*, *hear ye continually*; Jer. 23: 17. Gen. 19: 9, *וְיָשָׁעוּת שְׁמָעִי*, *and he will constantly be acting the judge*. Sometimes with *two* Infinitives; as 1 Sam. 6: 12, *וְהָלְכִי וְלֹוִי*, *and they went, moving along and lowing*, i. e. continually lowing as they advanced; 1 K. 20: 37. For the second *Inf.*, a *finite verb* may be employed, Josh. 6: 13; or a *participle* in its stead.

NOTE 1. Such is the common usage, when the *Inf.* is placed *after* the finite verb. But it is *not exclusively* of such a meaning; for where the context does not lead to the idea of *repetition* and *continuance*, such an *Inf.*

is merely *energetic* or *intensive*. Is. 22: 17. Jer. 22: 10. Gen. 31: 15. 46: 4. Dan. 10: 11, 13. In Syriac, this Inf. of *intensity* stands *before* the definite verb; in Arabic, it stands *after* it. A *negative* particle commonly stands *between* the two verbs, as Ex. 5: 23; seldom before both, Gen. 3: 4.

NOTE 2. With the *derived* conjugations, the *Inf. abs.* is employed, not only of the same Conj., but also the Inf. of Kal; e. g. the *same*, as Gen. 17: 13. 40: 15; but of a *different* Conj. as in Gen. 37: 33, כָּרַךְ טָרָה, *he is surely torn in pieces*; Job 6: 2. Or if the Inf. abs. of Kal be not employed, another Inf. of the like sense may be used; as in Gen. 19: 20. 1 K. 3: 23.

NOTE 3. In respect to *continuance* of action, (as adverted to in *b.* above), the verb הָלַךְ is often employed in the sense of *progressing*, *continuing*, and then it expresses *constant accession*; e. g. Gen. 26: 13, וַיֵּלֶךְ הָלֵךְ וַיִּגְדַּל, i. e. *and he continually waxed greater and greater*, (lit. he advanced, going onward, and becoming great); 2 Sam. 5: 10. Gen. 8: 3, 'And the waters returned . . . הָלֵךְ וָשׁוּב, *continually retreating*,' (lit. going on and returning). Not unfrequently a *participle*, [instead of a finite verb], is employed in this construction; e. g. 1 Sam. 2: 26, 'The lad Samuel וַיִּגְדַּל וַיֵּשֶׁב הָלַךְ *became constantly greater and better*. Similar to this is the French idiom, in *le mal va toujours croissant*; *la maladie va toujours en augmentant*, i. e. increases constantly and becomes worse.

4. When the Inf. stands, (as it sometimes does), for a *finite verb*, two separate cases are to be distinguished:

(a) When the *finite verb precedes*. If, for example, several actions following successively are described, then oftentimes, specially in the *later* books, only the *first* verb exhibits *tense* and *person*; the rest may be of the *Inf. form*, to which the person and tense of the finite must be attached. Comp. § 119. 3.

E. g. in the *Perf.*; Dan. 9: 5, כָּרַדְנוּ וְסוּר, *we have rebelled*, and [we are] *turned back* or *have revolted*; Gen. 41: 43, וַיַּעֲרֵב, '*and he made him ride* in his chariot . . . וַיָּחֹזֶן אֹתוֹ *and he placed him*, etc.' 1 Sam. 2: 26. Jer. 14: 5. So with the *Imperf.* preceding; Jer. 32: 44, 'Fields with money יִקְנוּ, *shall they purchase* . . . וְיָכֹזֵב *and they shall write* a bill of sale, וְיִתְחַוּם וְיִחָדֵד, *and they shall seal it, and summon witnesses*, etc.' Num. 15: 35.

(b) *Without* a finite verb. The *Infinitive*, (which in itself is a pure designation of action merely), can, in the way of brevity and emphasis, be put for any tense or person whatever of any verb, which the sense of the passage demands.

(a) For the *Perfect*, in animated narration or description, (like the *his-*

toric Inf. of the Latin). E. g. Is. 21: 5, עָרִיךְ וְשָׁלַח צֶמֶחַ וְחִצִּים אָכֹל שָׁחַח, *they set in order the table, they station the watch, they eat, they drink, or to set in order, etc.*, [this they do]. Hos. 4: 2. (b) For the Imperf., i. e. in the sense of the Future; 2 K. 4: 43, אָכֹל וְחָדָר, *ye shall eat and have a remnant*. (c) Most frequently for the *energetic Imperative* (§ 46, n.); e. g. שְׁמֹר, *observe* (= ye shall observe); Deut. 5: 12, זָכוֹר, *remember*; Ex. 20: 8. Hence *plene* שְׁמֹר הַשְׁמָרִין, Deut. 6: 17; זָכוֹר הַזָּכוֹר, Deut. 7: 18. (d) For the *hortative*; e. g. Is. 22: 13, אָכֹל וְשָׂרוּ, *let us eat and drink*; 1 K. 22: 30, הִתְחַשֵּׁשׁ נָבוֹא, *let me clothe myself and come*.

NOTE 1. In connection with a subject named, the *Inf.* seldom stands for a *finite verb*; as in Job 40: 2. Ezek. 1: 14.

NOTE 2. Rare are the examples, where the shorter *Inf.* form is used in these cases. Such, however, are some common *Infinitives const.*, which have an *adverbial* sense, or are like the Latin Gerund in *-do*; e. g. Is. 60: 14, 'They shall come to thee שָׁחוּת, *in a bending posture*,' *curvando*. In Neh. 1: 7, חָבֵל חֲבֵלָנִי, exactly as the *Inf. abs.*; Ps. 50: 21, רִיחַ אֲנִיחָא, Ruth 2: 16, שְׁלִיחִשְׁנִי; Num. 23: 25, קָב לֹא תִקְבְּנִי.

§ 129.

The Infinitive construct.

1. The *Inf. const.*, as a *verbal noun*, can be regarded as having all the relations of nouns in respect to *case*, (see § 115). Consequently, it may be,

(a) *In the Nom.*, as the subject of a sentence;

E. g. Gen. 2: 18, 'Not good הָיָה הָאָדָם לְבַדּוֹ *is the being of the man alone*.'

(b) *In the Genitive*; Gen. 29: 7, עֵרַ וְחָאֵסָה, *the time of gathering*. Here also belongs the case, where the *Inf. const.*, like a mere noun, is governed by a preposition; see No. 2 below.

(c) *In the Accusative*; as 1 K. 3: 7, לֹא אָדַע צֵאתָ וְבֹאָה, *I knew not going out or coming in*. (Sometimes the *Inf. abs.* is employed in the same way; § 128, 1).

2. When the *Inf.* is constructed with *prepositions*, (as in Greek ἐν τῷ αἵματι), we must often translate into English by using a *conjunction* with a meaning accordant with the preposition.

E. g. Num. 35: 19, בְּתַקְעוֹ-בּוֹ, *when he lays hold upon him*; Jer. 2: 35, עַל אֲמַרְךָ, *because thou sayest*; Gen. 27: 1, 'His eyes were dim, כִּי אֵינִי רֹאֶה, *so that he could not see*,' (כִּי before a noun, in the sense of *removing from and lack or want of*). The Lexicon is the proper source of information, as to the use of the various prepositions.

3. In respect to the relation of *time*, the Inf. may express that of the *Past*. (See on the Part., § 131, 2).

E. g. Gen. 2: 4, הַבְּרָאָם, *when they were created*, (lit. in the being-created of them).

NOTE 1. הָיָה לַעֲשׂוֹת, (also with the omission of הָיָה), (1) Means, *he is about to do, desirous to do, or ready to do*; (as we say in English: *I am to write, to walk*, etc.). E. g. Gen. 15: 12, וַיְהִי הַשָּׁשֶׁשׁ לְבוֹא, *and the sun was about to set*. Hence this Inf. is used as a circumlocution for the *Imperf.*; e. g. 2 Chron. 26: 5, וַיִּרְדֵּי לְדַרֵּשׁ אֱלֹהִים, *and he sought unto God*; in Ia. 38: 20, בְּלֹאשִׁיעֲנִי יְהוָה, *Jehovah saves me*; and the like in Ia. 21: 1. Ecc. 3: 15. Prov. 19: 8, comp. 16: 20. (2) It means: *It is to do, or to be done*, (like our *I am to give*, etc.); as in Josh. 2: 5, וַיְהִי הַשַּׁעַר לִסְגֹּר, *and the gate was to shut*, i. e. *to be shut*. Commonly the verb הָיָה is omitted in cases of this kind; as in 2 K. 4: 13, מָה לַעֲשׂוֹת, *what is to be done?* 2 Chron. 19: 2. (3) *He was able to do*; (comp. the Latin *non est solvendo*); as in Judg. 1: 19, לֹא לְהוֹרִישׁ, *he could not dispossess them*. (The text here renders this sense necessary; and it is fully expressed in Josh. 17: 12. Comp. אֵין לִי, *non licet mihi*; and the Syriac לִיּוּ = *non possum*. See Agrell, Supp. Synt. Syr. p. 9. 10).

NOTE 2. The Hebrew writers frequently pass from the *Inf.* construction, of which we are treating, to that of the *definite verb*; and before this Inf. we must supply a *conjunction* which will correspond to the preposition before it. So a *Perfect* is joined to such an Inf. in Amos 1: 11, שָׂתַח רַחֲמֵי... עַל דָּרוֹסוֹ, *because he persecuted... and destroyed all his compassion*; Gen. 27: 45, (where is an Imperf. with *Vav. consec.*); Gen. 39: 18, וַיְהִי בְּתַרְיִמִּי קוֹלִי וָאָקְרָא, *and it came to pass, when I lifted up my voice and cried*; Ia. 30: 12. 38: 9. Most commonly such an Inf. construction is followed by a clause with an Imperf. of the definite verb, which is preceded in the clause by a ך; e. g. Ia. 5: 24. 10: 2. 12: 9. 14: 25. 30: 26. Comp. a like sequel of the *Part.* and a *definite verb*, § 131. n. 2.

§ 130.

Connection of the Inf. construct with Subject and Object.

1. The Infinitive can be constructed with the case that belongs to the definite verb; and in transitive verbs, therefore, it has an *Acc.* of object.

E. g. Num. 9: 15, וַיִּקְרָא אֶת־הַמִּשְׁכָּן, *to erect the tent*; 1 Sam. 19: 1, לְהַמִּית אֶת־דָּוִד, *to kill David*; Gen. 18: 25, לְהַמִּית צַדִּיק, *to slay the righteous*; 1 K. 12: 15. 15: 4. 2 K. 21: 8. Ezek. 44: 30. Lev. 26: 15, עֲשׂוּהוּ, *to do all my commands*; Prov. 21: 15, עֲשׂוּהוּ מִצְוֹתָיו,* *to do*

* In cases like this, one might say, that the second noun (מִצְוֹתָיו) is in the Gen.

right. So, also, with the *Acc. of the Pronoun*; as לָסֵצֵן תִּקְוִים אִתְּךָ, *to establish thee*, Deut. 29: 12; הוֹשִׁיבֵנִי, *to bring me back*, Jer. 38: 26; לְהַרְגֵנִי, *to kill me*, Ex. 2: 24. See also 1 Sam. 27: 1. 5: 10. 28: 9. 1 Chr. 12: 17.

N. B. A verbal noun, (analogous to the Infinitive), governs the *Acc.* in the same way; e. g. הַיְדָה אֶת־יְהוָה, *the knowledge of Jehovah*, (lit. to know the Lord), Is. 11: 9. 30: 28.

2. When the Inf. has a subject, it is usually put immediately after the verb; in part as a noun in the *Gen.*, (because the Inf. is used as a *const. noun*); and in a still greater part, as a *Nominative*.

E. g. 2 Chron. 7: 3, as a *Gen.*, יָרַד הָאֵשׁ, *the descent of the fire*; Ps. 133: 1, יָסֹבֵב אֲחֵים גַּם יַחַד, *the dwelling of brethren is even unity*, i. e. they live together; Ex. 17: 1, 'There was no water לְשִׁתּוֹת הָעָם *for the drinking of the people*,' i. e. for the people to drink. In a special manner, are Infinitives so constructed, when they have a *feminine* termination; e. g. Is. 47: 9, בְּעֶצְמַת הַכְּרֹנָה מְאֹד, *in the great multitude of thine enchantments*; Gen. 19: 16, בְּחַמְלַת יְהוָה עָלָיו, *in the compassion of Jehovah toward him*. The like with *suff. pronouns*; as Ps. 4: 2, 4, בְּקִרְאִי, *when I call*, (lit. in the calling of me); but in Ezek. 47: 7, we have בָּשׁוּבַי אֲנִי anomalously for בָּשׁוּבֶיךָ; [perhaps not, as בָּנִי may be the *Acc. of object* = *when he brought me back*; so Cocceius].

On the other hand, the *Genitive* is out of question in such cases as follow. We must rather put them in the *Nominative*. E. g. Ps. 46: 3, בְּהַמְרִיר אֶרֶץ, (not בְּהִמְרִיר *as stat. const.* would make it), *when the earth shakes*; Deut. 25: 19, בְּהִנִּיחַ יְהוָה לָהּ, *when the Lord shall give you rest*; 2 Sam. 19: 20, לְשׁוֹם חֲמֶלְהָ אֶל־לִבּוֹ, *that the king should lay it to heart*, i. e. consider it. It is substantially the same case, when the Inf. is separated from its subject by some intervening word, (which sometimes happens); as Judg. 9: 2, אֲחֵךְ אִישׁ בָּכֶם מְשָׁל בָּכֶם שְׁבַע־יָמִים אִישׁ . . . אִם מְשָׁל בָּכֶם אִישׁ אֶחָד, *whether seventy men rule over you . . . or whether one man only rule over you*; Ps. 76: 10. See No. 3.

3. When the Inf. has both *subject* and *object*, normally the *subject* follows next after the Inf., and the *object* takes the second place. When the object is in the *Acc.*, then the *subject* (as in

after עָשׂוֹת used as a verbal noun, (§ 112, 2); which is the usual construction in Arabic. But since אֶת (sign of the *Acc.*) is used before nouns in the same predicament as מְשַׁשׁ, and the preceding word never shortens its vowels, (as a *const. noun* should do), it seems clear that the Hebrews treated such cases as *verb* and *Accusative*. Comp. Nos. 2. 3., in the sequel.

No. 2 above) is sometimes in the Gen., but mostly in the Nominative.

The GENITIVE, (predominant in Arabic), shows itself in Deut. 1: 27, *בְּשִׁנְאָה יִרְחֹץ אֱלֹהִים*, because *Jehovah hateth us*; Is. 13: 19, *בְּהִתְפַּחַת אֱלֹהִים*, as *God destroyed Sodom*; Gen. 39: 18, *בְּהִרְיָמִי קוֹלִי*, when *I lifted up my voice*. The NOMINATIVE has a place in constructions like the following: Is. 10: 15, *בְּהִנִּיף שֶׁבֶט אֲזַרְמְרִימִי*, as *if the staff could wield those who lift it up*, (where we must have the form *בְּהִנִּיף*, if the subject, *שֶׁבֶט*, were in the Genitive). Commonly we must regard the subject as in the Nom.; e. g. 1 K. 13: 4, *וַתִּשְׁמַע חֲמֻלָּה אֶת־דְּבַר אִישׁ אֱלֹהִים*, when *the king heard the word of the man of God*; Gen. 13: 10. 2 Sam. 3: 11. Ezek. 37: 13.

REMARK. In case the verb governs a *double Accusative*, it may be retained here; e. g. *אַחֲרֵי הוֹרִיעַ אֱלֹהִים אֹתָהּ אֲזַרְעֶלְיָאָה*, after *God has made thee to know all this*, Gen. 41: 39.

N. B. Rare is the case, (but it still occurs), where the *object* is placed next after the Inf., and then the *subject* behind this, as a kind of supplement; e. g. Is. 20: 1, *וַתִּשְׁלַח אֹתוֹ סַרְגֹּן*, when *Sargon sent him*; Ezra 9: 8, *לְהַאֲרִי עֵינֵינוּ אֱלֹהֵינוּ*, that *our God should enlighten our eyes*; 2 Chron. 12: 1, *וַתִּבְרָךְ מֶלֶכְיָח רֶחֱבֹכָם*, when *Rehoboam confirmed the kingdom*; Is. 5: 24. 29: 23. Ps. 56: 1.

§ 131.

Use of the Participle.

1. The only active form of the Participle now extant, attaches to itself *the meaning of all tenses*.

E. g. *מָוֶת* dying, Zech. 11: 9; *who is dead, dead; who will die*, Gen. 20: 3; *נָפַל*, who falls, is fallen, will fall; *עָשָׂה*, about to do, Gen. 41: 25. Is. 5: 5. Most frequent of all is the sense of the *Present*.

Passive Participles stand, therefore, for the Latin participial in *-dus*; e. g. *נוֹרָא*, metuendus, Ps. 76: 8; *מְדוּלֵּל*, laudandus, Ps. 18: 4.

2. So far as the Participle stands for a *finite* verb, and is the predicate of a sentence, it designates,

(a) *Most frequently the Present*. (In Syriac and Chaldee, this is its predominant use). E. g. Ecc. 1: 4, *דּוֹר חָלָה וְדּוֹר בָּא*, one generation departeth, and another generation cometh; Ecc. 1: 7, *כָּל־הַנְּחָלִים חֹלְבִים*, all the streams flow; Gen. 4: 10. In case a *pronoun* is the subject, it is either put before or after the participle, as *אֲנִי*, I am afraid, Gen. 32: 12; *אֲנַחְנוּ יִרְאִים* we are afraid, 1 Sam. 23: 3; or else the appropriate pronoun is suffixed to *יֵשׁ* (is), as Judg. 6: 36, *אִם יִשָּׁה מוֹשִׁיעַ*, if thou deliver

erect. In *negative* sentences, אֵין (there is not) is employed in the same way as יֵשׁ; e. g. Gen. 43: 5, אַם אֵינְךָ מְשַׁלֵּחַ, *if thou wilt not let go.*

(b) *The Future*; (conceived of as Present, § 124, 4). E. g. Is. 5: 5, 'I will tell you עֲשֹׂה אֲנִי אֲשֶׁר אֲעֹשֶׂה, *what I do, i. e. will do.*' Gen. 19: 13. 41: 25.

(c) *The Past*; very frequently in connection with other contemporaneous actions. E. g. Job 1: 16, עוֹד זֶה מְדַבֵּר וְזֶה בָּא, *while this one was speaking, another came*; Gen. 42: 35. Ex. 2: 6. Judg. 13: 9. 1 Sam. 17: 23. But also out of such a connection, and directly for the praeterite Perfect; as Deut. 4: 3, עֵינֶיכֶם הִרְאִיתִי, *your eyes which have seen.**

Joined with the verb הָיָה, the Part. constitutes a circumlocution for the *Imperfect*; e. g. Job 1: 14, 'The cattle הָיוּ חֹרְשׁוֹת, *were ploughing*;' Gen. 15: 17. Judg. 1: 7. 16: 21. (In Syriac, the Part. with its pronoun forms the usual Present; when the verb of existence is added, it forms the Imperfect).

NOTE 1. In all three cases under No. 2, in animated reference to anything, הִנֵּה *see!* is prefixed, (a) Where the Part. stands for the Present; as Gen. 16: 11, הִנֵּה הָרָה, *behold thou art with child*; Gen. 27: 42. Ex. 34: 11. (b) For the *Future*; Gen. 6: 17. Is. 3: 1. 7: 14. 17: 1. (c) For the *past*; as Gen. 37: 7. 41: 17.

NOTE 2. A construction beginning with a *participle*, very frequently goes over into a *finite verb*, before which the pronoun אֲשֶׁר is to be supplied, which lies in the participle. Thus in Is. 14: 17, the sentence begins with the Part. שֹׂם (who maketh), and goes on with הָרַס; Is. 43: 7, Part. and Imperf. (= Present). Between these clauses, (וְ) may be inserted or omitted; e. g. Is. 5: 8, יִתְקַרְבוּ . . . בְּהִינֵי without וְ between. So in vs. 11, 23, and 31: 1. 1 Sam. 2: 8. Prov. 19: 26. With וְ between, Gen. 27: 33, הָיָה וְיָבִיא; Gen. 35: 3. Ps. 18: 33. (Altogether analogous to this, is the beginning of a sentence with the *Inf.* and its continuance by a finite verb, § 129, n. 2).

§ 132.

Construction of the Participle.

1. When the participle is accompanied with a designation of the *object* of action, it may be constructed in two ways; viz.

(a) As a *verbal* governing the case after it, either directly, or by means of a preposition before the object; e. g. 1 Sam. 18: 29, אֹהֵב אֶדְוִיד, *loving David*; 1 K. 9: 23, הֹרְרִים בָּעָם, *who rule over the people*; Ezek. 9: 2, לְבוּשׁ בְּדִים, *clothed with linen garments.*

(b) The Part. takes the *construct* form and is followed by a *Genitive* of the object, (§ 110, 2); e. g. Gen. 22: 12, יִרְאֶה אֱלֹהִים, *fearing God*; Ps. 84:

* Respecting the *article* placed before the predicate here, see § 108, 3, n. [See also the remarks on the same, which call in question the use of the genuine *article* in such cases].

5, יֹשְׁבֵי בֵיתְךָ, *the dwellers of thy house*; Ezek. 4: 11, לְבוּשׁ תַּנְדִּימִים, *clothed with linen garments*.

N. B. The last construction with the *Genitive* occurs only in the participles of active verbs (§ 135). To these belong such cases as Gen. 23: 10, בָּאֵי לְעָנֵן, *those who enter the gate*; although בּוֹא, meaning *to enter*, usually takes the Acc. after it, (comp. *ingredi portam*). Moreover even where a *verb* occurs which takes a preposition after it, its *participle*, by partaking of the *substantive* quality sometimes takes a simple *Genitive* after it; e. g. קָמָה, קָמָה, *who rise up against him* — *me*, are employed instead of עָלֵי — עָלֵי, Ps. 18: 40, 49. Deut. 33: 11.

2. The *verbal* relation and power of the Part., in No. 1 above, extend to *suffix-pronouns* as well as nouns.

E. g. עֲשֵׂה לִי, *who created me*, with verbal suff. in the Acc.; but with the *Genitive* construction it reads עֲשֵׂה, *my Creator*.

§ 133.

Mode of expressing the Optative.

That for the expression of the *Optative* the Imperfect is employed, and specially with the ending (וֹ) and with the participle נָא, we have already seen, § 125, 3, *b*. Here we shall only add two other methods of expressing it by circumlocution.

1. By questions expressive of a wish.

E. g. 2 Sam. 15: 4, מִי יִשְׁמָרֵנִי לְשָׁמַיִם, lit. *who will appoint me judge?* = O that one would appoint me, etc.! Judg. 9: 20, מִי יִתֵּן אֶרְדֵּיךָם תַּחֲתֵי כַּיִּי, *who will give this people into my hand?* = O that some one would give, etc.! Ps. 55: 7. Job 29: 2. The phrase מִי יִתֵּן is often remits the sense of *giving*, and merely = *utinam, I would that*, etc. But it may be connected, (a) With an *Acc.*; as in Deut. 28: 67, מִי יִתֵּן עֶרֶב, *O that it were evening!* (b) The *Infinitive*; as Ex. 16: 3, מִי יִתֵּן מִיָּדֵנוּ, *O that we had died!* (c) With the *finite verb*, (either *with* or *without* ו); Deut. 5: 26, מִי יִתֵּן וְהָיָה לָבָבָם וְהָיָה לָהֶם, *O that they had such a heart in them!* Job 23: 3.

2. By the particle אם *if*, O *if*, לֵי O *if*; specially the last.

E. g. Ps. 139: 19. In Gen. 17: 18, the *Imperf.* follows the particle; in Ps. 81: 14, the *Participle*; in Gen. 23: 13, the *Imperative*. When the Perfect follows, it expresses a wish that something *might have taken place*; as Num. 20: 3, לֵי קָנֵנוּ, *would that we had died!*

§ 134.

Persons of the Verb.

1. The *persons* of the verb are sometimes employed in an irregular way, in regard to *gender*.

E. g. The *masc.* (as the nearest and most ready gender) instead of the *fem.*; as Ezek. 23: 49, וַיִּרְצָחָם; Ruth 1: 8, וַעֲשִׂיהֶם, (both addressed to *females*); and so Is. 57: 8, וַתִּתְקַרְרְוּ (for second *fem.*), comp. Cant. 2: 7. See also the analogy in the use of pronouns, § 119, n. 1.

2. The *third* person is frequently employed in what is called an *impersonal* way; most frequently in the masculine form.

E. g. וַיָּרֵד, and it came to pass; וַיַּצַּר לוֹ and וַיִּצְרֶה לוֹ, it troubled him; וַיִּתְּאֶם לוֹ and וַיִּתְּאֶם לוֹ, there was indignation to him. Sometimes with a *fem.* verb; as וַתִּצְרֶה לְדָוִד, and it was troublesome to David, 1 Sam. 30: 6. Ps. 50: 3. Jer. 10: 7. (In Arab. and Ethiopic, the *masc.* is employed in the like way; in the Syriac, the *feminine*).

3. The *third* person with an *indefinite* subject, i. e. *one, some one, some, etc.*

E. g. (a) By the *third pers. singular*; as וַיִּקְרָא *one called* — named, Gen. 11: 9. So Gen. 16: 14. 1 Sam. 19: 22. 24: 11. (b) By the *third person plural*; as Gen. 41: 14, וַיַּרְדֵּיחוּ, and they (= some) brought him hastily in, for *one brought*, or *he was brought*. (c) By the *second person*; as in Is. 7: 25, לֹא-תֵבֹאוּ שָׁמָּה, lit. *thou shalt not go there*, but = *one shall not go*, etc. So the frequent expression בָּאָהּ, or simply בָּאָהּ, lit. *until thou comest*, etc. = *until one comes*, etc. (d) By the use of the *Passive*; as Gen. 4: 26, אֲזָ וְהָיָה לְקוֹל, then was made a beginning to call, etc.*

NOTE 1. The case (a) above occurs once with the Noun וְהָיָה supplied, viz. in 1 Sam. 9: 9, 'Beforetimes in Israel *one said*,' אָמַר וְהָיָה. In poetry, the Pres. participle of the verb that is expressed, is either supplied or understood; e. g. Is. 16: 10, הַיֹּדֵעַ יִדְרֶה, the treader shall tread; Is. 28: 4. Jer. 9: 3. Ezek. 33: 4. (The last is common in Arabic).

NOTE 2. When emphasis is attached to the pronoun, it is expressed and put *before* the verb; as אֲנִי נִסְכְּתִי, Ps. 2: 6. So Judg. 15: 8. 1 K. 21: 7. Ps. 139: 2. Sometimes the pronoun *follows* the verb; as Judg. 15: 12. But the later writers employ this latter method, without any special emphasis; e. g. Ecc. 1: 16, הִבְרַחְתִּי אֲנִי; Ecc. 2: 11, 12, 13, 15, 20. 8: 15.

NOTE 3. Specially in poetry and prophecy a *transition* from one person

* Not unfrequently the *third pers. plural*, (like *dicunt*), is to be regarded as = the *passive* (i. e. *dicuntur*). E. g. Job 7: 3, 'Nights of woe have *they assigned* to me' = have been assigned, viz. by God. So Job 4: 19. 17: 12. 32: 15. 34: 20. In Chaldee this is very common, see Dan. 2: 30. 3: 4. 5: 3, al.; and so in Syriac.

to another is common, even in the same sentence. E. g. Is. 1: 29, 'For *they shall be ashamed* of the oaks which *ye fondly love*,' (the *same* persons are the subject in both verbs); Is. 61: 7. Deut. 32: 15, 17. Mic. 2: 3. In Job 13: 28, the *third* person is probably used *δυνάμει* for the *first*; comp. Job 6: 21 (with the reading *לִי*).

§ 135.

Verbs with the Accusative.

All verbs transitive in general govern the Accusative, (§ 116). In regard to these, we may suggest,

1. That many verbs are capable of being used either *with* or *without* an object.

[In English we have a multitude of verbs, which are capable of being employed in a *transitive* and *intransitive* or neuter sense, some of which correspond to the Hebrew, and some do not]. Thus in Hebrew, *נָחַם* is *to moan* and *bemoan*; *יָשַׁב*, *to dwell*, and also *to inhabit*; *יָצָא*, *to go forth*, also *to go out of*, *quit*, Gen. 44: 4.

NOTE 1. Several verbs of this kind express a kindred noun with and after them; e. g. *הָלַךְ הָלַךְ* = *πορεύει νόσος*; *יָצָא יָצָא* = *βουλεύει βουλήν*. This is most frequent, when the noun receives any accessory explanations; e. g. Gen. 27: 34, *וַיִּצְעַק צָעֲקָה וַיִּבְרַח וַיִּמְרָא*, *and he cried out [with] a loud and bitter cry*. Gen. 27: 33. Zech. 1: 14. 1 Chron. 29: 9.

NOTE 2. Verbs which indicate *flowing* or *streaming*, take, in poetry, the *Acc.* of that with which they flow or stream; as Lam. 3: 48, 'Mine eye flows down *מַיִם מֵעֵינַי*, *streams of water*, (Acc.). Joel 4: 18, 'The hills *stream milk*;' so *נָזַל*, *to flow*, Jer. 3: 17; *נָטַף*, *to trickle*, Joel 4: 18; *שָׁטַף*, *to float along*, Is. 10: 22. Bolder still in Prov. 24: 31, 'See! it [the field] *shoots up altogether [with] thorns*. Comp. in Greek, *προρρίειν ὕδαρ*, Hym. in Apol. 2. 202. So *δάκρυα στάζειν*.

NOTE 3. *Poetical* usage is it, when verbs signifying *to work*, *to speak*, or *to cry out*, take after them the *Acc.* of *instrument*, *means*, or *member*, whereby the action is performed. Plainest for our consideration is the example of *crying out*; as Ezek. 11: 13, *וַיִּצְעַק קוֹל וַיִּבְרַח*, *he cried a loud voice*, (comp. n. 1), for—*with a loud voice*; Ps. 109: 2, *to speak [with] a false tongue*; Ps. 3: 5, *וַיִּבְרַח קוֹל*, [with] *my voice I cry*, i. e. loudly; Ps. 66: 17, *וַיִּבְרַח קוֹל*, [with] *my mouth do I cry*, i. e. with full mouth, loudly; and so, *speak [with] the mouth*, Ps. 17: 10; [with] *the lips*, Ps. 12: 3; *to labour [with] the hand*, Prov. 10: 4; *to help [with] the right hand—hand—sword*, Ps. 17: 13, 14. 44: 3. 60: 7. 1 Sam. 25: 26, 33. Everywhere with the *Acc.* of *instrument*. The same relations are sometimes indicated by *אֶת* prefixed to the noun; e. g. *to praise with the mouth*, Ps. 89: 2. 109: 30; *to supplicate with the mouth*, Job 19: 16. The same usage prevails in Greek; as

προβαλεῖν νόδα, παύειν ξίφος, (see Porson and Schäfer ad Eurip. Orest. 1427. 1477; Bernhardt Synt. 110). That the Accus. here is actually dependent on the verb, is clear by a comparison with n. 1, 2 above. So the German: eine herrliche Stimme singen, etc. [In English, the *Acc. of instrumentality* is scarcely to be found, *prepositions* being employed].

The Hebrew, on the other hand, often uses the *א* of instrument where we employ simply the Acc. In both languages we may say: *Nod the head*, and *nod with the head*; *to gnash the teeth*, and *with the teeth*; where *head* and *teeth* are respectively, first, *objects* of the verb, and then designated as *instruments*. But פָּתַח בְּפִי, *to open with the mouth*, we say not, but must express it thus: *to make an opening with the mouth*. So פָּרַשׁ יָדָיו, *to spread out with the hands* (Lam. 1: 17), we do not so express, but omit the preposition. To translate literally is very awkward, e. g. *to make an outspreading with the hands*. Comp. נָתַן קוֹל and נָתַן בְּקוֹל. [We follow only the latter.]

2. Many verbs govern the *Acc.* on account of the peculiar turn of their radical meaning, which in Greek, Latin, German, [and English], are connected with other cases.

E. g. תָּקַן *to reply*, [Eng. *to*]; רָיב *to plead*, [Eng. *for*]; בָּשַׂר *to publish good news*, [Eng. *to*]; נָאָה *to commit adultery*, [Eng. *with*]; נָדַב *to pledge*, [Eng. *give pledge for*; i. e. in Eng. the noun that follows, in all these cases, demands a preposition before it].

NOTE 1. The *passive* and *reflexive conjugations*, also, as Niph., Hoph., Hithp., may take the Acc., when their meaning is appropriate to govern it; e. g. נָאָה *to prophesy*, Jer. 25: 13; נָסַב *to surround*, Judg. 19: 22; הִנְחִילָהּ, *I am made to possess*, Job 7: 3; הָחַיַּל *to deceive*, Gen. 37: 18; וְתִבְחַן *to consider*, Job 37: 14.

NOTE 2. In phrases that are very common, the *Acc.* can be omitted without any serious detriment to the sense; e. g. פָּרַח בְּרִירוֹ *for פָּרַח*, 1 Sam. 20: 16. So שָׁלַח *to stretch out*, Ps. 18: 17, where יָד is implied. [?]

3. There are in Hebrew some *whole classes* of verbs, which take the *Accusative* after them; [in some cases of which the usage is peculiar]. E. g.

(a) Verbs of *putting on* or *off*; e. g. לָבַשׁ *to clothe with*; שָׁשׁ *to strip off*; דָּרַדַּר *to dress ornamentally*. The Hebrew says: 'The fields לָבָשׁוּ רִמְזָאן, *are clothed with flocks*, [so we are obliged to express it, but the shape of the Hebrew is: *put on flocks*—a very vivid poetical expression]. Ps. 109: 29. 104: 2.

(b) Verbs expressing *fulness* or *want*; e. g. מָלָא *to be full*; שָׂרַץ *to swarm*, (Gen. 1: 20, 21); שָׂבַע *to be satiated*; שָׁרַץ *to overflow*, (Prov. 3: 10); חָסַר *to lack*; שָׁבַל *to be bereaved*. Thus: 'And the land וְהָאֲרֶץ...

אִתָּם *was full [of] them*, Ex. 1: 7. So Gen. 18: 28, 'perhaps *there may lack* (יִחָסְרוּן) of the fifty righteous five,' (Acc.); Gen. 27: 45, 'I shall *lose* (אֶשְׁכַּח) even both of you,' (Acc.).

(c) Verbs of dwelling not *in* a place, but *among* a people, or *with* any one; i. e. such as שָׁכַב, אָוִיר. Thus Ps. 57: 5, אֶשְׁכְּבָה לְחַיִּים, *I dwell among those who send forth flames*. Ps. 5: 5. 120: 5.

(d) Verbs that indicate *a coming* or *going* to a place; hence בָּוא with the Acc. after it. The Acc. of place (§ 116, 1), seems to stand near to this usage.

§ 136.

Verbs with a double Accusative.

1. To these belong the *causative* conjugations of all the verbs which take an Acc. after them in Kal.

E. g. Ex. 28: 3, מָלֵאתִי רוּחַ חָכְמָה, *Him have I filled [with] the spirit of wisdom*; Gen. 41: 42, וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ, *and he made him to be clothed [with] garments of fine linen*. And so Ps. 18: 33, אָזַר, *to gird with*; Deut. 15: 14, בֵּרַךְ, *to bless with*; Ps. 8: 6, חָסַר, *to let one lack*.

2. Many other verbs in Kal, which have a meaning equivalent to that double causative meaning.

E. g. *To cover, clothe*, Ex. 29: 9. Ps. 5: 13. Thence *to sow, plant*, Is. 5: 2. 17: 10. 30: 23. Judg. 9: 45.—*To anoint*, Ps. 45: 8; so *to fill, present with, to rob of*, Ezek. 8: 17. Gen. 27: 37; *to put upon one*, 1 Sam. 24: 18; *to make one thing into another*, Gen. 17: 5. So Ex. 20: 5, וַתַּעֲשֵׂה אֹתוֹ שֶׁמֶן, *and thou shalt make it into holy oil*. In regard to the *Passives* of these verbs, see § 140, 1.

We express such a thing by saying: 'He made *thereof* holy oil.' The Hebrews designate the *material* by the Acc., when, in our language, we are obliged to employ *of, out of*, etc. E. g. 1 K. 18: 32, וַיַּבְנֵה אֶת־הָאֲבָנִים, מִצִּיָּה, *and he made [out of] the stones an altar*, or more literally, *he built the stones into an altar*. Lev. 24: 5. The construction is peculiar, when the *material* is put last; as Ex. 38: 3, כָּל־בְּלִיָּי צִנֹּה נָחֲשָׁה, *all his furniture he made [out of] brass*. Gen. 2: 7. Ex. 25: 39. 36: 14.

Another species of *double Acc.* is it, when the second word is exegetical of the first; which borders on the *adverbial* use of the Acc., (§ 116); e. g. לְחַיִּי, הִקְדָּה אֶ לְחַיִּי, *to smite any one [on] the jaw bone*, Ps. 3: 8, comp. Deut. 33: 11. So הִקְדָּה אֶ נַפְשִׁי, *to smite one as to his life*, i. e. in a deadly manner, Deut. 37: 21.

§ 137.

Verbs with Prepositions.

The Hebrews have *no verbs compounded* with prepositions.

Modifications of verbal ideas, which are expressed in other languages by compounding verbs and prepositions, are here expressed in several ways:

(a) By verbs of a peculiar use, such as שׁוּב, *to return* [= *again*]; קָדַם, *to go before*; קָרַח, *to meet—go over against*.

(b) By prepositions that follow after the verb; [like our English: *put down, put up, put in, put off*, etc.] E. g. קָרָא, *to call*; with לְ following, *to call to*; with בְּ, *to call on*; with אַחֲרַי, *to call after*. So נָפַל, *to fall*; with עַל, *to fall upon, to fall away*; with לְפָנַי, *to fall down before*; and so הָלַךְ, *to go*, with אַחֲרַי, *to go after, to follow*.

The more exact statement of these niceties belongs to the *Lex.*, which should be consulted for every variation of such a nature. In regard to whole classes of words which are constructed with this or that particle, we might here speak; but it is better to remit the subject to the syntax of the prepositions, § 151, 3, where more will be said.

[REMARK. Gesenius' *Heb. Lexicon* does indeed notice the variety of particles that follow either the same verb, or different verbs; and not unfrequently the distinctions of meaning that arise from this. But after all, this is a part of *Heb. lexicography* which has never yet been fully and satisfactorily developed. To state the bare fact, that a verb is constructed with בְּ, or לְ, or אַחֲרַי, or עַל, etc., is scarcely giving the reader any information of importance. The various shades of meaning that arise from each of these, (and such there must be), requires the work of *Hebrew lexicography* again to be renewed, until this important matter is completed.—S.]

§ 138.

Constructio pregnans.

This so-named *construction* occurs, in Hebrew, particularly when a verb, which in itself is not a verb of *motion*, is connected with a particle which implies motion; so that, in order to make a full and correct sense, we must mentally *supply* a verb of motion between the verb expressed and the particle, or regard this verb as comprising, with its leading idea, an adjunct idea such as suits the nature of the case.

E. g. Gen. 43: 33, אֵל תִּהְיֶה אֵל, *to be astonished at*, but more exactly, *to turn toward one with astonishment*. Num. 14: 24, מִנְּאָ אַחֲרַי יְהוָה, *fully to follow after Jehovah*, abridged from מִנְּאָ לְלֶבֶת אַחֲרַי יְהוָה. So Ps. 22: 22, מִסְּקֵרְנֵי רִמִּים אֶעֱנֶה, *from the horns of the wild bull* [save and] *answer me*, [but here the word *save* is carried mentally forward from the preceding *σῴζω*, and the matter belongs rather to ellipsis]. Is. 14: 17, אֶסִּירֵי לֹא פָתַח, *his prisoners he loosed not*, (nor sent them) *to their home*; [but we may translate—*dismissed not to their home*, so that a *const. pregnans* is not necessary]. Ps. 89: 40. Gen. 42: 28. Is. 41: 1.

§ 139.

Connecting of two verbs in one idea.

When a verb requires another verb in order to complete its idea, then the second stands,

1. In the *Infinitive*, either *absolute* (§ 128, 1), or *construct*.

E. g. Deut. 2: 25, 31, אָחַל חַח, *I begin to give*; Gen. 37: 5, וַיִּוָּסְפוּ שָׂנֵא, *and they continued to hate*; Ex. 18: 23, וְיָרְבֶּלְתָּ צִמְרִי, *and thou art able to endure*; Is. 1: 14, נִלְאָחֲרִי נִשָּׂא, *I am wearied to bear with*.

2. With *ל* before the *Infinitive*.

E. g. Deut. 3: 24, הִחֲלִיתָ לְהַרְאוֹת, *thou hast begun to show*; Gen. 11: 8, וַיִּנְחֲלוּ לִבְנוֹת, *and they ceased to build*; Gen. 27: 50, מְהֵרָה לְמַצָּא, *thou hast hastened to find*; i. e. quickly found, etc.

N. B. Both of these constructions [with and without *ל*] are predominant in prose after such verbs as *begin* (הִחֲלִי, הוֹאִיל, הוֹאִיל), *continue*, *add*, *go on* (הוֹסִיף), *haste*, (מְהֵרָה), *cease*, (חָלַל, חָלַל), *to be complete*, (הִשָּׁמַח), etc. Besides such constructions, *modality* of action is designated, by such verbs as *to do well*, (הִשְׁתַּיֵּב), *to do much*, (רַבּוֹת, mostly in *Hiphil*); moreover by such verbs as *to will* (אָבַח, אָבַח), *to refuse*, (מָאָן), *to seek* or *seek after* (בָּקַשׁ), *to be able* (יָכַל), also יָדַע with the meaning 'to know how to do, and to learn' (לָמַד). *To grant* or *allow* may be expressed like לָשׂוֹת or נָתַן מִן לָשׂוֹת, he allowed one to do; Gen. 20: 6, לֹא נִחַחְתִּיהָ לְגִזְעִי, *I allowed thee not to touch*.

It deserves special notice, that *ל* before the Inf., (which is very common in prose), is often omitted in *poetry*; e. g. Inf. of אָבַח *with* *ל* in Ex. 10: 27, *without* it in Job 39: 9. Is. 30: 9. 42: 24.—And the same is true of such constructions as take the place of a verb before the Inf., as אֵין לָבוֹא, *it is not allowed to enter*; but *poetically* we have אֵין צָרִיךְ, *it is not to be computed*, Ps. 40: 6. So after צָרִיךְ *ready, prepared*, a *ל* is usually put before an Inf. in prose, while in poetry it is omitted, Job 3: 8.

3. With a *finite* verb *following*; and in such a way,

(a) That the second verb is annexed by a *Vav* (וְ), and corresponds to the first, in respect to *tense*, *gender*, and *number*; like our 'May he be willing and do this! He will be ready and do this;' = *willing to do, ready to do*, etc., completing but one idea.*

E. g. Judg. 19: 6, וּדְוֹאֲלִינָא לָילָן, *consent now and pass the night*; Josh. 7: 7.—Gen. 26: 18, וַיִּשָּׁב וַיִּחְדָּשׁ, lit. *and he repeated and dug*, = he dug again; Gen. 37: 2. 2 K. 1: 11, 13. Gen. 25: 1, וַיִּשָּׂא . . . וַיִּקַּח, lit. *and he added and took* = he again took; Esth. 8: 6, אֵיבָרְכָה אוֹיְבֵי וְרֵאִיתִי, lit. *how*

* [This plainly appears in the equivalent expression *willingly do, readily do*.]

shall I be able and see — how shall I endure to see; Cant. 2: 3. Ecc. 4: 1, 7.

Discourse may begin with the *Imperf.*, and go on with the *Perf.* and *Vav consec.* (§ 124, 6), like Esth. 8: 6 above. So Deut. 31: 12, *that they learn* (*Imperf.*), *and fear* (*Perf.*), i. e. learn to fear. Hos. 2: 11. Dan. 9: 25. On the other hand; it may begin with the *Perf.*, and go on with the *Imperf.* and *Vav*; as in Job 23: 3.

(b) Even the *Vav* in question may be omitted between the two verbs; which omission makes them to combine the more closely, and most of all because of the concord as to *tense*.

E. g. 2 Sam. 24, חָלַל וְחָלַק *begin and take possession* = begin to take etc.; Hos. 1: 6, לֹא אוֹסִיף אֲרַחֵם, *I will not add—have compassion* = I will no more compassionate; 1 Sam. 2: 3, אַל תִּרְבוּ דַבֵּר, lit. *do not make much—speak* = do not say much; Is. 53: 10, וַיְהִי חֵמֶץ הַחֵלִי, *it pleased Jehovah—he grieved* = it pleased Jehovah to subject him to grief; Lam. 4: 14, לֹא יָדְבִיחוּ יָדָם, lit. *they were not able [that] they might touch* = they could not touch. Job 19: 3. Hos. 5: 11.

This second [asyndic] construction is more poetical than the one under (a); compare וּדְוִסִיף with a *Vav* following, in Gen. 25: 1. 38: 5; on the other hand, without ו, Hos. 1: 6. Is. 32: 1. Yet the *asyndic* construction occurs also in prose; as in Josh. 3: 16. Neh. 3: 20. 1 Chron. 13: 2. Deut. 1: 5.

(c) In like manner *asyndic*, but so that the *Imperf.* follows in intimate connection, and in translating we must supply *that* (conj.) before it.

E. g. Job 32: 22, לֹא יִדְעָתִי אֲכַזֵּחַ, *I know not [that] I may flatter*, = I cannot flatter; 1 Sam. 20: 19, וְשָׁלַחְתָּ חֶרֶד, lit. *and thou shalt do on the third day [that] thou come down* = thou shalt come down the day after the morrow; Is. 42: 21.

In Arab. and Syriac this construction is very common;* in the Heb. rather unfrequent, but still it is necessary where the *second* verb must differ in *tense* or *number* from the first; e. g. Is. 47: 1, לֹא תוֹסִיפִי קָרָא לְךָ, *thou shalt not continue, [that] they may call thee* = thou shalt no more be called; and so Num. 22: 6, וְאֵלֵי אֹכֵל נִבְדִּיבוֹ וְאֵלֵי נֹאֲרָשׁוֹ, *perhaps I may be able [that] we smite him, and I may drive him out* = able to smite him, and drive him out, etc.

* The Arabian says: *Volebat dilaceraret*, (he was desirous that he might tear in pieces); the Syrian: *Volebat tolleretur* (Luke 18: 13), *he wished to take away*. But the conjunction *that* is more frequently inserted. Even the Latins omit conjunctions in the same way as above, in certain cases, as *Quid vis faciam?* Ter. So, *volo hoc oratori contingat*, Cic. Brut. 84. So in English, *I would he shall go*, etc.

N. B. All *three* constructions (lett. *a. b. c.*), and also one which is like to (*c*), the Syrians have, in certain verbs placed by the side of each other. They can say: *Potuit et ivit* (lett. *a.*); *potuit ivit* (lett. *b.*); *potuit et iret*, (not in Hebrew); and *potuit iret* (lett. *c.*). See Agrell, Supp. Synt. Syr. p. 33.

4. With a Participle.

E. g. Is. 33: 1, *בְּהִרְמָה שִׁוְרֵי* (for *בְּהִרְמָה*, Inf. Hiph. of *רָמַם*, § 20. n.) *when thou art prepared, a waster*, i. e. ready to lay waste; 1 Sam. 16: 16.

The same is the case with the *verbal adjective*; as 'His eyes *בְּחֹל* *began dim*, i. e. to become dim,' and here belongs Gen. 9: 20, *וַיֵּחַל נֹחַ אִישׁ*, *and Noah began* [to become] *a husbandman*.

NOTE 1. In many of the above examples, the *first* verb amounts to only a modification of the second, and may be expressed *adverbially*, as was shown above. See Gen. 31: 27, *וַיִּפְּאֶחַ לְבָרִיחַ*, *thou hast fled secretly*; Gen. 37: 7, *the sheaves encompassed and bowed down* = the surrounding sheaves bowed down; 2 K. 2: 10, *וַיִּקְשִׁיחַ לְשֹׂאֵל*, *thou hast dealt hardly in respect to asking* = thou hast asked for a difficult thing.

Sometimes the verb indicating some connected meaning, is put in the *second* place, (instead of the first); but then it is for some particular reason; as Is. 53: 11, *וַיִּרְאֶה וַיִּשְׂבֹּעַ*, *he looks he satisfies himself* = he looks with satisfaction; Is. 66: 11, *ye shall suck ye shall be satisfied* = ye shall suck with or to satisfaction, (for the *satisfaction* follows the action). Is. 26: 11. —Jer. 4: 5, *וַיִּקְרָא מְלֵא*, *cry out make full* = cry out with full voice.

NOTE 2. Different is the construction when verbs take a clause depending on *כִּי* or *אֲשֶׁר* (*that*), which occupies the place of an *Accusative*, (§ 152, 2). These verbs are such as *see, know, believe, remember, forget, say, think, happen*, etc. On the omission of the conjunction before the same, see § 152, 4. c.

§ 140.

Construction of the Passives.

1. When a *causative* conjugation (Piel, Hiph.) governs a double Accusative (§ 136), the Passive retains the Acc. of *object* (the remoter one), while the near Acc. goes into a *subject* of the verb, or is comprised in it.

E. g. Ps. 80: 11, *בְּסֻחַ הַרִּים צִלָּה*, *the mountains are covered* [by] *the shadow of it*; 1 K. 22: 10, *מְלֻבָּשִׁים בְּגָדִים* *clothed with garments* (lit. being made to put on garments); Ex. 25: 40, *אֲשֶׁר אֶתָּה מֵרָאָה*, *which was shown thee*, (lit. which thou wast made to see).

[The literal translation above makes it plain, why the second Acc., in

such cases, is preserved along with the *passive* form of the verb]. But there is something peculiar in the construction of the *passive*, when it is used for the *impersonal active*, (like *dicitur* = *one says, they say*); as, *vice versa*, the *impersonal active* is often used for the *passive*,* (§ 134, n.). In this way we may explain the fact,

(a) That in the *Passive* the *object* of action stands in the *Acc.* Thus Gen. 27: 42, וַיִּגֹּד לְרִבְקָה אֶת־דְּבָרֵי עֵשָׂו, *and one told Rebecca the words of Esau*, (lit. it was told to R., etc.); Gen. 4: 18, וַיִּוָּלֶד לְחֵנוֹךְ אֶת־צִירָד, *and one bore (there was born) to Henoch Irad*; Gen. 21: 5, בְּהוֹלִיד לֹו אֶת־יִצְחָק, *when Isaac was born to him*, lit. when there was born, etc.; Gen. 40: 20, יוֹם הַלְּבִיטָה אֶת־פָּרְעֹה, *the day on which Pharaoh was born*, lit. the day of the being born, etc.; Gen. 17: 5, לֹא יִקְרָא עוֹד אֶת־שְׁמִי אַבְרָם, *one shall not any longer call thy name Abram*; Lev. 16: 27. Josh. 7: 15.

(b) We may see why the *Passive* need not agree with the *noun* in *gender* and *number*, even when this goes before (§ 144); for it is not, after the Hebrew manner of conception, the proper *subject* of the verb, but the *object-Accusative* governed by it. E. g. Is. 21: 2, רְחוֹת קָשָׁה רְחִילִי, *a cruel vision has one announced to me*, more literally, *one has been caused to announce*, etc.; Dan. 9: 24, *Seventy weeks are determined* (נִחְתָּקָה), or lit. *has one determined*. Is. 14: 3. Gen. 35: 26. Hos. 10: 6. (See Olshausen, Emend. z. A. Test. s. 24, 25).

2. The *efficient cause*, in the *Passive*, is most frequently designated by לְ, and is therefore really in the *Dative*, (as in Greek).

E. g. בְּרִיחָה לְאֵל blessed of or by God (εὖ Θεῷ), Gen. 14: 19. Neh. 6: 1, 7. Prov. 14: 20. More seldom, yet altogether with certainty, it stands with מִן, (*from*, indicating *origin, derivation*), Ps. 37: 23. Gen. 9: 11. Job 24: 1. Gen. 6: 13, מִבְּטֶחַי, *from the region of, from*. Also with בְּ, Num. 36: 2.

An *Accusative-instrumental* may be employed after a *Passive*, without any preposition, (§ 135, 1. n. 3); as Is. 1: 20, חֶרֶב תֹּאכְלֶנִי, *by the sword shall you be consumed*; comp. Ps. 17: 13.

NOTE. Several *neuter verbs*, by a peculiar inflection of their meaning, are used in the sense of the *Passive*; e. g. יָרַד *felled*, (spoken of a forest), or *sunk down*, lit. *to descend*; so אָלַח *to ascend*, but Lev. 2: 12, *to be brought or laid upon*; in 1 Chron. 27: 24, *to be brought unto*. So יָצָא *yieldeth*, Deut. 14: 22.

* This construction is frequent in the Syriac, (see Hoffm. Gramm. Syr. p. 343 b.), and is by no means, with J. D. Michaelis, to be held for a *Graecism*.

CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 141.

Expression of the Copula.

When the noun or pronoun which is the subject of a sentence, is connected with another noun or adjective as the predicate of the same, they are usually put together without any *copula*.

E. g. 1 K. 18: 21, יהוה האלהים, *Jehovah [is] the God*; Gen. 2: 4, אלה האלהים, *these [are] the genealogical histories*; Gen. 2: 12, זהב הארץ, *the gold of that land [is] good*; Is. 31: 2, גם הוא חכם, *he too [is] wise*. The personal pronoun, here and in all such cases, having a reference to the predicate, serves to connect the subject and predicate, (§ 119, 2).

N. B. More rarely is the copula, made by the substantive verb (היה), expressed; as in Gen. 1: 2, *And the earth was* (היתה) *desolate and void*; Gen. 3: 1, *The serpent was* (היה) *cunning*; so in Gen. 3: 20, al. If the subject is a *pronoun*, and the predicate a *participle*, יש or אין may constitute a *copula*, (see § 132, 2. a.).

As to the *gender* and *number* of the *copula*, comp. § 144.

NOTE. Instead of an *adjective* for a *predicate*, we find frequently an *abstract* noun, (§ 104, 1. n. 2.). Particularly is this the case, when no proper adjective has been formed to indicate the meaning which is needed, (§ 104, 2); e. g. קירותיו עץ, *his walls [are] wood*, i. e. wooden. Such an expression has the same force that it would have if the subject-noun or first noun were repeated before the predicate; e. g. the above expression = קירותיו קירות עץ. The fuller form is exemplified in Job 6: 12, אם כח אבנים כחי, *is the force of stones my force?* Virtually the same in Cant. 1: 15, עיניך יונים, *thine eyes [are the eyes] of doves*. So Ezra 10: 13, הזמן גשמים, *the time [is a time] of showers*. Also Ps. 45: 7, בְּסֻדָּהּ אֱלֹהִים, *thy throne [is a throne] of God*. The next member of the verse exhibits the full form: **A SCEPTRE of righteousness THE SCEPTRE of thy kingdom.** [? This is a doubtful construction of אֱלֹהִים. *Thy throne, O God, is* etc., (i. e. the Voc.) is the sense which the Sept. and the epistle to the Hebrews (1: 8) adopt, and which is generally approved, because it seems to be more easy and natural. Still, the view of Ges. and Roed. deprives the clause of no important part of its real force. *Thy throne [is a throne] of God*, must mean, that he who sits upon it is אֱלֹהִים, or else that he occupies the throne which belongs to אֱלֹהִים. To whom then does God give up his throne?—Specially is there

an ellipsis, or omission of the *repeated* noun, when *q* is prefixed to the predicate; e. g. Ps. 18: 34, רַגְלֵי קְדָאִילֹהוּ, *my feet* [are as the feet] of *hinds*; Is. 63: 2, בְּגָדֶיךָ קִירֶךָ בָּנָה, '*thy garments* [are as the garments] of *one who treadeth in the wine press*;' Is. 29: 4.

§ 142.

Arrangement of Words in Sentences. Case Absolute.

1. The most natural arrangement of words in a simple sentence, in continued unimpassioned discourse, is the following: *Subject, Copula, Predicate*; or, when the predicate is a verb with its object, then we have *Subject, Verb, Object*. Adverbial designations, e. g. of *time*, or *place*, may stand before or after the verb; but a *negation* stands always immediately before it.*

The Hebrews, however, put at the *head* of a sentence any member of it which they designed to make *emphatic*.

(a) *THE VERB*; Prov. 28: 1, *they flee, while no one pursueth, the wicked*; Gen. 42: 30. This is the *predominant* construction in case of *impersonal* verbs; as Gen. 1: 14, רָדוּ קְדָאִילֹהוּ, *let there be luminaries*; Is. 13: 22, קָרוּ אֲיִים, *there cried the jackalls*; (like *il vient des hommes, there comes some men*). In particular such an arrangement prevails, whenever a relative clause is introduced, either by *q*, or אֲשֶׁר, or *q*, (the *q* includes those cases where it stands before the Imperf. as *consecutive*); e. g. Gen. 3: 1, 'All the beasts אֲשֶׁר עָשָׂה יְיָ *which the Lord had made*;' Gen. 2: 5, קִי לֹא תָמַטְרָה, *for the Lord had not caused it to rain*.

(b) *An adjective as predicate*; nearly always is this placed *first*, because emphasis and importance are attached to it in this predicament; as Gen. 4: 13, גָּדוֹל עֲוֹנִי, *great is my sin*.

(c) *The object of the verb*; after which the verb immediately follows; e. g. Prov. 13: 5, *lying speech hateth the righteous*; Is. 18: 5, *a ripening cluster becomes the flower*; Is. 8: 14. Gen. 47: 21. Seldom is there an arrangement like the following: *An important word the prophet spake to thee*, 2 K. 5: 13. Ex. 18: 23.

(d) *Adverbial limitations*; which are followed by the verb; as Gen. 1: 1. Josh. 10: 12, אָז יָדַבֵּר יְהוֹשֻׁעַ, *then spake Joshua*; Judg. 5: 22.

N. B. The arrangement—*Subject, Object, Verb*, (common in Aramaean, Dan. 2: 6, 7, 8, 10), is rare in Hebrew, and only in poetry; e. g. Ps. 6: 10, יְהוָה הִשְׁמָעָה לִּי, *the Lord my prayer heareth*. Ps. 11: 5. Is. 13: 18. 49: 6. See Gea. Comm. on Is. 42: 24.

* Rarely is the *object* put between the negation and the verb; as in Job 23: 7. 34: 23. Ecc. 10: 10. In 2 K. 5: 26, the *subject* comes between; in Ps. 6: 2, an adjunct limitation.

In regard to the indeclinable nature of the predicate, see § 144.

2. The most *intensive* mode of expressing the substantive of a sentence, (be it Genitive, or Acc. of object, or some connected limitation), consists in putting the same at the head of the sentence, and repeating it again in the form of a *pronoun*, in the place to which it naturally belongs. (Comp. *c'est moi, qu'on a accusé*).

E. g. Ps. 18: 31, הָאֵל תָּמִיד בְּרֵכוֹ, *God—perfect is his way*; Ps. 11: 4. 104: 17. In Ps. 74: 17, *winter and summer—thou hast created them*; Gen. 47: 41, *the people—thou hast made them to pass over*; Gen. 21: 13. Comp. Jer. 6: 19.*—Moreover, the *suffix* in these cases can be *omitted*, Ps. 9: 7; and the union may be indicated by *Vav* (the *sign of an after-clause*); as in Ps. 18: 41, (comp. 2 Sam. 22: 41); Job 36: 26, וְלֹא חָקַר שְׁנֵי זֶמְרָתוֹ, *the number of his years—there is no reckoning, viz. to them (לָהֶם)*. Gen. 3: 5.

Peculiar, and like to the usage of the Latin, is the use of a *participle* prefixed to a sentence in this way; e. g. Prov. 23: 24, יוֹלֵד חָכָם וְיִשְׁמְחָהוּ, *he who begetteth a wise man, he shall have joy*; 1 Sam. 2: 13, קַל־אִישׁ וְיָבֹה, *every one who presented an offering, then came the servant of the priest*. 1 Sam. 9: 11.

§ 143.

Relation of Subject and Predicate in respect to Gender and Number.

According to the noun, which constitutes the subject of a sentence, the predicate (verb, adjective, noun with copula) *normally* directs itself as to gender and number. From this rule, however, although common to all languages, many departures occur; which are grounded upon the principle of a *constructio ad sensum*, without regarding the mere *grammatical form*; and also upon the *position* of the predicate, when it is made to *precede*. In respect to the first, it should be noted,

1. That nouns *singular*, which comprise in themselves a *collective* idea, like עַם, *people*, בֵּית, *family*, or like אִישׁ, *man*, *mankind* (see § 106, 1), may naturally be associated with the *plural*.

E. g. Judg. 9: 52, בָּרָאוּ אִישׁ יִשְׂרָאֵל, *the men (man) of Israel saw*; Judg. 15: 10. 1 K. 20: 20, וַיָּנָסוּ הָאֲרָמִי, *and the Syrians fled*, lit. Syria. If the *collective* noun is *fem.*, and yet *masc.* individuals are denoted by it, the

* Such a case *absolute* may be preceded by *וְ*; as in Ps. 16: 8. Is. 32: 1.

case is the same, [*constructio ad sensum*]; as 2 Sam. 15: 23, כָּל־הָאָרֶץ בָּכְרָה, *the whole land* (its inhabitants) *wept*.^{*} 1 K. 10: 24. Gen. 48: 6. 1 Sam. 2: 33. 17: 46. *Vice versa*, we find a noun *sing.* masculine with a predicate *plural feminine*; e. g. Job 1: 14, בָּקָר חָדָד הִרְשֹׁהוּ, *the kine were ploughing*. Examples where the predicate remains in the *singular*, in such cases, are Gen. 35: 11. Is. 2: 4, comp. Mic. 4: 3.

Often the construction begins with the *singular*, (specially when the verb *precedes*, § 144, 1), and then, after the subject in the *sing.* is named, the construction goes on with the *plural*.

E. g. Ex. 33: 4, וַיִּשְׁמַע הָעָם . . . וַיִּתְאַבְּלוּ, *and the people heard . . . and mourned*. Ex. 1: 20.

2. On the other hand, *plural* nouns, which have a *singular* meaning (§ 106, 2), may, and often do, take a verb, etc., in the *singular*; (*constructio ad sensum*). Specially is this the case with the so-called *pluralis excellentiae*.

E. g. Gen. 1: 1, 3, where אֱלֹהִים is joined with a verb *sing.*; [and so in cases almost without number. So of other like plurals]; as Ex. 21: 29, בָּקְלִי יָמוּת, *his master shall be put to death*.

In like manner a *fem.* form with a *masc.* meaning, takes a *masc.* predicate; e. g. הָיָה קֹהֵלֵךְ חָכָם, *the preacher was wise*.

3. The plural names of *beasts* and of *things* (not that of *persons*), be they *fem.* or *masc.*, more usually take the *fem. sing.* for the predicate.‡

* Comp. Sallust, Jug. 14: pars in cruce acti, pars bestiis objecti sunt.

† It is only in the *older* books of Scripture, that we find the *plur.* form אֱלֹהִים joined with a *plural* predicate. Perhaps the idiom originated in the time of polytheism. [? To me it seems more natural to say, that אֱלֹהִים is a *pluralis intensivus*, (the older Greek poets, e. g. Aeschylus, are full of such an idiom); that the probable root is the same as the Arabic *ألم*, *expavit*; and thence *الله* *Allah*, = *nomen tremendum*, and so in Hebrew, אֱלֹהִים *the supreme object of veneration or fear*; which the Hebrews, believing that object to be *omn.*, used with a *singular* verb, etc.; see Eichh. Simonis' *Lex.* on אֱלֹהִים.—S.] The *plural* predicate may be found in Gen. 20: 13. 35: 7. Ex. 22: 8. Ps. 58: 12. Later writers avoid this construction, out of fear that some appearance of *polytheistic* views may seem to be indicated. [There was ground enough for such a fear, in the religious history of the Hebrews.] Comp. Ex. 32: 4, 8, and Neh. 9: 18; also 2 Sam. 7: 23, and 1 Chron. 17: 21. See Ges. *Lex.* in verbum.

‡ In Greek there is altogether the like idiom; e. g. τὰ πρόβατα βίνει; and in such cases Attic usage demands the *singular*, except when *rational* beings are the subject, [when the *plural* is employed]; e. g. τὰ ἀνδράποδα ἔλαβον, *the slaves took*. In Arabic, such a plural, (called technically *pluralis inhumanus*, i. e. not pertaining to human beings), is predominantly joined with a predicate *sing. fem.*; as are all the so-called *Pluralia fracta*, which are *collective forms*.

Comp. the *fem.* form with *collective* meaning, § 105, 3. *d.* E. g. Joel 1: 20, הַחַיָּוִיִּם הִשְׁכָּחוּ, *the beasts languish*; Job 14: 19, הַמַּשְׁנֵה שֶׁיִּתְּצֶהוּ, *the floods thereof overflow*; Jer. 49: 24, הַבָּלִים הַמְּחֻמָּהוּ, *severe pains lay hold upon her*; Ps. 37: 31. Job 12: 7. In the like manner, [i. e. by using *sing.* for plural], are the *pronouns* disposed of; Job 39: 15. Is. 35: 7. 2 K. 3: 3.

4. Even when the plural relates to *persons*, it may take a *sing.* predicate, in case not the *whole* or *collective body* is to be designated, but *each individual*.

Comp. כל = *omnes* and *omnis*. Prov. 3: 18, הַמְּכִיזָהּ כָּל־אִשָּׁר, *every one who takes hold of her is blessed*. Prov. 27: 16, צִמְדָהּ צֶנֶן רוּחַ, *every one who treasures up her, treasures up the wind*, (verb. *sing.*) Prov. 28: 1. Gen. 27: 29. Ex. 31: 14.

5. Nouns in the *dual* take a *plural* predicate; for verbs, participles, adjectives, and pronouns, have *no dual*.

E. g. Gen. 29: 17, וְעֵינֵי לֵאָה רַבּוּ, *and the eyes of Leah were weak*; Is. 30: 20. 2 Sam. 24: 3. 1 Sam. 1: 13, שָׁפְתֶיהָ נָעוּ, *her lips moved*. 2 Chron. 7: 15. 6: 40. Mic. 7: 10. Jer. 14: 7. Is. 1: 16. Job 10: 8. 20: 10. 27: 4. Ps. 38: 11. The distinction noted above in No. 3 of this §, is seldom extended to the *Dual*. Mic. 4: 11.

§ 144.

Position of the Predicate.

1. Very often is there a departure from normal concord, when the *predicate* stands first. The subject to be named, in such a case, not being so fully and definitely in the mind of the speaker, as when he names it at the beginning of a clause or sentence, the most predominant and ready form of the verb is chosen, and of course the *masc. singular*, even when the subject may be *feminine* or *plural*. The predicate remains, [like a kind of *impersonal* verb], fixed and without declension. This will be seen in respect to all the variety of predicates; e. g.

(a) *The verb*; e. g. Is. 47: 1, בָּא עָלֶיהָ רָעָה, quasi *there comes upon thee evil* (*fem.*); Mic. 2: 6, לֹא יִשְׁבּוּ עָלֶיהָ, *there departs not shame* (*fem. plur.*). Ps. 57: 2. Deut. 32: 35. Esth. 9: 23, קָבַל הַיְּהוּדִים, *the Jews took*; 2 K. 3: 26, חֲזַק הַמִּלְחָמָה, *it grew strong the battle*. And oftentimes there is no difficulty in treating the verb which precedes as a *verb impersonal*, (like *il vient des hommes, il a paru deux volumes*, § 142, 1. a).

Seldom is the *plur. masc.* of the verb joined with the *plur. fem.* of the noun; e. g. as in Judg. 21: 21, אָמַן יָצְאוּ בָנוֹת שִׁילֹה, *when the daughters of Shiloh go out*.

(b) *The adjective*; e. g. Pa. 119: 137, יָמִין מְשֻׁמָּה, *right are thy statutes*. [This is like our English idiom, where an adjective is not inflected]. Pa. 119: 155, יָשׁוּעָה . . . רְחוֹק, *far off . . . is safety*.

(c) *The participle as a noun*; e. g. Gen. 47: 3, רֹעֵי צֹאן עֲבָדֶיךָ, *lit. keeper of sheep [are] thy servants*.

(d) *The copula* that connects with a noun which is a *predicate*, when it stands before its subject, may follow the same rule; e. g. Is. 18: 5, *when a maturing grape becomes the flower*, וְהָיָה נָצַח; Gen. 27: 39. 31: 8.* [Obscurely expressed, and the proof doubtful.]

It should be carefully noted, that the apparent irregularity in question extends itself not beyond the *first predicate*; for other predicates afterwards subjoined in the same connection, conform to their subjects in *gender* and *number*.

E. g. Ezek. 14: 1, וַיָּבֹאוּ אֵלַי אַנְשִׁים וַיֵּשְׁבוּ, *and there came to me men, and they sat*, etc.; Gen. 1: 14. Num. 9: 6.

NOTE 1. In general, the language is somewhat sparing as to the use of *fem.* forms, (comp. § 110, 1, n. 2), and has contented itself with putting the nearest predicate to the *fem.* in concord with it. Instructive are the examples in Is. 33: 9, אֶבֶל אֶמְלֵלָה אֶרֶץ, *it mourns, the country withers up*; Is. 14: 9, שָׂאֵל מִתַּחַת רָגְזָה . . . עִיר לִךָ רָמָאִים, *the under-world is in commotion . . . it stirreth up the Shades on account of thee*. On the like ground, nouns whose near predicate is *fem.*, take, at a remoter distance, a *masc.* predicate; e. g. Gen. 32: 9. 49: 15. Lev. 2: 1. 5: 1. 20: 6. The like takes place in dependent clauses; as in Job 6: 10. 20: 26. So after Job 6: 20.

The like is true of the *plural*, to which pronouns *sing.* refer, when they stand more remotely; Job 38: 32. Deut. 21: 10.

NOTE 2. The cases in which the *nearer predicate* does not appear to conform in number and gender to the subject, are partly such as that the verb must be regarded as a *passive impersonal*, and be construed with an Acc. (§ 140, 1, n.); or else the predicate is a participle which is to be regarded as virtually a noun; e. g. Gen. 4: 7, לְשַׁחַח הַטָּעַר רִבְץ, *at the door [is] sin a lie-in-wait*; Ecc. 2: 7, בָּנִי בָּיִת חָדָשׁ לִי, *I had slaves*, where בָּנִי חָדָשׁ = *I had*; Gen. 15: 17, וַיְלֻשָׁה חָדָשׁ, *and darkness was it*, i. e. dark, the verb standing *impersonally*.

§ 145.

Construction of compound Subjects.

1. When the subject consists of a *Nom.* and *Gen.*, the predicate sometimes follows the *Gen.*, as to gender and number,

* When הוּא supplies the place of a *copula*, it remains unchanged, even when placed between plurals and feminines; e. g. *The offerings of Jehovah* הָעֹלֹתָיו הַזֶּה, *this is his heritage*. Comp. Jer. 10: 3.

rather than the Nom. or const. noun; i. e. in cases where the *leading idea* is attached to the Gen. noun.

E. g. Job 32: 7, רַב שָׁנִים יוֹדִיעֵנו חֻכְמָה, *the multitude of years teach* (pl.) *wisdom*; Gen. 4: 10. 2 Sam. 10: 9, הַיָּרֵחַ מִנִּי מִלְחָמָה, *the front of the battle was*, etc. Is. 6: 4. Job 38: 21.

Almost throughout is such a construction found after לָל and the numerals; e. g. וַיְהִי כָּל־יְמֵי אָדָם, *and all the days of Adam were*; Gen. 5: 5. Ex. 15: 20. Gen. 8: 10.

2. When several subjects are connected by *and* (וְ), the predicate stands mostly in the *plural*; especially when it *follows* the nouns.

E. g. Gen. 18: 11, אַבְרָהָם וְסָרָה זָקֵנִים, *Abraham and Sarah [were] old*. But when the predicate stands *first*, it often directs itself after the gender and number of the nearest noun or subject; e. g. Gen. 7: 7, וַיָּבֹאוּ נֹחַ וּבָנָיו, *and there entered Noah and his sons*; Ex. 15: 1. Num. 12: 1, וַיִּדְבֹּר מִרְיָם, *and Miriam spake and Aaron*. Seldom is the masc. preferred when it stands first; as Prov. 27: 9, שֶׁמֶן וְקִטְרוֹר יְשִׁמְחוּ לֵב, *ointment and perfume rejoice the heart*. If the construction advances beyond one predicate, the plural is chosen in such cases; e. g. Gen. 21: 32. 24: 61. 31: 14. 33: 7.

CHAPTER V.

USE OF THE PARTICLES.

§ 146.

General Remarks.

So far as the *doctrine of the Particles* constitutes a part of the doctrine of forms, (§ 97—103), it concerned us etymologically to comprise within our view the relation of this part of speech to the others. Here we have to do with the *meaning and use of particles*, which are words of high importance to an acute discernment of the sense, and to a philosophical treatment of language. Their most important properties should be here brought to view; although we must leave to the *Lexicon* the more complete exhibition of them, and, for the most part, the citation of passages for illustration and confirmation.

§ 147.

Of Adverbs.

The most important *adverbs* may be arranged according to their meaning, as follows :

1. ADVERBS OF PLACE. שָׁם *there, at that place*; הֵּן, *here*, (prob. for שָׁמָּה = הֵּנָּה in *this* [place]); הֵּן and הֵּנָּה, *here*; הֵּלֶם and הֵּנָּה *hither*,—(the last also means *here*, comp. the Chald. הֵּן *this*); הֵּלָּאָה, *thither, further on*, (prop. *to a distance*); hence הֵּלָּאָה וְהֵנָּה, (from thee hither), *this side of thee*; also הֵּלָּאָה וְהֵנָּה, (from thee farther on), *that side from thee*, 1 Sam. 20: 22, 37. Is. 18: 2. עַל, more usually מִעַל *above*; מִתַּחַת *beneath, under*; מִעֲלֵה *to the upper part*; מִתַּחַת *to the part beneath*; חוּץ *without*; מִחוּץ *out of, outside*; מִבְּרִית and מִבְּרִיתָא, *in, within*; מִבְּרִית, *before, eastward*; מִבְּרִיתָא *behind*; מִבְּרִיתָא *backwards*; נֶגֶד *over against*; מִבְּרִית *to or on the right*; מִבְּרִיתָא *westward*, (lit. from the [Mediterranean] sea); מִבְּרִיתָא and מִבְּרִיתָא *round about*, קוֹמְמִיתָא *right up, erect*.

Many particles designate the direction *whence*, by the preposition מִן; and the direction *whither*, by the Acc. [locative] ending (וֹ-). E. g. שָׁם means *there*, מִשָּׁם *from there, thence*; הֵּלָּאָה *thither*; חוּץ *without*, חוּצָא (to the without) *abroad*. Several adverbs appear only with וֹ- appended; such as מִתַּחַת, מִבְּרִיתָא.

In the mean time, both of these appendages to adverbs designate also *a state of resting in any place*; e. g. שָׁמָּה designates not merely *thither*, but *therein*; מִבְּרִיתָא signifies not merely *on the right*, but *at or in the right*. The וֹ- in both its shades of meaning (§ 88, 2), is a proper *Acc. ending*; and מִן appropriately designates a *dependence* on anything; and hence the condition of a thing *on the side of* another; (like *a dextra, a sinistra, a latere, a tergo*, and in French, *dessous, dessus, dedans, dehors*, i. e. *below, above, within, without*). Thus Cant. 4: 1, וְלֹשֶׁן מִדְּרִי וְלֹשֶׁן מִדְּרִי, lit. *they lie down on the depending of the mount of Gilead*, i. e. *on the side of*. (Comp. Soph. Antig. 411, καὶ ἄνω καὶ κάτω ἐκ πύργου. Odyss. xxi. 420, ἐκ δὲ πύργου καὶ ἄνω καὶ κάτω.)

2. ADVERBS OF TIME. In part these are the same as those of *space*, and are carried over, from analogy, to the designation of *time*. E. g. שָׁם *then*, like *then*; כּוּן *now, at present*, (and even beyond simple time-reckoning, like *nūn, nūn*), also *soon, speedily*; הַיּוֹם *to-day*; הַיּוֹם, *presently, now*; מֶמְּחָל, *yesterday*; מֶמְּחָל, *yesterday evening, last night*; מֶמְּחָל (out of מֶמְּחָל and הַיּוֹם), *day before yesterday*; מֶמְּחָל *in the morning*; מֶמְּחָל, *on the morrow, on the following day*; יוֹם *by day*; לַיְלָה *by night*; מֶמְּחָל *in the morning*, also מֶמְּחָל *in the morning or early*; מֶמְּחָל *all the day*; then *always, evermore*; מֶמְּחָל *continually, always*; מֶמְּחָל, *eternally*, מֶמְּחָל, *perpetually*; מֶמְּחָל *then*, (in respect to

the *past* and the *future*); *מָאָז* *aforetime*; *לְעוֹלָמִית*, the *same*; *כָּבֶד*, *long ago, a long time*; *עוֹד* (repeating), *again, continually, still*, (with a negation, *no more*); *בְּאַחַד* (as one) *together*; *וְהָיָה* the *same*; *אֶת־בְּרִיחַ* *at first*; *אַחֲרָיו* (after it was so), *afterwards, after that*; *מְהֵרָה* *hastily*; *פְּתָאֵם* *suddenly, in the twinkling of an eye*.

(3) ADVERBS FOR OTHER MODALITIES. (a) *Condition*; e. g. *כִּי* *thus, so*; *כֵּן* the *same*; *מְאֹד* *very*; *יָחַד* *preeminently, specially*; *יָחַד* *more, very much*; *כָּלֹךְ* and *כָּלֹךְ*, *altogether, entirely*; *כְּאִין*, *כְּמֵעַט* (as nothing, little), *almost, very near*; *אֵלֶּכָּה* *so, consequently*, Job 9: 24; hence frequently in animated questions, (§ 150, 2. n.); *טוֹב* and *חַיִּיטִיב*, *well*; *כֵּל* (connected with other adverbs), *altogether, even*, as *כְּלִי-עוֹד*, *altogether so long, quite so long*, Job 27: 3.

(b) *Quantity*; as *רַב־מְּאֹד* *much*; *לְרַב* *abundantly*; *רוֹחַ* (riches) *richly, amply*; *כִּי* (with a Gen. after it) *sufficiently*, as *כִּי־יָדַע* *what is enough for thee*; *רַב־מְּאֹד*, *enough*; *לְבַד*, *only* (in separation); the first of these takes suffixes as *לְבַדִּי* *I only*; *יָחַד* *together*.

(c) *Assurance, certainty*; *אֱמֵן*, *אֱמֵן*, *truly, verily*; *אֲכֵן* *certainly, indeed, yea*; and so its abridged form, *אֲכֵל*, *yea, also much more, full surely*, Gen. 17: 19. 1 K. 1: 43; *אֲיֵל* *perhaps*. This last is probably derived from *אִי* and *לֵי* = *לֹא*; comp. the Aram. *הֲוֵילָמָא*, *whether not, perhaps*, *מִן־הֵנָּה*. Once *אֲיֵל* = *לֵי־אִי*, *if not*, Num. 22: 23; then *whether not*; thence *perhaps*. It expresses *doubt, solicitude, hope*.

(d) *Limitation*; for the expression of *assurance* can easily go over into its *opposite*, (comp. *verum, vero*); and therefore these *assurance-particles* designate in part these *limitation-modalities*; as *אֲכֵן* *only*; *אֲכֵל*, *but*; both in the later Hebrew more particularly. As marking *strong contrast* *אֲיֵל* is used, = *on the other hand, on the contrary*, (Sept. οὐ μὴν ἀλλά), limited almost entirely to the Pent. and Job. For *limitation*, besides *אֲכֵן* we have *כֵּן* = *only, save*.

(e) *Of ground, reason*; *לְכֵן*, *לְכֵן*, *therefore*. (f) *Of addition*; *כֵּן* *moreover and even*; and also the more poetic and climactic *אֲכֵן*, *much more, even entirely*; which, however, often go over into the domain of *conjunctions*.

(4) For adverbs of *negation*, see § 149.

(5) *Of inquiry*; which comprises all the foregoing classes. Besides the appropriate *interrogative* particles, (*מַה*, *מַה*, § 150), the question respecting, (a) *Place*, is asked by *אֵי*, *אֵי*. The first takes a suffix; as *אֵי־הוּא*, *where is he?* etc. So *אֵי־זֶה*, *אֵי־זֶה*, *אֵי־זֶה*, *where?* *אֵי־מִזֶּה*, *whence?* *אֵי־מִזֶּה* (from *אֵי־מִזֶּה*), *whither?* (b) *Time*; by *מַתַּי* *when?* *מַתַּי* *until when? how long?* *מַתַּי* *the same*. (c) *Of condition*; *אֵי־כֵן*, *אֵי־כֵן*, *how?* (d) *Of number*; *כַּמֶּחֶלֶק* *how many?* *כַּמֶּחֶלֶק* *how often?* (e) *Of cause or reason*; *מִדְּמַה* and *מִדְּמַה* (§ 97, 3), *wherefore*.

Most of these *interrogative* particles are formed by the union with them of **אֵי**, **אָי**, which of itself means *where*; then it becomes merely the sign of a question, (*whereof, whereto?*) before particles of *place, time, or condition*. In this manner, and by the use of the ending (**וְ**), of **כֵּן** prefixed, and of the relative **אֲשֶׁר**, arises a whole series of *correlate* adverbs, such as **הֵן** *here*, **מֵהֵן** *from here*; **אֵי** *where*, **אֵי מֵהֵן** *whither?* **מֵאֵשֶׁר מֵהֵן** *whence* (rel.); **שָׁם** *there*; **שָׁמָּה** *thither*; **מִשָּׁם** *from there*; **שָׁם**, **אֲשֶׁר שָׁם**, *where*; **שָׁמָּה**, **אֲשֶׁר שָׁמָּה**, *whither*; **מִשָּׁמָּה**, *whence*.

§ 148.

Construction of Adverbs.

1. Adverbs serve not merely for the purpose in general of *definiteness* or of making limitations and qualifications in a sentence, but also for the limitations of *adjectives*; e. g. **טוֹב מְאֹד** *very good*. Moreover they connect with nouns, (like the Greek *ἡ χθὲς ἡμέρα*); and then they stand:

(a) In *apposition*; as **דָּם חָזֵק**, *innocent blood*, 1 Sam. 25: 31; **אֲנָשִׁים מְעַט**, *few men*, Neh. 2: 12; **חֲבִינְיוֹת הַרְבֵּה מְאֹד**, *very much sagacity*, 1 K. 5: 9.

(b) In the *Genitive*; as **דָּם חָזֵק**, *innocent blood*, 1 K. 2: 31, where the adverb is treated as a noun.

Like *nouns of quality* also do *adverbs* appear, in the later writers, when they have a preposition prefixed; as **בְּכֵן** (in the so), *so, in such a way* = **כֵּן**, Esth. 4: 16; **אֶל דָּהֵן**, *in vain, for nothing*, Ezek. 6: 10.

2. The repetition of an adverb sometimes *strengthens* the expression, and sometimes denotes *continual accession*.

E. g. **מְאֹד מְאֹד** *exceedingly much*, Num. 14: 7; also *more and more*, Gen. 7: 19; **מְעַט מְעַט**, *deeper and deeper*, Deut. 28: 43; **מְעַט מְעַט**, *little and little*, Ex. 23: 30.

How an *adverbial* idea is conveyed by verbs, see § 139. n. 1.

§ 149.

Particles of Negation.

1. The most important *adverbs of Negation* must be here considered.

These are **לֹא** = *οὐκ, not*; **אֵל** = *μή, that not*; **אֵין** = *ישׁ, there is not*; **עַד** *yet not*; **אֵפֶס** *no more*. Almost exclusively *poetic*, are **בִּלְיָ**, *not*. *Negative conjunctions* are **אֶל**, **וְ**, **לִבְלִי**, *that not*.

Particulars follow: **לֹא** (like *οὐ, οὐκ*) stands principally for an *objective, unconditional* negation; hence with the *Imperf.* for *prohibition*, (§ 125, 3. c.). In connection with **לֹא**, and when without an *article* after it, (in which case

לֹא of itself means *any one, every one*), לֹא means *nullus, no one, none, none at all*; (comp. French *ne . . . personne*). Gen. 3: 1, וְלֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן, *ye shall not eat of any tree in the garden, or ye shall eat of no tree, etc.* Ex. 12: 16, וְלֹא תַעֲשׂוּ מְלָאכָה, *no work shall be done*; Ex. 10: 15. 30: 4. 2 Chron. 32: 15. Prov. 12: 21. 30: 30. (The negation is here closely connected with the verb, and *not happens anything* is therefore = *nothing happens*. Even so אֵין = לֹא יֵשׁ; Ecc. 1: 9, אֵין דָּבָר הַחֲדָשׁ, *there is not anything new*, i. e. *nothing is new*. Quite otherwise is it, in case לֹא is defined or limited; as Num. 28: 13, וְלֹא תִרְאֶהוּ, *the whole of him thou dost not see*, i. e. merely a part of him. On the use of this negative in interrogations, see § 150, 1.

The position of לֹא is directly *before* the verb. Seldom is there a variation here; see § 142, 1.

לֹא is properly = *μὴ*, or the Latin *ne* with the Imperf.; still the phrase אֵל יָבֹא, (*ne veniat, let him not come*), may be employed to signify: *He must not come*; see § 125, 3. c, also § 126, 2.

Sometimes לֹא stands absolutely without any verb; and then it has the force of the *μή* (Opt.) in Greek, which is an abbreviated method of saying: *μή τοῦτο γένηται!* In this case, לֹא = *not so! surely not!* uttered optatively. E. g. Ruth 1: 13, אֵל בְּנוֹתַי, *surely not, my daughters!* see § 150, 1. With respect to the interrogative use of לֹא, see § 150, 1.

אֵין is the *negation* [or direct opposite] of יֵשׁ, and includes in itself the *verb of existence* in *all its tenses*. E. g. Gen. 37: 29, אֵין יוֹסֵף בְּבֹר, *Joseph was not in the pit*; Num. 14: 42, אֵין יְהוָה בְּקֶרְבָּם, *Jehovah is not in the midst of you*. Formulas which in the *affirmative* have יֵשׁ (*there is*), in the *negative* have אֵין (*there is not*); as Gen. 31: 29, יֵשׁ לִּי כֹחַ, *it is in my power*, (lit. it is in the power of my hand), while the *negative* puts אֵין for יֵשׁ, as in Neh. 5: 5, אֵין לִּי כֹחַ, *it is not in my power*. Hence it comes, (a) That when personal *pronouns* are the subject of the sentence, where these words are employed, they are connected with them as *suffixes*; e. g. אֵיןִי, *I am not, I was not, I shall not be*, [for all tenses belong to אֵין and יֵשׁ]; and so אֵינְךָ, etc. (b) When there is a *predicate verb* that follows, it is put, almost always, in the *participle-form*, because the verb *to be* is included in אֵין and יֵשׁ; e. g. Ex. 5: 16, תִּבֶּן אֵין נָתַן, *straw is not given*; Ex. 5: 10, אֵיןִי נָתַן, *I will not give*; Ex. 8: 17. Deut. 1: 32. (c) Inasmuch as יֵשׁ is employed to designate *existence simply*, (there is = there exists), so אֵין, the exact opposite of יֵשׁ, denies existence; e. g. אֵיןֵהוּ, *he was no more*, Gen. 5: 24.

Abridged from אֵין comes the *negative syllable* אֵי, used in a kind of *compound manner*; as Job 22: 30, אֵי־נָקִי, *not innocent*. (In Ethiopic, it is the most common *negation-syllable*, and is prefixed even to verbs). Respecting the rise of the interrogative אֵי out of אֵין, see § 150, 1, n.

לֹא־ is properly a *const. state or form*, with the ending לֹא , (§ 82, 3, a), and it is most frequently employed, when the *Inf.* with a *preposition* is to be *negatively* expressed; e. g. positively לֹא־אָכַל *to eat*, negatively אָכַל לֹא־ *not to eat*, Gen. 3: 11. Seldom is it employed with a finite verb for *that not*, as in Jer. 23: 14.

פֶּן properly means *turning away, taking away, removing*; and so it stands for *that not, lest*. It is used especially after the mention of some obstacle or hindrance, (Gen. 11: 4. 19: 15); or after verbs expressing *fear, guarding against*, and the like, (as שָׁמַח מִיָּה, *verecor me*); Gen. 31: 24, 31. Also at the *beginning* of a sentence, which expresses *solicitude*; as in Gen. 3: 22, וְעַתָּה פֶּן יִשְׁלַח יָדוֹ, *and now, that he may not put forth his hand*.

2. Two negations in the same sentence destroy not each other (as in Latin), but make the negation *energetic*.

So in Greek, οὐκ οὐδὲ, οὐ οὐδ'αυτῶς; and thus 1 K. 10: 21, אִין קָסָה לֹא, *silver was not at all regarded*; in the parallel passage, 2 Chron. 9: 20, לֹא is omitted). Ex. 14: 11.—Zeph. 2: 2, בָּטָח לֹא יָבוֹא, *while he shall not come*; Is. 5: 9, בְּאֵין יוֹשֵׁב, *without any inhabitant*.

3. When two sentences with a *negation* follow each other, the negative is frequently inserted only in the first, and is to be carried forward by the mind to the second.

E. g. 1 Sam. 2: 3, אַל תִּרְבֵּי תְהַדָּר וְגִבּוֹר, *'do not very haughtily speak much, let [not] a perverse thing come out of your mouth.'* Ps. 9: 19. Job 3: 10. 28: 17. 30: 20. (The same is the case with *prepositions*, § 151, 4).

§ 150.

Of interrogative words and sentences.

1. The *interrogative tone* may be given by the reader, to a sentence which has no distinctive written sign of interrogation.

E. g. 2 Sam. 18: 29, שְׁלֹמֹה לֵינִי, *is it well with the lad?* Gen. 27: 24, אָתָּה הוּא בְנִי עֵשָׂו, *art thou that one, my son Esau?*

More frequent is this, when the interrogatory clause is united to a preceding one by a (וְ).

E. g. Jonah 4: 11, וְאֵי לֹא אֶחָד, *and I—should I not spare?* Job 2. 10. 10: 8, 9, 13. Judg. 11: 23. 14: 16. So after the particle הֲ, Zech. 8: 6; also after אִם, Job 14: 3.

Negative sentences may readily be turned into *interrogative* ones; and when they exhibit לֹא, the answer to such interrogatives is expected to be in the *affirmative*.

E. g. Job 14: 16, *לֹא תִשְׁמַר עָלַי חַטֹּאתַי*, *dost thou not watch over my iniquity?* Jonah 4: 11. Lam. 3: 36, 37.

When *לֹא* (= *ne*) is employed, in such cases, a *negative* answer is expected.

E. g. 1 Sam. 27: 10, *אַל תִּשְׁבְּחֶם הַיּוֹם*, *have ye not made an irruption to-day.**

Of the few interrogative particles that exist in Hebrew, some are of an affirmative and some of a negative nature. The latter have gradually attained to an *interrogative* power. (So in Greek, *οὐ*, *μή*; in Latin, *an*, *ne*).

The interrogative *הֲ* (§ 98, 4) has originally a *demonstrative* meaning, and is related to the article.

Probably *אֵי* (*where*) sprung from a negation; in full, *אֵינָּה*, (hence *מֵאֵינָּה* *whence?*) properly *not, there is not*; which *interrogatively* spoken, means: *Is there not? = where is?* So *אֵינִי* *is he not? = where is he?* Job 14: 10, *מָן דִּיֶּת, וְאֵינִי*, *and where is he?* In Arabic, *أَي* is an interrogative pronoun = *who*? (Comp. German *wo*, and English *who*). But this is not its original meaning. In respect to shortening *אֵינָּה* into *אֵי*, see in § 149 under *אֵינָּה*.

2. In *simple* interrogations *הֲ* interrogative usually stands; in disjunctive ones, *אִם* — *הֲ*. 1 K. 22: 15, *הֲנִלְכֶּה אִם נִחְיֶה*, *shall we go, or shall we cease* [from going?] The same sequency is found in indirect questions, only that *אִם* is more frequent in the simple question, and in the first place.

PARTICULARS FOLLOW. The *הֲ* stands immediately before the pure and simple question, in regard to which one is uncertain as to the answer. Job 2: 8, *הֲשִׁמְתָּ לְעָבְדִּי*, *hast thou observed my servant Job?* Often the inquirer expects a negative answer (*num?*), which may lie in the tone. Gen. 4: 9, *הֲשִׁמְרָא אֲדָרִי אָנֹכִי*, *am I my brother's keeper?* Job 14: 14, 'when man dies, *הֲחַיֶּהוּ* *shall he revive again?*' Such questions may comprise the sense of a direct negation; 2 Sam. 7: 5, *הֲאֶבְנֶה לְךָ בַּיִת*, *shalt thou build for me a house?* (In the parallel passage, 1 Chron. 17: 4, a direct negative, *לֹא אֶבְנֶה וְגו'*, *thou shalt not build*, etc.). On the other hand, if *הֲ* is joined with a negation, it may have the power of an *affirmation*; as *הֲלֹא*, *is it not so?* and this is often used for *וְלֹא* *lo!* as in 2 K. 15: 21. 20: 20, comp. 2 Chron. 27: 7. 32: 32.†

* So in Greek; *οὐ* in questions where the answer is expected to be *affirmative*, II. X. 165. IV. 242; *μή* where it is expected to be *negative*, as in Odyss. VI. 200.

† So *מָה* *what?* is also employed. Spoken indignantly, or in the way of reproof, it stands for prohibition; e. g. Cant. 8: 4. Job 16: 6. 31: 1. In Arabic, it is frequently a *negation*.

On the other hand, the question may be so spoken that one expects assent or agreement, in cases where we put *not* into the question; (as the Greek can employ ἢ γὰρ, or ἢ γὰρ οὐ in the like sense, and the Latin *ne* for *nonne*. (Heindorf ad Plat. Phædr. 266 D. Heusing ad Off. III. 17). Job 20: 4, הֲוֹאֵר יָדְדָהּ, *dost thou not know this?* Before this simple question, אֲנִי rarely stands; and when it does, it is in the relation of *disjunction* from something which precedes; German, *oder etwa*; Latin, *an*. Is. 29: 16. Job 6: 12.

In the disjunctive question, (*utrum* — *an?*), the predominant forms are אֲנִי — הֲ; also אֲנִי — הֲ, Job 21: 4. With emphasis on the first question, is אֲנִי — אֲנִי, Job 34: 17. 40: 8, 9. Before the second question, also, is sometimes put או *or*, Job 16: 3. Ecc. 2: 19. Further, the connection אֲנִי — הֲ requires no *contrast*, but often stands in poetic parallelism, and elsewhere (Gen. 37: 8. Hab. 3: 8), where the same question is repeated merely with other words, and the difference of the second question lies not in the *thing*, but in the *form of the words*. Thus Job 4: 17, *Is man just before God*, (אֲנִי) *is a man pure before his Maker?* Job 6: 5, 6. 8: 3. 10: 4, 5. 11: 2, 7. 22: 3. In continuing a question with another form, in a second *στίχος*, הֲ is not unusual, [which of course virtually transfers the *interrogative* particle of the first *στίχος* to that of the second]; as in Job 10: 3. 13: 7. 15: 7, 8. 22: 4. Seldom is the הֲ repeated in the second question; as in Judg. 14: 15, (where, however, actual *contrast* or *opposition* is designated); but where there is in reality a double question, it may stand before both, 1 Sam. 23: 11. About as rare is אֲנִי, before two questions in succession, as in Job 6: 12.

The *indirect question* is generally subject to the same rules. In a simple question, הֲ interrog. is employed after verbs of *questioning*, of *doubt*, of *overseeing*, when it = *whether*. E. g. Gen. 8: 8. Ex. 36: 4. Sometimes אֲנִי is used; Cant. 7: 13. 2 K. 1: 2. In *disjunctive* cases, we find אֲנִי — הֲ, [we say: *Is it so . . . or so?*] Gen. 27: 31; but also הֲ — הֲ, Num. 13: 18. The formula אֲנִי יָדְדָהּ הֲ, *who knoweth whether?* has an affirmative sense = *I know that*, Esth. 4: 14.

In regard to *adverbs*, which are used in questions about *time*, *place*, and *condition*, see § 147, 5.

For the sake of *animating* questions, הֲ is introduced, § 120, 2. Also אֲנִי, *now, then*, [= *γὰρ* in questions]; as אֲנִי הֲ בָדָהּ, *what ails thee now?* Is. 22: 1. Job 17: 45, אֲנִי הֲ, *where now?*

3. The *affirmative* answer, as in Latin, is given by virtually repeating the *predicate* of the question; e. g. Gen. 27: 24. 29: 6. Judg. 13: 11. The negative answer is made by אֵין, Gen. 19: 2.

§ 151.

Of Prepositions.

1. The *simple** *prepositions* designate, like adverbs, for the most part and originally, *space-relations*; then, those of *time*, *ground*, *cause*, *occasion*, and other intellectual relations. Prepositions of *place* designate either a *quiet resting* in it, or a *moving from or to a place*. Of the first class, some are employed after verbs of motion; but of the last class, seldom are any employed to designate *resting in a place*.

PREPOSITIONS OF PLACE. (a) *For a state of rest*; אָ in, on; עַל on, upon; תַּחַת under; אַחֲרֵי behind; לְפָנֵי before, over against; אֶצֶל, אֵצֶל with, by, near; בְּעֵד, בְּעֵד, (properly at a distance from . . .), specially behind, around, (אֶחָד, אֶחָד) between; עֲבֵר over, beyond.

(b) *For motion*; מִן from, out from [anything]; אֶל, לְ to, towards; עַד unto, even to; and besides these, also אָ in the sense of on to, עַל upon, on to.

(c) Many of the prepositions already named, are at the same time employed in relation to *time*; e. g. אָ in, within, מִן, אֶל, עַד.

(d) For other relations one should notice אֶ as (כִּדְרֵי, כִּמְשֵׁי, according to the proportion or measure); עִם with, together with; מִחוּץ, מִחוּץ except, besides; בְּלֹא without, except; עַל מַעֲשֵׂי on account of; עֲקֵב (for a reward), for, because of.

2. Great dexterity and much acuteness does the Heb. language develope, in the *compounding of prepositions*. Particularly does it set prepositions of *motion* before other *local* prepositions, in order to designate local relations, which have either existed, do now exist, or will take place. (So in French: *de chez, d'auprès*).† Thus,

(a) With מִן; as מֵאַחֲרֵי from behind; מֵבֵינֵי from between; מֵעַל from above; מֵעִם from with; מֵתַּחַת id.; מֵתַּחַת from under.

(b) More seldom with אֶל אַחֲרֵי to the hinder part; לְ מִחוּץ outside of; אֶל מִחוּץ to the outside of, Num. 5: 3.

* We reckon to this class such words as לְפָנֵי, לְמִצְדֵּי, which, although properly *composite* as to their elements, yet convey but one *definite* idea. This stands contrasted with such words as מֵבֵינֵי from before—a *composite* idea.

† When the Hebrew says: 'He took the offering מֵעַל הַזֶּבֶחַ, from above the altar (lit. from the upper surface of the altar), he exhausts the idea to be communicated; while the French with its *il prend le chapeau sur la table*, and the German with its *er nimmt den Hut vom Tische weg*, do but half express it, each in its own way. [The English is often nearer the Hebrew; e. g. *he took the cover OFF FROM the dish*.]

Further; *compound prepositions* which have gone over by usage into *adverbs*, become *prepositions* again, by putting לְ, more rarely מִן, after them.

E. g. מִלְּעַל *upper side*, לְ מִלְּעַל *from the upper side of = over*; מִתַּחַת *under side*, לְ מִתַּחַת *from the under side of = beneath, under*; מִחוּץ לְ *from the outside of = abroad, without*; לְבַד *separately*, מִן לְבַד *separately from = without*.

These *connecting prepositions* may also stand *before*; e. g. לְבַד מִן = *besides*; מִלְּעַל, *without, except*; (Syr. בלעז מִן).^{*} Sometimes the connecting preposition is omitted; e. g. מִתַּחַת, *for לְ מִתַּחַת*, Job 26: 5.

3. Let us now go through with some of the most frequent, and at the same time most variously significant, *prepositions*, pointing out their meaning so as to aid the right understanding of their connection with verbs, and with some of the most important idioms.

(a) *Beth* (בְּ) has the greatest *variety* of meaning, among the prepositions. It means, (1) Properly, condition as being *in a place*, (עַל); thence *in time*, then *in these or those circumstances*; e. g. בְּאַרְצָהּ, *in her land*. In relation to a multitude, it means *among*; as בְּגוֹיִם *among the nations*. In relation to enclosed boundaries, *within*; as בְּשַׁעְרֵיהֶם *within the gates*. In relation to elevated objects, *on*; as בְּסוּסֵיהֶם *on horses*, Is. 66: 20. More seldom it may have any of these significations after verbs of *motion* = *eis*, (like *ponere in loco*). It should be remarked, that the Hebrew says: (a) *To drink in a cup*, (for *what is therein*); Gen. 44: 5. (So in Arab., and also Chaldee. Dan. 3: 2. So in Xenophon Anab. VI. 1. 4, ἐν ποτηρίῳ — ἐν χερσὶ *in the cup*, and so Ezra 3: 6. With Florus, *in ossibus bibere*; French, *boire dans une tasse*). (β) *In the manner, in the rule, for after the manner, according to the rule*, (comp. ἐν τῷ λόγῳ, *in the word*). Thus בְּדִבְרֵי יְהוָה, *according to the word of the Lord*; בְּצַדִּיקוֹתָיו, *according to the counsel of Jehovah*; Gen. 1: 26, *after our image, after our likeness*, בְּצַלְמֵנוּ כְּדְמוּתֵנוּ; Gen. 1: 27. 5: 1, 3, 'Adam begat a son בְּרִמְיוֹתָיו, *in or after his own likeness*.' Somewhat different in Gen. 21: 12, 'In Isaac (בְּרִצְחָק), *after Isaac shall thy seed be named*.' Special attention is due, (γ) To the passages, where the grammarians assume a so-called *ἁ essentialis*, which we must translate by *as*, and the Latin by *tanquam*; e. g. Ex. 6: 3, 'I appeared to Abraham, אֲנִי אֱלֹהִים, *as almighty God*.' Is. 40: 10. Most striking is this idiom, when בְּ is put before a *predicate-adjective* after the verb *to be*, (for then it means, *to carry one's self as being what the predi-*

* In Syriac, מִן לְעַל, *the upper part of*, is a preposition; מִן לְתַת, *above*, is an adverb, (Hoffm. Gramm. Syr. p. 280 bott.). In Hebrew, מִן לְ, *from at*, = Lat. *usque a, usque ex*, comp. also *inde*.

eate expresses). E. g. Ecc. 7: 14, *וְיָדָהּ בְּעֵדָהּ* = *be joyful*, (lit. be in joy); Ex. 32: 22, 'Thou knowest this people, *וְיָדָהּ בְּרַע וְיָדָהּ*, *that it is base*,' (lit. in baseness); Job 23: 13, 'he is *וְיָדָהּ בְּאַחַד* *an only one*,' (lit. in oneness). In Arabic this idiom is very frequent; (see Ges. Thea. p. 174).

(2) *Beth* (ב) designates location *at* a place = *in* it. E. g. *וְיָדָהּ בְּנָחַל* = *at or by the river*, Ezek. 10: 15; *וְיָדָהּ בְּעֵינַי* *in the eyes*, = *before or in the view*, (*ἐν ὁφθαλμοῖς*, ll. l. 587). Frequently does it designate *motion* [or *extension*], and then means simply *to*, (not in the sense of *אֶל* *towards* without marking arrival, nor of *עַד* *unto* marking arrival), but that of *touching*, *grazing upon*, *reaching to*, and the like; e. g. Gen. 11: 4, 'a tower *וְיָדָהּ בְּשָׁמַיִם*, *whose top is in the heavens*,' i. e. reaches *to*.

After verbs of *motion*, and such as are analogous to them, ב stands before the *object* of them, (where in Latin *ad* or *in* would be employed); e. g. *וְיָדָהּ בְּ*, *to take hold on*; *וְיָדָהּ בְּ*, *to touch upon*; *וְיָדָהּ בְּ*, *to inquire about*; *וְיָדָהּ בְּ*, *to call upon*; *וְיָדָהּ בְּ*, *to look upon or at*; *וְיָדָהּ בְּ*, *to listen to*. In respect to the last verbs, ב often implies the adsignification of sympathy, of pleasure or pain, with which one sees and hears; as in Gen. 21: 16, 'I could not *וְיָדָהּ בְּ* the death of the child.' The metaphysical sense, which springs from the use of ב as exhibited above, is that of *in respect* or *reference to*, *concerning* (Germ. *über*); as *וְיָדָהּ בְּ*, *to exult over*, to have pleasure *in respect to* anything.

To the idea of *proximity* very naturally attaches itself that of *with*, in respect to *association*, *aid*, *instrument*; e. g. Gen. 32: 11, '*וְיָדָהּ בְּ* my staff' (*וְיָדָהּ בְּ*) I passed over the Jordan; Ps. 18: 30, '*וְיָדָהּ בְּ* I ran upon a host,' i. e. *by* thine aid. It should be noted, also, that verbs of *coming* and *going* with ב after them, denote a *bringing*, a *coming with* something; e. g. Judg. 15: 1, 'Samson visited his wife *וְיָדָהּ בְּ* a kid,' (*וְיָדָהּ בְּ*), i. e. he brought a kid, etc. Deut. 23: 5.

(b) *עַל*. This means *upon* (*ἐπί*), *on* (*ἐν*); often transferred to *motion toward* anything, *over* it, and stands [in this respect] nearly related to ב. With the meaning *on*, *upon*, it stands with verbs designating what is *onerous*, *burdensome*, (prop. *to lie hard upon*); e. g. Is. 'they are a burden (*עַל*) *upon me*,' Job 7: 20. So in verbs signifying *to lay upon*, *commit to* (*עַל*); also *to spare*, *pity*, as *וְיָדָהּ עַל*.

To these meanings must be added that of *towards*, *according to*, *agreeably to*, (a tropical sense, taken from the exemplar or type *whereto* one lays anything in order to fashion it). Also it has the meaning *for the sake of*, *on account of*, (comp. Lat. *ob*, and Germ. *darob*); and even that of *although*, [see Ges. Lex. *עַל*. B.] With the meaning *over*, it stands frequently associated with verbs of *covering* and *protection*, as *וְיָדָהּ עַל*, *וְיָדָהּ עַל*, *to cover over*, to make a *protection over*. The like, also, in ideas that stand related to this; e. g. *וְיָדָהּ עַל*, *to fight for one*, (prop. to protect *around* him), Judg. 9: 17.

It also denotes *on, by*, principally when one object rises up *over* another; as **עַל הַיָּם** *by the sea*; but sometimes also like *on the side*. Conceived of in respect to *motion*, it means *towards, off to*, anything; so that, in the later Hebrew, and in poetry, it often = **אֶל** and **לְ**. See Job 6: 27. 19: 5. 22: 2. 33: 28.

(c) **מִן**—marks *motion* or *removal from* anything. The fundamental meaning is that of *separation from a whole*, of *origin, derivation*. As a *const. state* of a noun, **מִן** indicates *part* or *part of* anything. Hence the meaning *out of* anything, first used to designate a *part of*, or *that which is taken from the whole*; as in our expression, *to give of, to take of*, the *of* = a part of. This ground-meaning is plainest of all, when the word has the sense of *some of, something of, anything*; e. g. **מִן־זִקְנֵי יִשְׂרָאֵל**, *some of the elders of Israel*; **מִן־דָּם**, *some of the blood* (French *du sang*). The same is true of the mistaken idiom of the Hebrews and Arabians, where, with the words *one, none*, it stands apparently pleonastic; viz. **מִן־אֶחָד** in Lev. 4: 2 = *not from one*, and stands for *not any one, not the least part of*, for it properly means *a part, a piece, the least part*, of anything. Comp. this seemingly difficult phraseology, in Lev. 4: 2. Deut. 15: 7. Ezek. 18: 10.

In its most usual sense of *from, away from*, it forms the counter-part to **אֶל** and **עַד**, and stands not only after verbs of *departing, fleeing away*, from anything, but also for kindred ideas, such as *being afraid of, concealing from, guarding one's self from*, etc., (where we supply either *of* or *from*; the Germans use *vor*; the Greeks **ἀπό**, the Latins *ab*, as *calendare ἀπό*, *custodire ab*).

In transferring the particle to *time*, it means *part of time* from a period of *beginning*, not from the end of it, (like **ἀπὸ νυκτός**, *de nocte*, *from the commencement of the night*); e. g. **מִן־בֹּקֶר**, *from the beginning of thy days*, Job 38: 12.—It also means *immediately after* or *from*, (like **ἐξ ἀπορεύου**, *ex itinere*); e. g. Ps. 73: 20, **מִן־חֶקֶץ**, *immediately from or after waking*; Gen. 38: 24, **מִן־שָׁלֹשׁ חֳדָשִׁים**, *after three months*, i. e. from that period. Hos. 6: 2.

On the use of this preposition to designate *rest on the side of* anything, where only a proximate removal from an object is marked, (like *prope abesse ab*, *pendere ex aliqua re*), see above, § 147, 1. In respect to the use of **מִן** for *comparison*, see § 117, 1.

(d) **אֶל־יָדַי**, (prop. *regions, directions*, hence *towards*), marks *motion* or *direction towards* anything, both in a *physical* and *intellectual* sense, whether one reaches the mark or not. In the former case = **עַד**; e. g. **אֶל־פִּי**, *to his very mouth*; sometimes it means even *penetration into* a thing = **אֶל־תּוֹכָהּ**, e. g. **אֶל־תּוֹכָהּ הָאֵל** *go into the ark*.

Seldom, and only *catachrestically*, (yet in cases that admit of no doubt), is it employed to designate *resting in* a place; e. g. Jer. 41: 12, 'they found him **אֶל־בְּרִים רַבִּים** *at the many streams of Gibeon*;' **אֶל־מָקוֹם**, *in* or *at the place*, Deut. 16: 6. 1 K. 8: 30, **אֶל־מָקוֹר**; 1 Sam. 17: 3. (Comp. the

Greek εἰς and ἐς for *ér*, e. g. ἐς δόμον *érvuv*, Soph. Ajax 80). [We say: *at home*, *at Leipsic*, etc.; but] the German *zu Hause*, *zu Leipzig*, etc.

(e) *Lamedh* (ל). This is abridged from לָל, but is employed more in metaphorical senses; e. g. *to* anything, and hence a sign of the Dative, and also for the *Gen. of possession*, § 113, 2. Then come *in respect to*, *on account of*, *for the good of*, any one. Such a *Dativus commodi*, specially in later Hebrew and in conversation style, is pleonastically added to many verbs, particularly to the Imper. mode; e. g. לָךְ לָךְ, *go, up with thyself!* לָךְ בָּרַח *fly* (to save thyself); but also as Cant. 2: 17, לָךְ הָיִתָּה *be like*. To the *solecisms* of later times, (as often in Syriac), belongs the placing of ל before the *Accusative*; e. g. ל before the Acc. in Lam. 4: 5. [al. see Ges. Lex. ל, 4. c. Quære, is not this borrowed from the *Inf.* complement of a verb with ל prefixed? See § 139, 2.]

Quite frequent, specially in poetry, is ל put before a *place of rest* or *abode*, and also before *time*; e. g. לְיְמֶיךָ, *at thy right hand*; לְעָרָב, *at evening*. Respecting its use with the Passive, and passive ideas, see § 140, 2.

(f) *Kaph* (כ), which, as an *adverb*, means *about*, *somewhat*, as a preposition means *as*, and marks *resemblance*. When doubled, כ—כ, it means *as—so*, and also *so—as*, e. g. Gen. 44: 18. In later writers, כִּי—כ means *according to—agreeably to* or *like as*, used in respect to the *conformity* of a thing to rule.

In designations of *time*, it means *about*. A *pleonastic* כ, or *Kaph veritatis* (as grammarians speak), is nowhere to be found with certainty. Everywhere the *comparative* meaning finds place. The word כִּמְצֵט is indeed equivalent to כִּמְצֵט, but properly it means *like a very small thing*. So in Neh. 7: 2, 'he was כִּנְאִשׁ אֱמֶת *as a true man* (must be).'

4. If in poetic parallelism a *preposition* stands in the first member, it can, (like a *negation*, § 149, 3), be omitted in the second corresponding member.

E. g. כ in Is. 48: 14, 'he will accomplish his pleasure on Babylon (בְּבָבֶל), and his power [on] the Chaldees' (בְּחַלְדָּיִם without כ). Hab. 3: 15. Job 12: 12. So too in respect to ל; Job 34: 10. Is. 28: 6. So as to כִּי; Gen. 49: 25. Is. 30: 1. Also as to הִנֵּה; Is. 61: 7.

N. B. The commonly received and numerous *ellipses* of all possible prepositions, is altogether uncritical. Even those passages where one commonly supplies כ, particularly after כ, are to be explained by the *adverbial* Acc., or else by an Acc. governed by a verb; to say nothing of many cases which actually belong to the *Nominative*, although they have been reckoned here.

§ 152.

Of Conjunctions.

1. When we sum up all the *conjunctions*, which frequently are of a *compound* nature, it appears that the Heb. language exhibits not a little of richness and of the figurative, in proportion to its simplicity elsewhere. This is manifest from its power of forming *conjunctions* out of most of the *prepositions*, by joining on to them וְ, אוּ, (§ 102, 1. c). The writers, however, have not employed all the means furnished by the language, for the exact determination of the relation of sentences and clauses,* and often have they employed imperfect means of connecting. Hence the *many meanings* which a few favorite conjunctions have, (viz. וְ, אוּ, אֲשֶׁר), or at least whereby we must translate them in the western languages, which do not always allow of so loose a connection as is frequent in the Hebrew. (See No. 3 below).

I. Vav. Of the most extensive meaning is וְ, וּ, (§ 102, 2, comp. Ges. Thes. I. 393 seq.)

(a) Properly and predominantly the copulative *and*, in the connecting of words as well as sentences.

In the junction of three or four words, it either stands between all; or the last, (Gen. 13: 2. 2 K. 23: 5); more seldom between only the first, (Ps. 45: 9). In certain formulas it is usually left out; as *yesterday* [and] *the day before yesterday*, (Ex. 5: 8). In like manner, in animated description, accompanied by strong feeling, (*constructio asyndeta*). Judg. 5: 27, *between her feet he bowed down, fell, was prostrate*. Job 20: 19. Cant. 2: 11. 5: 6. Is. 26: 17.

(A) In the connecting of words, Vav (וְ) is sometimes used in an EXEGETICAL way, (like *isque, et quidem*); e. g. 1 Sam. 28: 3, וְהָיָה בְּרָמָה וְהָיָה בְּרָמָה, *in Rama, even his native city*. 2 Sam. 13: 20. Amos 3: 11. 4: 10. Sometimes this connection is such, that the second noun with a (וְ) before it, may be translated as an *adjective* to the first, (the *Hendiadys*, *ὃν διὰ δυοῖν*, of the grammarians); e. g. Gen. 3: 16, 'I will greatly multiply *עֲצָבֶךָ וְהָיָה לְךָ* *thy sorrow and thy conception*,' in the sense of *thy sorrowful conception*, or *the sorrow of*, etc., i. e. the sorrow with which childbearing is accompanied.

(B) In the connecting of sentences and clauses, Vav is, (1) *Partly continuative*, and corresponds to the English *then* (Germ. *dann, da*) before the *after-clause*,

* See similar facts, in § 105, 1. n. § 144. n. 1.

and after an absolute limitation of time; e. g. Gen. 3: 5, 'in the day that ye eat thereof, וְנִפְתָּחוּ עֵינֵיכֶם *then shall your eyes be opened.*' So Ex. 16: 6. Prov. 24: 27, אַחֲרַי וּבְנִיתָ בֵּיתְךָ, *afterwards shall thou then build thy house* [without the specific limitation of time, 1 Sam. 12: 15]. (2) *Partly climactic*; e. g. Job 5: 19, 'in six troubles will he deliver thee, וּבְשֶׁבַע *even in seven, evil shall not touch thee.*' (3) *It is comparative*, i. e. it is employed between the members of a comparison = *and so, and thus*; e. g. Job 5: 7, 'Man is born to trouble, *as* (וְ) the sons of lightning [birds of prey] fly aloft.*' So also in Job 12: 11. 34: 3. Prov. 17: 3. 25: 3, 25, [al. *saepe*].

(b) *Vav is oftentimes employed where contrast is intended, = and yet, and still.* E. g. Judg. 16: 15, 'wherefore dost thou say: I love thee, וְלִמָּךָ אֵין אֶחָד, *and still thy heart is not with me?*' Gen. 15: 2. 18: 13, [al. *saepe*].

(c) *Vav stands in a CAUSAL connection, i. e. before a clause giving a ground or reason; where we mostly employ since.* E. g. Ps. 5: 12, 'Let all who trust in thee rejoice, forever let them sing, וְיִשְׂמְחוּ *since thou wilt protect,*' or *for or because thou wilt protect*; Is. 43: 12, 'ye are my witnesses, וְאֵנִי אֱלֹהִים,' lit. *and I am God, i. e. that I am God.* Gen. 20: 3, 'Thou art about to die . . . for she (וְדוֹרָא) is the wife of another man.' [And thus oftentimes].

(d) *In deductive or consequential clauses; and then it corresponds to our therefore, consequently.* E. g. 'I do not desire the death of the sinner . . . וְהִשְׁתַּיֵּן *therefore turn ye.*' Even at the *beginning* of a sentence this *Vav* may stand, in case it is only a conclusion from something which precedes; e. g. 2 K. 4: 40, 41, 'and they could not eat; and he said: וְהִנֵּה אֲנִי, *then, or therefore, bring me some meal,*' etc. Ps. 4: 4, וְיָדַעְתִּי, *therefore know ye that* etc. Ps. 2: 6, 10. 2 Sam. 24: 3. [al. *saepe*].

(e) *Before clauses which indicate design, intention; our that, in order that.* It is then joined mostly with the *Hortative* and the *Jussive* modes, (§ 126).

II. Scarcely less comprehensive are the two relative conjunctions וְאֲשֶׁר and כִּי = *quod, quum*, and like our *that, because, because that*. These two words are almost parallel with each other, except that וְאֲשֶׁר is also and properly a pronoun relative, and may take *prefix* prepositions. But כִּי is more frequent as a *conjunction*, and is very various in its uses.

Both (like *quod*) are *prefixed to a whole clause* which is to be regarded as in the *Acc.*, and as governed by a foregoing active verb. Before וְאֲשֶׁר the *Acc.* particle אֲנִי is often found; e. g. Josh. 2: 10, וְאֲשֶׁר הוֹדִישָׁנוּ, *we have heard that the Lord hath dried up, i. e. we have heard that thing, viz.*

* [So Gesenius and Roediger. I deem it quite as well to follow our English version: *as the sparks fly upward*. The sentiment is, that trouble is as *natural* to man as the flying upwards of sparks is to fire. This is at least more easy and natural than the other version, and not less poetic.—S.]

that the Lord etc. More usually the same idea is expressed by **וְהָיָה** simply, or by **וְהָיָה כִּי**. 1 Sam. 24: 11, 19.

(a) With this is connected the use of **כִּי** before direct speech, (like *ὅτι* of the Greeks, which see in Lex.). Seldom is **אָמַר** employed in such a connection; as in 1 Sam. 15: 20. [In such cases, these particles, in written language, amount merely to our ("), the sign of quotation].

(b) These particles are often used to designate *time* = *ὅρα*, (prop. at the time) *that*, (at the time) *when*, and therefore = *when*, *at which time*. This is quite distinct from **אִם** *if*; *if that*, then a conditional *when*; see many examples in Ex. xxi. Sometimes it is used in a transition to this, Job 38: 5, comp. 4: 18 [17]. [Obscure and unsatisfactory; in the first example, **כִּי** means *provided that* or *since* (ironical); the second (4: 17) is merely **אִם** interrog.; v. 18 has neither **כִּי** nor **אִם**]. In such a connection, **אָמַר** is rather unfrequent, but it is found in some cases; e. g. Lev. 4: 22. Deut. 11: 6.

(c) *To designate causality*; = *eo quod*, Germ. *weil, because*. Written out fully they would stand thus: **כִּי** **וְהָיָה**, **וְהָיָה**, and they are often to be translated by *because, for, since that* = *γὰρ*. If several reasons are coördinate, then we have **כִּי**—**כִּי**, Is. 1: 29, 30, or **כִּי**—**כִּי**, *because — and because*, Job 38: 20.

(d) Only **כִּי** stands *adversatively*, after a negation = *but*. (Strictly speaking it means *for*; e. g. thou shalt not marry a woman of Canaan, *but* (**כִּי**) a Hebrew woman, = *for* thou shalt marry a Hebrew woman). Even when the negation is not expressed, but lies merely in the sense of the passage; e. g. after a question which contains a negative idea, (§ 150, 1. 2), then we may translate *no, but*; and we may even insert, in some cases, an *intensive* particle, as Mic. 6: 3, 4, 'What have I done to thee? . . . I have even (**כִּי**) brought thee out, etc.?' or, we might translate: 'Have I wearied thee? No, but I brought thee out,' etc. Job 31: 18. (See on **אִם** **כִּי**, § 152, 2. i.

2. The other *conjunctions* we shall arrange according to their significations; and with respect to those of various significations, (of which there are many), we shall give the different meanings in their connection, where they first occur. We can only take a very brief survey of them here, remitting the student to the Lexicon of Gesenius for a more ample view with exemplifications.

(a) Besides (י) the proper *copulative*, there are other *adverbial* copulatives; e. g. **אֲמַר** *also, moreover*; and likewise the *intensive* or *diminutive* **אֲמַר**, *besides this, entirely, very, not only so but also*. Both are once united in Lev. 26: 44. The first often designates increase of number or plurality; e. g. **אֲמַר** **אֲמַר** *even two*; **אֲמַר** **אֲמַר** *even all or altogether*. It is also employed to give emphasis to the word which follows it; e. g. Gen. 29: 30, 'and he loved **אֲמַר** **אֲמַר** **אֲמַר** *Rachel indeed more than Leah*, (not *also Rachel*). 1 Sam. 24: 12 — **כִּי** **אֲמַר**

properly means: *it comes to this that*; and thence, *not to say moreover*; and (according to the connection) *so much the more, so much the less*.

(b) *או* is a *disjunctive*, (by etymology it means *free will, choice*), hence *or* (*vel*), but also for *aut* (disjunctive *or*), 2 K. 2: 16. Sometimes it stands elliptically for *או כי*, *or* (it must be) *that*, Is. 27: 5. Hence its transition into a conditional meaning, *if, if however*, Ex. 21: 36 (Sept. *ἐὰν δέ*, Vulg. *si autem*); *if indeed*, 1 Sam. 20: 10; which has without good reason been called in question. (Comp. on *אולי*, § 147). Moreover the double *או—או*, *or—or* = *אם—אם*.

(c) *Conjunctions of time* are *כִּי אֲשֶׁר*, = *ut, quum, when*, (see above). More seldom, in the like way, the conditional particle *אם*, (like the German *wenn* for *wann*), *when*, Is. 4: 4. 24: 13.

Moreover we have *עַד אֲשֶׁר*, *עַד כִּי*, *until that*; also *אֲשֶׁר אֲמַר*, *until when*; *עַד*, *during, so long as*; *בְּעוֹד*, id.; *אַחֲרֵי אֲשֶׁר*, *after that*; *מֵאָז* (for *אֲשֶׁר מֵאָז*), *since that*; *מִבְּרֵאשִׁית* and *מִבְּרֵאשִׁית*, *before*; *קִדְמָה* (for *אֲשֶׁר קִדְמָה*), *before*, Ps. 129: 6.

(d) *Causal conjunctions*, or such as stand connected with the ground or reason of anything.—Besides *כִּי* and *אֲשֶׁר*, (see above), we have *עַל כֵּן אֲשֶׁר*, *because that*; or barely *עַל כֵּן* without *אֲשֶׁר* (§ 102, 1. c), Ps. 42: 7. 45: 3.—*כִּי עַל כֵּן* (Gen. 18: 5. 19: 8. 2 Sam. 18: 20), and *אֲשֶׁר עַל כֵּן* (Job 34: 27), both equivalent to *כִּי עַל כֵּן אֲשֶׁר*, *עַל כֵּן אֲשֶׁר*, (see Ges. Thes. II. 682). Further, *אֲשֶׁר אֲשֶׁר*, *עַל דְּבַר אֲשֶׁר*, *עַל אוֹדוֹת אֲשֶׁר*, prop. *on account of the circumstance that*, = *because that*; also the emphatic *אֲשֶׁר אֲשֶׁר*, *for the reason that, because that*; *רַעְיוֹן אֲשֶׁר*, *for that, because that*; and so *כִּי עֲקָב* (lit. *for the reward that*), *that*.

(e) *Conjunctions indicating design or purpose*; *לְמַעַן אֲשֶׁר*, *for the purpose or intent that*; *בְּעֵבֶר אֲשֶׁר*, *in order that, to the intent that*, (also *causal*, as above). So (*וְ*) *that, in order that* (see *וְ* above); and perhaps 1 K. 6: 19, *לְ*. [Before the Inf., *לְ*, in cases not a few, might be classed here].—With a *NEGATION*, *מִן אֵל*, *that not*, (see in § 149).

(f) *Of condition*; principally *אִם* and *לִי*, (rarely *אִלּוּ*), *if*. The first, (which is often an interrogative, § 150, 2), marks *pure conditionality*, in respect to which it is doubtful, whether the thing should be regarded as happening, or not, yet leaning to the first, (*if I do, did, will do*). On the other hand *לִי*,* with the definite meaning that the thing in question does not, or will not, take place, or at least that this is very uncertain or improbable, (as, *if I should do, if I had done*). Hence *אִם* may stand, where *לִי* would be more exact, (Ps. 50: 12. 139: 8. Hos. 9: 12); but not the reverse. In particular, it is customary in assurances and conditional wishes always to em-

* Fully written, *לִי*; as to origin the same as *לִי*, *לִי*, *not*; on which account, when uttered *interrogatively*, it amounts to an *optative* particle (§ 132, 2); as *יִחְיֶה לִי*, *may he not live?* = *if he may only live!* Thence a conditional particle, as *if he lived!* (which he probably does not).

ploy אֲנִי; as Ps. 7: 4—6, אֲנִי עָשִׂיתִי זֶה וְיָרֶדָה יָגוֹר, *if I have done this — then let the enemy persecute me*, etc. In this case, the supposition is, that the speaker must have actually done the thing in question, in order to bring justly on himself the evil to be inflicted; [and the implication is, that he has not done it]. So in Ps. 44: 21. 73: 15. 137: 5.

What has been said of אֲנִי and לֹא, naturally applies when these particles are connected with a negation; in which case they take the forms, אֲנִי לֹא, לֹא לֹא. Of אֲנִי it should also be noted, that it conveys the idea of *denial*, when placed after the form of an oath; e. g. ה' יֵחַיֵּךְ as *God lives*, 2 Sam. 11: 11. 20: 20. (אֲנִי לֹא would mark *assurance, certainty*). But in the first expression there is an *ellipsis*, which we occasionally find filled out; e. g. 2 Sam. 3: 35, אֲנִי אֶם כִּי יוֹסִיף וְכֹחַ יוֹסִיף לִי אֶלְהִימָה בָּהּ, *may God do so to me, and even more, if*, etc. Generally, therefore, after verbs of *swearing, adjuring*, אֲנִי designates *not*, Cant. 2: 7. 3: 5; elsewhere poetically, as Judg. 5: 8. Is. 22: 14. In regard to אֲנִי, אֲנִי, which occasionally go over into the *conditional* meaning, see above.

(g) *Concession* is expressed by אֲנִי with the *Perfect*, (as *although I am*), Job 9: 15; also with the *Imperf.*, (*although I were*), as in Is. 1: 18. 10: 22. — אֲנִי לֹא for אֲנִי, *although*, Job 16: 17 — אֲנִי, *even in case that, even if*.

(h) *Comparison* is expressed by אֲנִי, *as, quemadmodum*; in the second clause by אֲנִי, *as—so*, Is. 31: 4. 52: 14, 15. Moreover, אֲנִי may be omitted in the *fore-clause*, Is. 55: 9. Ps. 48: 6. So אֲנִי is sometimes omitted in the *after-clause*, Obad. 5: 15. An entire agreement is denoted by אֲנִי, *exactly so as*.

(i) Particles of *contrast* see above, among the *adverbs*. Decidedly there belongs here, אֲנִי, *only that = but, still*; also the difficult אֲנִי, prop. *that if, then if*; most frequently *but if*, (see the meaning of אֲנִי above, under lett. d); but when joined with אֲנִי it designates connection to a verb; as Ps. 1: 1, 'Happiness to the man who walks not in the counsel of the ungodly . . . (v. 2) *But if (אֲנִי) his delight is*, etc.' Finally, directly for *but*; e. g. Ps. 1: 4. Gen. 32: 29. — *Unless* Gen. 32: 27. After a *negative*, it means *but*, Gen. 39: 9. 28: 17.

In respect to *interrogatives*, see § 150; and in respect to words of *wishing, desiring*, and the like, see lett. f. above.

3. A certain brevity and incompleteness* of expression (see

* Rare is *pleonasm* and unnecessary fulness of expression; e. g. אֲנִי, *if*, Ex. 22: 22. (Comp. the old German *wenn dass*, [Eng. *if that*], = *if it is that*). Altogether vernacular, on the other hand, is a *fulness* of particles in the Chaldee; e. g. כִּלְיָקְבַּלְיָי, *entirely because that = because*. Same with הִנֵּן instead of הִנֵּן. It is not *pleonasm*, but *emphasis*, which repeats הִנֵּן in Lev. 26: 43; like the Germ. *alldieweil*, [and Eng. *whereas, or because*].

No. 1) shows itself, among other things, in this, that a *compound* conjunction, fully expressing a relation, is not unfrequently represented by only a part of the same; which part may be sometimes the first and sometimes the second.

E. g. Instead of the full *יַעַן אֲשֶׁר* *because that* = *because*, stands the shorter *יַעַן*, or else *אֲשֶׁר*; for *כַּאֲשֶׁר* *as* (Conj.), stands *כִּי*, Is. 61: 11; and *אֲשֶׁר*, Ex. 14: 13. 1 K. 8: 24.

4. Still further is brevity consulted, when the conjunction, which normally would connect clauses or sentences, is entirely omitted.

(a) This takes place, in *conditional* sentences; e. g. Gen. 33: 13, *should one urge them on, (then) would they die*, Job 7: 20, *have I sinned, what do I to thee?* Gen. 42: 38.

(b) In *comparisons*; e. g. Ps. 14: 4, *אֹכְלֵי עֵצִי אֹכְלֵי לֶחֶם*, *those who devour my people, (as) they devour bread, or (as if) they devoured*; etc. Job 24: 19, *drought and heat take away the snow water*, *שְׂאוֹל וְחֶמֶד* (so) *Sheol* (those who) *sin*. Jer. 27: 11.

(c) In clauses or sentences which are dependent on the *relative conjunctions*; e. g. Gen. 12: 13, *say, אַחֲוֵי אַתְּ* (that) *my sister art thou*, (usually *כִּי* is put before such clauses). Ps. 9: 21, *that they may learn (that) they are men*. Is. 48: 8, *for I knew (that) thou art unfaithful*. Ps. 17: 3, *I have purposed, (that) my mouth shall not sin*. In all these cases, the clause stands properly in the *Accusative*, § 139. n. 2.

§ 153.

Of Interjections.

The interjections which mean *wo!* *alas!*, are employed both in the outcry of *wo*, as well as in complaint about anything. *אָחִי*, *אֹי*, *הוּי*, connect themselves with the object of complaint by *עַל*, *אֵל*, *לְ*, or even without particles; e. g. *אֹי לָנוּ*, *wo to us!* Is. 1: 4, *הוּי גוֹי*, *wo to the nation!* 1 K. 13: 30, *הוּי אָחִי*, *alas! my brother*. Respecting *הוּי* with a suffix, see § 98, 5.

EXCURSUS.

[The following *Excursus* are appended to the 13th edition of Gesenius's Hebrew Grammar, but are omitted in the 14th edition by Roediger, a translation of which is contained in the preceding pages. The reason which Roediger gives for omitting them, is, that 'they seem to exceed the boundaries of elementary instruction.' But sure I am, that every intelligent reader of the present Grammar will thank me for presenting them to him, as they contain matter of the deepest interest in regard to the antiquity of alphabetic writing, and the affinity of the old Egyptian language with the Hebrew.—S.]

EXCURSUS I. (Comp. § 5 above).

On the Forms and Names of Hebrew Letters, with reference to the invention of Alphabetic Writing.

It has already been remarked, (§ 5, 1), that for a right understanding of the names and forms of the Hebrew letters, we must go back to the Phœnician written characters, as they are the source of all alphabetic writing of hither Asia and of Europe. In them the 22 forms of letters are more or less plain imitations of sensible objects, whose names begin respectively with the letters, while the names of the letters as sounded designate those objects themselves.

The Phœnician writing took its rise from the hieroglyphical characters. But instead of designating, (like the later *kyriological* writing), a complete object, it represents only the *first letter* in a name. The transition from hieroglyphical writing to *alphabetic*, took place, as we find, *very early, at least 2000 years before the Christian era*, among the Egyptians. The oldest writing of this people was only *hieroglyphical*. But since this did not express the *sound* of the words by which objects were called, the necessity of something to accomplish this, would very naturally be felt. Hence the ingenious invention of giving to each letter only the sound which it had at the beginning of the word with which it was connected, [and thus making it a representative of *sound*, rather than of a *thing*]. E. g. the *hand*, in Egyptian *lot*, stood for *t*; the *mouth* (Egypt. *ro*), stood for *r*. This done, alphabetic writing (*phonetic hieroglyphics*) was already in existence. Of this the ancient Egyptians made constant use, in connection with their *ideal signs* or hieroglyphica. Besides this *ideal writing* (hieroglyphics), used on the monuments and drawn

out in full, the Egyptians also had in use a more negligent and popular one for objects of common life, in which the forms of the other writing were greatly abridged and shortened, so that it consisted of only a few rough sketches; and this is called *hieratic writing*,* [a kind of *short-hand* hieroglyphics].

It was very probably in view of these historical facts, that the Phenicians, (who in very ancient times were closely connected by intercourse with the Egyptians), invented a new and much more convenient and practical alphabet. Entirely abandoning hieroglyphics, with their countless number of forms, they chose 22 signs or symbols for the 22 *consonant-sounds* of their language. These, for the most part, were abbreviated figures of objects, (somewhat as in the hieratic writing); yet so that the figures and names were not borrowed from the Egyptians, but taking their invention merely as a pattern, they proceeded to invent signs appropriate to their own language. To determine precisely at *what period* this was done, and *where*, is not now feasible, because the documents of facts are wanting. But that the Phenician writing, after the example of the Egyptian, was invented by Phenicians who lived among the Egyptians, somewhere about the period when the Phenician shepherd-kings had dominion in Egypt, must be regarded as a very probable supposition.†

The *names* of the letters are *Phenician*, in forms somewhat different from the Hebrew; and the explanation of them, in connection with the Phenician, is in most cases beyond doubt, and only in a few is it attended with any difficulty. Even this seems to result merely from the very abridged condition in which the forms of the letters concerned appear. The idiom of the O. Test. does not always suffice for the explanation of them.

[The author here presents a view of the Phenician *forms*, and an explanation of the meaning of the names respectively. The first he could easily do, from his Phenician apparatus. But it must be omitted here, because the *time* and the *expense* necessary to have such forms engraved, entirely prevent it. The *significations* are given above in § 5, 4. 1, where the reader may see them.—S.]

The transition from the Phenician writing to the *square forms* of the Hebrew, took place gradually, and through many intermediate links. It is too extensive and manifold to be exhibited here. An immediate daughter of the

* The principal book on the oldest modes of writing in Egypt (the hieroglyphic and hieratic), is Champollion's *Grammaire Egyptienne*, Paris 1836. fol. A synopsis of the principal well grounded results is given by Lepsius, *Le Lettre à Rosellini sur l'Alphabet hieroglyphique*, Rom. 1837. 8vo. An abridgment of this by Gesenius, is in the *Allgem. Litt. Zeitung* of Halle, 1839. Nos. 77—81.

† See Article on *Palaeographie* in Ersch and Gruber's Encyclop. § 3. B. ix. Comp. Hitzig, *Die Erfindung des Alphabets*, Zürich, 1840. fol. Olshausen, *Ueber den Ursprung des Alphabets*, Kiel, 1841. 8vo. It deserves special notice, that so many of the names of letters relate to objects of *pastoral* life. Some also appear to be of *Egyptian* origin; at least the *Tet*.

Phœnician was the *old Aramæan*, (see Monum. Phœnic. tab. 4); from this arose the *Palmyrene* (tab. 5); and the Hebrew square-character sprung from this. The Hebrew method of writing stands related to the Palmyrene as independent or *fracture-writing* to running or *juncture-writing*.

EXCURSUS II. (Comp. § 32).

Etymological Analysis of the Personal Pronouns.

Already, (in a Note above on § 32), has the striking resemblance of the Hebrew pronouns to the ancient Egyptian ones been mentioned. What we here design is, briefly to carry this through, because, in this way, some important considerations will present themselves, that have respect to the rise of the pronouns and their etymological analysis; and this will throw light on other phenomena of the language. Several of them agree with observations which Hupfeld has made only by the aid of analogy in the Semitic languages, (*Zeitschr. f. d. Morgenl. II. s. 124 seq. and s. 427 seq.*). In this way his remarks will receive still stronger confirmation.

The ancient Egyptian *Pronouns* are here subjoined; in respect to which it should be remarked, that those printed in *capitals* represent the *letters* as given in the ancient writing; the *vowels* (represented by small letters) are borrowed from the Coptic.

	<i>Sep. Pronoun.</i>	<i>Suffix.</i>
1.	AN o K	A I
2. m.	e NT o K	K
2. f.	e NT o	T
3. m.	e NT o F	F
3. f.	e NT o S	S
Pl. 1.	AN a N	N
2.	e NT O Te N	Te N
3.	e NT Se N	Se N

The general parallelism with the Hebrew must strike every observer. We will, therefore, only add the following remarks:

(1) The separate pronouns in general are composed from the appropriate germ of the Pronoun, and a *prefix-syllable*, *an*, *ant*, *ent*, which must have had a *demonstrative* meaning, and served to give to very short words more body and more force. We have then: *an-ok*. 2. *ent-ok*, *ent-o* (probably made by dropping the *k*). 3. *ent-of*, *ent-os*. Plur. 1. *an-an*. 2. *ent-olen*. 3. *ent-sen*.

(2) The same prefix-syllable, (at least *an*), the pronouns have in Hebrew, in the first two persons; viz. *an-oki*, *an-i*. 2. *an-la* (kindred form, *an-ka*), fem. *an-ti*, *an-l*. Plur. *an-ahnu*. 2. *an-tem*, *an-len*. The third pers. has it

not in the biblical idiom; but in the Talmud, אָנְכִי is used for *he*, very frequently; plur. אָנְכִי out of אָנְכִי .

(3) If one compares the essential parts of the pronominal forms in both languages, it will be seen that the third pers. plur. *sen* and the Hebrew *hem*, *hen*, correspond; as in Greek, $\sigma\acute{\upsilon}\varsigma$ and $\sigma\upsilon\varsigma$, and so the Latin *sus*. So in the sing., *of* (whence comes *ú*), fem. *os*, answer to the slender *hu*, *hi*. In the forms *of*, *os*, the vowel *o* stands *before* the essential part, in Hebrew *behind* it, (comp. הוּא and הִיא). The same is exhibited in other forms; as in the Heb. *an-oki*. We shall see, in the sequel, another mark thereof in the Heb. conjugations.

(4) The *demonstrative prefix-syllable*, *an*, *in*, (אֵן), has a plain analogy with the Hebrew אֵן *see!* And it may have been omitted in the third person originally, because one could not well refer to this as present. Plainly do we find the same again, in the Heb. so-called *Nun epenthetic*, (§ 57, 4. n.), e. g. *y^bha-rekhen-hu*; and there is scarcely room for doubt, that this syllable belongs to the pronoun. In Egyptian, it sounds fuller in some of the forms —*ent* (with appended *t*, whose *demonstrative* power is shown by Hupfeld, ut sup. 135. 437). This *ent*, (also *et*), is in Coptic a *relative* for *which*; and so *enta* in the Aethiopic; plainly, however, like all *relatives*, originally *demonstrative*. As such the Hebrew has it in its אֵן and אִנִּי , (see § 35, n. 2. § 115, 1. n.). With suffix, it is אִנִּי , *he* and *him*, אִנִּי (Egypt. *ent-sen*), with weakening and letting drop the *Nun* in the middle of the word; like to אֵן out of אִנִּי , § 19, 2. 5.

(5) Immediately behind the prefixed demonstrative, and at the beginning of the pronoun, we find an *o* (probably by change of sound made from *a*); as *ent-oten*, *ye*; *ant-ok*, *thou*, Heb. *an-oki*. Is there not a remnant of this retained in אִנִּי , אִנִּי , אִנִּי , of verbs אִנִּי and אִנִּי ; and consequently did not this *o* originally belong to the pronoun, as much as the *Nun epenthetic*? Analogy speaks for it; and by the remarks adduced in § 66, 4, the appearance is not explained differently, at least for verbs אִנִּי . The (אֵן) in אִנִּי can very appropriately be explained as being virtually the first syllable of אִנִּי .

PARADIGMS

OF THE

PRONOUNS AND VERBS.

[In the edition of Roediger, the Paradigms of the Verbs are printed as here, with the exception of the *asterisks* which he has affixed to all the forms which he calls *normal*, i. e. forms after the model of which the other forms are composed. An attentive consideration of this subject has led me to the full persuasion, that this is more of a hindrance than a help to the *beginner*; and others do not need it. Much better is it to teach the learner in what way the root of the verb is modified as to vowels in regular verbs, and vowels and consonants in irregular ones, by the *formative-suffixes* and *prefixes*; and also by the various conjugations. This will give him a clear insight into the essential constitution of a verb, in all its developments.—S.]

Nominative of Pronoun

OR

*Pronoun separate.**Accusative of Pronoun.*

Sing. 1. *comm.* אֲנִי, in pause
אֲנִי; אֲנִי, in pause
אֲנִי *I.*

2. $\left\{ \begin{array}{l} m. \text{אַתָּה (את), in} \\ \text{pause} \text{אַתָּה} \\ f. \text{אַתָּה (את),} \\ \text{prop. אַתָּה} \end{array} \right\} \text{thou.}$

3. $\left\{ \begin{array}{l} m. \text{הוא} \text{ he.} \\ f. \text{היא} \text{ she.} \end{array} \right\}$

Plur. 1. *comm.* אֲנִיחָנוּ (נִחָנוּ),
(אֲנִי) *we.*

2. $\left\{ \begin{array}{l} m. \text{אַתֶּם} \\ f. \text{אַתֶּנָּה, אַתֶּן} \end{array} \right\} \text{ye.}$

3. $\left\{ \begin{array}{l} m. \text{הֵמָּה, הֵם} \\ f. \text{הֵנָּה, הֵן} \end{array} \right\} \text{they.}$

*A.**Simple Form.*

אֲנִי; אֲנִי; אֲנִי *me.*

$\left\{ \begin{array}{l} \text{הוּ, הוּ, in pause} \text{הוּ} \\ (\text{הוּ}) \\ \text{הוּ; הוּ; הוּ (הוּ)} \end{array} \right\} \text{thee.}$

הוּ; הוּ; הוּ (הוּ), הוּ; הוּ
him.

הוּ; הוּ; הוּ *her (eam).*

אֲנִי; אֲנִי; אֲנִי *us (nos).*

$\left\{ \begin{array}{l} \text{כֶּם, כֶּם} \\ \text{כֶּן, כֶּן} \end{array} \right\} \text{you (vos).}$

הֵם, הֵם; הֵם, הֵם;
הֵם; הֵם (הֵם); הֵם;
them (eos).

הֵם; הֵם; הֵם; הֵם;
הֵם; הֵם;
them (eas).

* The forms with a star are here the exclusively poetical ones. Those in a paren-

or Suffix of Verb.

Genitive of Pronoun or Suffix of
Noun (Pron. possessive).

B.	A.	B.
With Nun demonstrative.	To a Noun Singular.	To a Noun Dual and Pl.
נִי, נִי	יִ mine.	יִ mine.
נֶה, (נֶה)	הֶ, הֶ, in pause הֶ } thine.	הֶ } thine.
(occurs not)	הֶ, הֶ, (הֶ)	הֶ
נָה, נָה, (נָה)	הָ, הָ, וְ, הָ } his.	הָ, הָ, וְ, הָ* } his.
נָה	הָ; הָ; הָ } her.	הָ } her.
נָה	נָה; נָה; (נָה) } our.	נָה } our.
These forms occur not.	כָּה, כָּה } your.	כָּה } your.
	הָם; הָם } their.	הָם, הָם* } their.
	הָהוּ, הָהוּ, הָהוּ	הָהוּ

theses are unusual forms, which however are necessary to a view of analogy.

		<i>Kal.</i>		<i>Niphal.</i>	<i>Piel.</i>
<i>Perfect.</i>	3. <i>m.</i>	קָטַל	פָּבַד	נִקְטַל	קָטַל
	3. <i>f.</i>	קָטְלָה	פָּבְדָה	נִקְטְלָה	קָטְלָה
	2. <i>m.</i>	קָטַלְתָּ	פָּבַדְתָּ	נִקְטַלְתָּ	קָטַלְתָּ
	2. <i>f.</i>	קָטַלְתְּ	פָּבַדְתְּ	נִקְטַלְתְּ	קָטַלְתְּ
	1.	קָטַלְתִּי	פָּבַדְתִּי	נִקְטַלְתִּי	קָטַלְתִּי
	<i>Plur.</i> 3.	קָטְלוּ	פָּבְדוּ	נִקְטְלוּ	קָטְלוּ
	2. <i>m.</i>	קָטַלְתֶּם	פָּבַדְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם
	2. <i>f.</i>	קָטַלְתֶּן	פָּבַדְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן
	1.	קָטַלְנוּ	פָּבַדְנוּ	נִקְטַלְנוּ	קָטַלְנוּ
<i>Inf.</i>		קָטַל		הִקְטִיל	קָטַל
<i>Inf. absol.</i>		קָטוּל		הִקְטִיל (נִקְטִיל)	קָטַל
<i>Imp. m.</i>		קָטַל	פָּבַד	הִקְטִיל	קָטַל
<i>f.</i>		קָטְלִי	פָּבְדִי	הִקְטִילִי	קָטְלִי
<i>Pl. m.</i>		קָטְלוּ	פָּבְדוּ	הִקְטִילוּ	קָטְלוּ
<i>f.</i>		קָטְלֵנָה	פָּבְדֵנָה	הִקְטִילֵנָה	קָטְלֵנָה
<i>Imperf.</i>	3. <i>m.</i>	יִקְטַל	יִכְבֹּד	יִקְטַל	יִקְטַל
	3. <i>f.</i>	תִּקְטַל	תִּכְבֹּד	תִּקְטַל	תִּקְטַל
	2. <i>m.</i>	תִּקְטַל	תִּכְבֹּד	תִּקְטַל	תִּקְטַל
	2. <i>f.</i>	תִּקְטְלִי	תִּכְבְּדִי	תִּקְטְלִי	תִּקְטְלִי
	1.	אִקְטַל	אִכְבֹּד	אִקְטַל	אִקְטַל
	<i>Pl.</i> 3. <i>m.</i>	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ	יִקְטְלוּ
	3. <i>f.</i>	תִּקְטְלֵנָה	תִּכְבְּדֵנָה	תִּקְטְלֵנָה	תִּקְטְלֵנָה
	2. <i>m.</i>	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2. <i>f.</i>	תִּקְטְלֵנָה	תִּכְבְּדֵנָה	תִּקְטְלֵנָה	תִּקְטְלֵנָה
	1.	נִקְטַל	נִכְבֹּד	נִקְטַל	נִקְטַל

apocopate Impf. (Jussive).

<i>Part. act.</i>	קָטַל	פָּבַד	נִקְטַל	מִקְטַל
<i>pass.</i>	קָטוּל			

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
קָטַלָּה	הִקְטִילָּה	הִקְטַלָּה	הִתְקַטַּלָּה
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטַלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ
קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
קָטַל	הִקְטִיל	[הִתְקַל]	
(wanting.)	הִקְטִיל הִקְטִילִי הִקְטִילוּ הִקְטִילֶנָּה	(wanting.)	הִתְקַטַּל הִתְקַטַּלִי הִתְקַטַּלוּ הִתְקַטַּלֶנָּה
יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַלִּי	תִּקְטִילִי	תִּקְטַלִּי	תִּתְקַטַּלִּי
אִקְטַל	אִקְטִיל	אִקְטַל	אִתְקַטַּל
יִקְטַלוּ	יִקְטִילוּ	יִקְטַלוּ	יִתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
תִּקְטַלוּ	תִּקְטִילוּ	תִּקְטַלוּ	תִּתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
יִקְטַל	יִקְטִיל		
מִקְטַל	מִקְטִיל	מִקְטַל	מִתְקַטַּל

<i>Suffixes.</i>		1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.
<i>Perf. Kal.</i>	3. m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ } קָטַלְתָּ }
	3. f.	קָטַלְתִּנִּי	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ } קָטַלְתְּ }
	2. m.	קָטַלְתָּנִי } קָטַלְתָּנִי }	—	—	קָטַלְתָּהוּ } קָטַלְתָּהוּ }
	2. f.	קָטַלְתִּינִי	—	—	קָטַלְתִּיהוּ } קָטַלְתִּיהוּ }
	1. c.	—	קָטַלְתִּיהוּ	קָטַלְתִּיהוּ	קָטַלְתִּיהוּ
	<i>Plur.</i> 3. c.	קָטַלְנוּנִי	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2. m.	קָטַלְתֶּמוֹנִי	—	—	קָטַלְתֶּמוֹהוּ
	1. c.	—	קָטַלְתֶּמוֹהוּ	קָטַלְתֶּמוֹהוּ	קָטַלְתֶּמוֹהוּ
	<i>Inf. Kal.</i>	קָטַלְנִי } קָטַלְנִי }	קָטַלְתָּ } קָטַלְתָּ }	קָטַלְתְּ	קָטַלְתָּ
	<i>Imp. Kal.</i>	קָטַלְנִי	—	—	קָטַלְתָּהוּ
<i>Impf. Kal.</i>	3. m.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּהוּ
	3. m.	יִקְטַלְנִי	יִקְטַלְתָּ	—	יִקְטַלְתָּהוּ
	with Nun demonstrat.	יִקְטַלְנִי	יִקְטַלְתָּ	—	יִקְטַלְתָּהוּ
	<i>Plur.</i> 3. m.	יִקְטַלְנוּנִי	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
<i>Perf. Piel.</i>		קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ

3 Sing. f. 1 Plur. 2 Plur. m. 2 Plur. f. 3 Plur. m. 3 Pl. f.

קָטְלוּ	קָטְלָם	קָטְלֶכֶן	קָטְלָכֶם	קָטְלָנוּ	קָטְלָהּ
קָטְלֶחֶן	קָטְלָחֶם	קָטְלֶחֶן	קָטְלָחֶם	קָטְלָחֶם	קָטְלָחֶהּ
קָטְלֶחֶן	קָטְלָחֶם	—	—	קָטְלָחֶם	קָטְלָחֶהּ
קָטְלֶחֶן	קָטְלָחֶם	—	—	קָטְלָחֶם	קָטְלָחֶהּ
קָטְלֶחֶן	קָטְלָחֶם	קָטְלֶחֶן	קָטְלָחֶם	—	קָטְלָחֶהּ
קָטְלוּ	קָטְלָם	קָטְלֶכֶן	קָטְלָכֶם	קָטְלָנוּ	קָטְלָהּ
קָטְלֶחֶן	קָטְלָחֶם	—	—	קָטְלָחֶם	קָטְלָחֶהּ
קָטְלֶחֶן	קָטְלָחֶם	קָטְלֶחֶן	קָטְלָחֶם	—	קָטְלָחֶהּ
קָטְלוּ	קָטְלָם	קָטְלֶכֶן	קָטְלָכֶם	קָטְלָנוּ	קָטְלָהּ

קָטְלוּ קָטְלָם קָטְלֶכֶן קָטְלָכֶם קָטְלָנוּ קָטְלָהּ

קָטְלָהּ } קָטְלָנוּ — — קָטְלָם —

יָקְטְלוּ	יָקְטְלָם	יָקְטְלֶכֶן	יָקְטְלָכֶם	יָקְטְלָנוּ	יָקְטְלָהּ
יָקְטְלֶחֶן	יָקְטְלָחֶם	יָקְטְלֶחֶן	יָקְטְלָחֶם	יָקְטְלָחֶם	יָקְטְלָחֶהּ
יָקְטְלֶחֶן	יָקְטְלָחֶם	—	—	יָקְטְלָחֶם	יָקְטְלָחֶהּ
יָקְטְלֶחֶן	יָקְטְלָחֶם	יָקְטְלֶחֶן	יָקְטְלָחֶם	—	יָקְטְלָחֶהּ
יָקְטְלוּ	יָקְטְלָם	יָקְטְלֶכֶן	יָקְטְלָכֶם	יָקְטְלָנוּ	יָקְטְלָהּ

יָקְטְלוּ יָקְטְלָם יָקְטְלֶכֶן יָקְטְלָכֶם יָקְטְלָנוּ יָקְטְלָהּ

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
<i>Perf.</i> 3. <i>m.</i>	עָמַד	נִעְמַד	הֶעֱמִיד	הִעְמַד
3. <i>f.</i>	עָמְדָה	נִעְמְדָה	הֶעֱמִידָה	הִעְמְדָה
2. <i>m.</i>	עָמַדְתָּ	נִעְמַדְתָּ	הֶעֱמִידְתָּ	הִעְמַדְתָּ
2. <i>f.</i>	עָמַדְתְּ	נִעְמַדְתְּ	הֶעֱמִידְתְּ	הִעְמַדְתְּ
1.	עָמַדְתִּי	נִעְמַדְתִּי	הֶעֱמִידְתִּי	הִעְמַדְתִּי
<i>Plur.</i> 3.	עָמְדוּ	נִעְמְדוּ	הֶעֱמִידוּ	הִעְמְדוּ
2. <i>m.</i>	עָמַדְתֶּם	נִעְמַדְתֶּם	הֶעֱמִידְתֶּם	הִעְמַדְתֶּם
2. <i>f.</i>	עָמַדְתֶּן	נִעְמַדְתֶּן	הֶעֱמִידְתֶּן	הִעְמַדְתֶּן
1.	עָמַדְנוּ	נִעְמַדְנוּ	הֶעֱמִידְנוּ	הִעְמַדְנוּ
<i>Inf.</i>	עָמַד	הֶעֱמַד	הֶעֱמִיד	הִעְמַד
<i>Inf. absol.</i>	עֹמֵד	נִעְמֹד	הֶעֱמִיד	הִעְמִיד

<i>Imp. m.</i>	עָמַד	חֹזֵק	הֶעֱמַד	הֶעֱמִיד	wanting.
<i>f.</i>	עָמְדִי	חֹזְקִי	הֶעֱמְדִי	הֶעֱמִידִי	
<i>Pl. m.</i>	עָמְדוּ	חֹזְקוּ	הֶעֱמְדוּ	הֶעֱמִידוּ	
<i>f.</i>	עָמְדְנָה	חֹזְקְנָה	הֶעֱמְדְנָה	הֶעֱמִידְנָה	
<i>Impf.</i> 3. <i>m.</i>	יֵעָמַד	יִחְזַק	יֵעָמַד	יֵעָמִיד	יֵעָמַד
3. <i>f.</i>	תֵּעָמַד	תִּחְזַק	תֵּעָמַד	תֵּעָמִיד	תֵּעָמַד
2. <i>m.</i>	תֵּעָמַד	תִּחְזַק	תֵּעָמַד	תֵּעָמִיד	תֵּעָמַד
2. <i>f.</i>	תֵּעָמְדִי	תִּחְזְקִי	תֵּעָמְדִי	תֵּעָמִידִי	תֵּעָמְדִי
1.	אֵעָמַד	אִחְזַק	אֵעָמַד	אֵעָמִיד	אֵעָמַד
<i>Plur.</i> 3. <i>m.</i>	יֵעָמְדוּ	יִחְזְקוּ	יֵעָמְדוּ	יֵעָמִידוּ	יֵעָמְדוּ
3. <i>f.</i>	תֵּעָמְדְנָה	תִּחְזְקְנָה	תֵּעָמְדְנָה	תֵּעָמִידְנָה	תֵּעָמְדְנָה
2. <i>m.</i>	תֵּעָמְדוּ	תִּחְזְקוּ	תֵּעָמְדוּ	תֵּעָמִידוּ	תֵּעָמְדוּ
2. <i>f.</i>	תֵּעָמְדְנָה	תִּחְזְקְנָה	תֵּעָמְדְנָה	תֵּעָמִידְנָה	תֵּעָמְדְנָה
1.	נֵעָמַד	נִחְזַק	נֵעָמַד	נֵעָמִיד	נֵעָמַד

apoc. *Impf.* (*Jussive*).

<i>Part. act.</i>	עֹמֵד	נִעְמֵד	מֵעָמִיד	מֵעָמַד
<i>pass.</i>	עֹמֵד			

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hithpael.</i>
<i>Perf.</i> 3. <i>m.</i>	שָׁחַט	נִשְׁחַט	פָּרַךְ	פֻּרַךְ	הִתְפָּרַךְ
3. <i>f.</i>	שָׁחְטָה	נִשְׁחַטָּה	פָּרְכָה	פֻּרְכָה	הִתְפָּרְכָה
2. <i>m.</i>	שָׁחַטְתָּ	נִשְׁחַטְתָּ	פָּרַכְתָּ	פֻּרַכְתָּ	הִתְפָּרַכְתָּ
2. <i>f.</i>	שָׁחַטְתְּ	נִשְׁחַטְתְּ	פָּרַכְתְּ	פֻּרַכְתְּ	הִתְפָּרַכְתְּ
1.	שָׁחַטְתִּי	נִשְׁחַטְתִּי	פָּרַכְתִּי	פֻּרַכְתִּי	הִתְפָּרַכְתִּי
<i>Plur.</i> 3.	שָׁחֲטוּ	נִשְׁחַטּוּ	פָּרְכוּ	פֻּרְכוּ	הִתְפָּרְכוּ
2. <i>m.</i>	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	פָּרַכְתֶּם	פֻּרַכְתֶּם	הִתְפָּרַכְתֶּם
2. <i>f.</i>	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	פָּרַכְתֶּן	פֻּרַכְתֶּן	הִתְפָּרַכְתֶּן
1.	שָׁחַטְנוּ	נִשְׁחַטְנוּ	פָּרַכְנוּ	פֻּרַכְנוּ	הִתְפָּרַכְנוּ
<i>Inf.</i>	שָׁחַט	הִשְׁחַט	פָּרַךְ	פֻּרַךְ	הִתְפָּרַךְ
<i>Inf. absol.</i>	שָׁחוּט	נִשְׁחוּט	פָּרוּךְ		

<i>Imp.</i> <i>m.</i>	שָׁחַט	הִשְׁחַט	פָּרַךְ		הִתְפָּרַךְ
<i>f.</i>	שָׁחֲטִי	הִשְׁחֲטִי	פָּרְכִי	(wanting).	הִתְפָּרְכִי
<i>Pl.</i> <i>m.</i>	שָׁחֲטוּ	הִשְׁחֲטוּ	פָּרְכוּ		הִתְפָּרְכוּ
<i>f.</i>	שָׁחֲטֵנָה	הִשְׁחֲטֵנָה	פָּרְכֵנָה		הִתְפָּרְכֵנָה
<i>Impf.</i> 3. <i>m.</i>	יִשְׁחַט	יִשְׁחַט	יִפְרֹךְ	יִפְרֹךְ	יִתְפָּרַךְ
3. <i>f.</i>	תִּשְׁחַט	תִּשְׁחַט	תִּפְרֹךְ	תִּפְרֹךְ	תִּתְפָּרַךְ
2. <i>m.</i>	תִּשְׁחַטְתָּ	תִּשְׁחַטְתָּ	תִּפְרֹכְתָּ	תִּפְרֹכְתָּ	תִּתְפָּרַכְתָּ
2. <i>f.</i>	תִּשְׁחַטְתְּ	תִּשְׁחַטְתְּ	תִּפְרֹכְתְּ	תִּפְרֹכְתְּ	תִּתְפָּרַכְתְּ
1.	אֶשְׁחַט	אֶשְׁחַט	אֶפְרֹךְ	אֶפְרֹךְ	אֶתְפָּרַךְ
<i>Plur.</i> 3. <i>m.</i>	יִשְׁחֲטוּ	יִשְׁחֲטוּ	יִפְרְכוּ	יִפְרְכוּ	יִתְפָּרְכוּ
3. <i>f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּפְרֹכְנָה	תִּפְרֹכְנָה	תִּתְפָּרְכְנָה
2. <i>m.</i>	תִּשְׁחַטְתֶּן	תִּשְׁחַטְתֶּן	תִּפְרֹכְתֶּן	תִּפְרֹכְתֶּן	תִּתְפָּרַכְתֶּן
2. <i>f.</i>	תִּשְׁחַטְנֶה	תִּשְׁחַטְנֶה	תִּפְרֹכְנֶה	תִּפְרֹכְנֶה	תִּתְפָּרַכְנֶה
1.	נִשְׁחַט	נִשְׁחַט	נִפְרֹךְ	נִפְרֹךְ	נִתְפָּרַךְ

Impf. with Suff. יִשְׁחַטְהוּ

<i>Part. act.</i>	שֹׁחֵט	נֹשֵׁחֵט	מִפְרֹךְ	מִפְרֹךְ	מִתְפָּרַךְ
<i>pass.</i>	שָׁחוּט				

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
<i>Perf.</i> 3. <i>m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח
3. <i>f.</i>	שָׁלְחָה	נִשְׁלַחָה	שִׁלְחָה
2. <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2. <i>f.</i>	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
<i>Plur.</i> 3.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ
2. <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
<i>Inf.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח
<i>Inf. absol.</i>	שִׁלּוּחַ	נִשְׁלַח	שִׁלַּח
<i>Imp.</i> <i>m.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח
<i>f.</i>	שִׁלְחִי	הִשְׁלְחִי	שִׁלְחִי
<i>Pl. m.</i>	שִׁלְחוּ	הִשְׁלְחוּ	שִׁלְחוּ
<i>f.</i>	שִׁלְחֵנָה	הִשְׁלְחֵנָה	שִׁלְחֵנָה
<i>Impf.</i> 3. <i>m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3. <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. <i>f.</i>	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי
1.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3. <i>m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3. <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2. <i>m.</i>	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2. <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח

apoc. Impf. (Jussive)

Impf. with Suff. יִשְׁלַחְנִי

<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלַח	מְשַׁלֵּחַ
<i>pass.</i>	שֹׁלֵיחַ		

<i>Pual.</i>	<i>Hiphal.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
שָׁלַח	הִשְׁלִיחַ	הִשְׁלַח	הִשְׁתַּלַּח
שָׁלַחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שָׁלַחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
שָׁלַח	הִשְׁלִיחַ	הִשְׁלַח	הִשְׁתַּלַּח
	הִשְׁלַח		
	הִשְׁלַח		הִשְׁתַּלַּח
(wanting)	הִשְׁלִיחִי	(wanting)	הִשְׁתַּלַּחִי
	הִשְׁלִיחוּ		הִשְׁתַּלַּחוּ
	הִשְׁלַחְנָה		הִשְׁתַּלַּחְנָה
יִשְׁלַח	יִשְׁלִיחַ	יִשְׁלַח	יִשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַחְתָּ	תִּשְׁלַחְתָּ	תִּשְׁלַחְתָּ	תִּשְׁתַּלַּחְתָּ
אִשְׁלַח	אִשְׁלִיחַ	אִשְׁלַח	אִשְׁתַּלַּח
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁלַחוּ	תִּשְׁתַּלַּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
	יִשְׁלַח		
מִשְׁלַח	מִשְׁלִיחַ	מִשְׁלַח	מִשְׁתַּלַּח

[See p. 300.]	<i>Kal.</i>	<i>Niphal.</i>
<i>Perf.</i> 3. <i>m.</i>	סָב	נָסַב
3. <i>f.</i>	סָבָה	נָסְבָה
2. <i>m.</i>	סָבוּת	נָסְבוּת
2. <i>f.</i>	סָבוֹת	נָסְבוֹת
1.	סָבוֹתִי	נָסְבוֹתִי
<i>Plur.</i> 3.	סָבוּ	נָסְבוּ
2. <i>m.</i>	סָבוּתָם	נָסְבוּתָם
2. <i>f.</i>	סָבוּתָן	נָסְבוּתָן
1.	סָבוּנוּ	נָסְבוּנוּ
<i>Inf.</i>	סֵב	הִסֵּב
<i>Inf. absol.</i>	סָבוֹב	הִסֵּב
<i>Imp.</i> <i>m.</i>	סֵב	הִסֵּב
<i>f.</i>	סֵבִי	הִסֵּבִי
<i>Plur.</i> <i>m.</i>	סֵבוּ	הִסֵּבוּ
<i>f.</i>	סֵבֵינָה	הִסֵּבֵינָה
<i>Impf.</i> 3. <i>m.</i>	יִסֵּב	יִסֵּב
3. <i>f.</i>	תִּסֵּב	תִּסֵּב
2. <i>m.</i>	תִּסֵּב	תִּסֵּב
2. <i>f.</i>	תִּסֵּבִי	תִּסֵּבִי
1.	אִסֵּב	אִסֵּב
<i>Plur.</i> 3. <i>m.</i>	יִסְבוּ	יִסְבוּ
3. <i>f.</i>	תִּסְפִּינָה	תִּסְפִּינָה
2. <i>m.</i>	תִּסְבוּ	תִּסְבוּ
2. <i>f.</i>	תִּסְפִּינָה	תִּסְפִּינָה
1.	נִסֵּב	נִסֵּב
<i>Impf. with Vav consec.</i> וַיִּסֵּב		
<i>Impf. with Suff.</i> יִסְפְּנִי		
<i>Part. act.</i>	סוֹבֵב	נֹסֵב
<i>pass.</i>	סָבוֹב	

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Poel.</i>	<i>Poal.</i>
הִסָּב	הוּסַב	סוּבַב	סוּבַב
הִסָּבָה	הוּסָבָה	סוּבַבָּה	סוּבַבָּה
הִסָּבוֹת	הוּסָבוֹת	סוּבַבֹּת	סוּבַבֹּת
הִסָּבוֹת	הוּסָבוֹת	סוּבַבֹּת	סוּבַבֹּת
הִסָּבוֹתִי	הוּסָבוֹתִי	סוּבַבְתִּי	סוּבַבְתִּי
הִסָּבוּ	הוּסָבוּ	סוּבַבוּ	סוּבַבוּ
הִסָּבוּתָם	הוּסָבוּתָם	סוּבַבְתָּם	סוּבַבְתָּם
הִסָּבוּתָן	הוּסָבוּתָן	סוּבַבְתָּן	סוּבַבְתָּן
הִסָּבוּנוּ	הוּסָבוּנוּ	סוּבַבְנוּ	סוּבַבְנוּ
הִסָּב		סוּבַב	סוּבַב
הִסָּב	הוּסַב	סוּבַב	סוּבַב
הִסָּב		סוּבַב	
הִסָּבִי		סוּבַבִּי	
הִסָּבוּ	(wanting)	סוּבַבוּ	(wanting)
הִסָּבִינָה		סוּבַבְנָה	
יִסָּב (יִסָּב)	יִוָּסַב (יִוָּסַב)	יִסּוּבַב	יִסּוּבַב
תִּסָּב	תִּוָּסַב	תִּסּוּבַב	תִּסּוּבַב
תִּסָּב	תִּוָּסַב	תִּסּוּבַב	תִּסּוּבַב
תִּסָּבִי	תִּוָּסַבִּי	תִּסּוּבַבִּי	תִּסּוּבַבִּי
אִסָּב	אִוָּסַב	אִסּוּבַב	אִסּוּבַב
יִסָּבוּ	יִוָּסַבוּ	יִסּוּבַבוּ	יִסּוּבַבוּ
תִּסָּבִינָה	תִּוָּסַבִּינָה	תִּסּוּבַבְנָה	תִּסּוּבַבְנָה
תִּסָּבוּ	תִּוָּסַבוּ	תִּסּוּבַבוּ	תִּסּוּבַבוּ
תִּסָּבִינָה	תִּוָּסַבִּינָה	תִּסּוּבַבְנָה	תִּסּוּבַבְנָה
נִסָּב	נִוָּסַב	נִסּוּבַב	נִסּוּבַב
וַיִּסָּב			
וַיִּסָּבִי (וַיִּסָּבִיכֶם)		וַיִּסּוּבַבִּי	
מִסָּב	מִוָּסַב	מִסּוּבַב	מִסּוּבַב

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
<i>Perf.</i> 3. <i>m.</i>	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ
3. <i>f.</i>		נִגַּשָּׁה	הִגִּיֶּשָׁה	הֻגַּשָּׁה
2. <i>m.</i>		נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ
2. <i>f.</i>		נִגַּשְׁתְּ	הִגַּשְׁתְּ	הֻגַּשְׁתְּ
1.	(regular)	נִגַּשְׁתִּי	הִגַּשְׁתִּי	הֻגַּשְׁתִּי
<i>Plur.</i> 3.		נִגַּשׁוּ	הִגִּישׁוּ	הֻגַּשׁוּ
2. <i>m.</i>		נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הֻגַּשְׁתֶּם
2. <i>f.</i>		נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הֻגַּשְׁתֶּן
1.		נִגַּשְׁנוּ	הִגַּשְׁנוּ	הֻגַּשְׁנוּ
<i>Inf.</i>	גִּשֵּׁת	הִנָּגַשׁ	הִגִּישׁ	הֻגַּשׁ
<i>Inf. absol.</i>	נֹגֵשׁ	הִנָּגֵשׁ	הִגִּישׁ	
<i>Imp. m.</i>	נֵשׁ	הִנָּגַשׁ	הִגֵּשׁ	
<i>f.</i>	נִשִּׁי	הִנָּגִשִׁי	הִגִּישִׁי	
<i>Plur. m.</i>	נִשׁוּ	הִנָּגִשׁוּ	הִגִּישׁוּ	(wanting)
<i>f.</i>	נִשְׁנָה	הִנָּגִשְׁנָה	הִגִּישְׁנָה	
<i>Impf.</i> 3. <i>m.</i>	יִגַּשׁ	יִנָּגַשׁ	יִגִּישׁ	יֻגַּשׁ
3. <i>f.</i>	תִּגַּשׁ		תִּגִּישׁ	תֻּגַּשׁ
2. <i>m.</i>	תִּגַּשׁ		תִּגִּישׁ	תֻּגַּשׁ
2. <i>f.</i>	תִּגַּשִׁי		תִּגִּישִׁי	תֻּגַּשִׁי
1.	אִגַּשׁ	(regular)	אִגִּישׁ	אֻגַּשׁ
<i>Plur.</i> 3. <i>m.</i>	יִגַּשׁוּ		יִגִּישׁוּ	יֻגַּשׁוּ
3. <i>f.</i>	תִּגַּשְׁנָה		תִּגִּישְׁנָה	תֻּגַּשְׁנָה
2. <i>m.</i>	תִּגַּשׁוּ		תִּגִּישׁוּ	תֻּגַּשׁוּ
2. <i>f.</i>	תִּגַּשְׁנָה		תִּגִּישְׁנָה	תֻּגַּשְׁנָה
1.	נִגַּשׁ		נִגִּישׁ	נֻגַּשׁ
<i>apoc. Impf. (Jussive.)</i>			יִגַּשׁ	
<i>Part. act.</i>	נֹגֵשׁ	נִגַּשׁ	מִגִּישׁ	מֻגַּשׁ
<i>pass.</i>	נֹגֵשׁ			

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
<i>Perf.</i>	אָכַל	נֶאֱכַל	הֵאָכִיל	הִאָכַל

(like Verbs first Guttural)

<i>Inf.</i>	אֲכַל	הִאָכַל	הֵאָכִיל	הִאָכַל
<i>Inf. absol.</i>	אֲכֹל	הִאָכַל		
<i>Imp. m.</i>	אֲכַל	הִאָכַל	הֵאָכִיל	(wanting)
<i>f.</i>	אֲכֹלִי	(etc.)	(etc.)	
<i>Plur. m.</i>	אֲכֹלוּ			
<i>f.</i>	אֲכַלְנָה			
<i>Impf. 3. m.</i>	יֹאכַל	יִאָכַל	יִהְיֶה אֹכֵל	יִהְיֶה אֹכֵל
<i>3. f.</i>	תֹּאכַל	(etc.)	(etc.)	(etc.)
<i>2. m.</i>	תֹּאכַל			
<i>2. f.</i>	תֹּאכֲלִי			
<i>1.</i>	אֲכַל			
<i>Plur. 3. m.</i>	יֹאכֲלוּ			
<i>3. f.</i>	תֹּאכַלְנָה			
<i>2. m.</i>	תֹּאכֲלוּ			
<i>2. f.</i>	תֹּאכַלְנָה			
<i>1.</i>	נֹאכַל			

Impf. with }
Vav consec. } וַיֹּאמֶר, וַיֹּאכַל

<i>Part. act.</i>	אֹכֵל	נֹאכֵל	מֵאָכִיל	מֵאָכֵל
<i>pass.</i>	אֹכֹל			

	<i>Kal.</i>	<i>Niphal.</i>
<i>Perf. 3. m.</i>	יָשַׁב	נִישַׁב
3. <i>f.</i>		נִישְׁבָּה
2. <i>m.</i>		נִישַׁבְתָּ
2. <i>f.</i>		נִישַׁבְתְּ
1.	(regular)	נִישַׁבְתִּי
<i>Plur. 3.</i>		נִישְׁבוּ
2. <i>m.</i>		נִישַׁבְתֶּם
2. <i>f.</i>		נִישַׁבְתֶּן
1.		נִישַׁבְנוּ
<i>Inf.</i>	יָסַד, שָׁבַת	הִנָּשַׁב
<i>Inf. absol.</i>	יָסֹד, יָשׁוּב	
<i>Imp. m.</i>	שֶׁב	יִרַשׁ
<i>f.</i>	שְׁבִי	יִרְשִׁי
<i>Plur. m.</i>	שְׁבוּ	יִרְשׁוּ
<i>f.</i>	שְׁבֹנָה	יִרְשֹׁנָה
<i>Impf. 3. m.</i>	יֹשֵׁב	יִירַשׁ
3. <i>f.</i>	תֵּשֵׁב	תִּירַשׁ
2. <i>m.</i>	תֵּשֵׁב	תִּירַשׁ
2. <i>f.</i>	תֵּשְׁבִי	תִּירְשִׁי
1.	אֵשֵׁב	אִירַשׁ
<i>Plur. 3. m.</i>	יֹשְׁבוּ	יִירְשׁוּ
3. <i>f.</i>	תֵּשְׁבֹנָה	תִּירְשֹׁנָה
2. <i>m.</i>	תֵּשְׁבוּ	תִירְשׁוּ
2. <i>f.</i>	תֵּשְׁבֹנָה	תִירְשֹׁנָה
1.	נֹשֵׁב	נִירַשׁ

apoc. Impf. (Jussive.)

Impf. with Vav consec. וַיֵּשֶׁב

Part. act.

יֹשֵׁב

נֹשֵׁב

pass.

יֹשׁוּב

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Kal.</i>	<i>Hiphil.</i>
הוֹשִׁיב	הוֹשֵׁב	יָטַב	הִיטִיב
הוֹשִׁיבָה	הוֹשֵׁבָה		הִיטִיבָה
הוֹשִׁיבֶת	הוֹשֵׁבֶת		הִיטִיבֶת
הוֹשִׁיבִת	הוֹשֵׁבִת		הִיטִיבִת
הוֹשִׁיבִי	הוֹשֵׁבִי	(regular)	הִיטִיבִי
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטִיבוּ
הוֹשִׁיבָם	הוֹשֵׁבָם		הִיטִיבָם
הוֹשִׁיבָתָן	הוֹשֵׁבָתָן		הִיטִיבָתָן
הוֹשִׁיבָנִי	הוֹשֵׁבָנִי		הִיטִיבָנִי
הוֹשִׁיב	הוֹשֵׁב	יָטַב	הִיטִיב
הוֹשִׁיב, הוֹשִׁיב		יָטוּב	הִיטִיב
הוֹשֵׁב		יָטַב	הִיטִיב
הוֹשִׁיבִי		יָטַבִּי	הִיטִיבִי
הוֹשִׁיבוּ	(wanting)	יָטַבוּ	הִיטִיבוּ
הוֹשִׁיבָנָה		יָטַבְנָה	הִיטִיבְנָה
יֹשֵׁב	יֹשֵׁב	יָיֻטַב	יִיטִיב
תֹּשֵׁב	תֹּשֵׁב	תִּיטַב	תִּיטִיב
תֹּשֵׁבִי	תֹּשֵׁבִי	תִּיטַבִּי	תִּיטִיבִי
תֹּשֵׁבוּ	תֹּשֵׁבוּ	יָיֻטַבוּ	יִיטִיבוּ
אֹשֵׁב	אֹשֵׁב	אִיטַב	אִיטִיב
יֹשֵׁבוּ	יֹשֵׁבוּ	יָיֻטַבוּ	יִיטִיבוּ
תֹּשִׁיבָנָה	תֹּשִׁיבָנָה	תִּיטִיבְנָה	תִּיטִיבְנָה
תֹּשִׁיבוּ	תֹּשִׁיבוּ	תִּיטַבוּ	תִּיטִיבוּ
תֹּשִׁיבָנָה	תֹּשִׁיבָנָה	תִּיטִיבְנָה	תִּיטִיבְנָה
נֹשֵׁב	נֹשֵׁב	נִיטַב	נִיטִיב
יֹשֵׁב			יִיטַב
יֹשֵׁב		וַיִּיטַב, וַיִּיטַב	
מֹשֵׁב	מֹשֵׁב	יָיֻטַב	מִיטִיב
		יָטוּב	

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
<i>Perf.</i> 3. <i>m.</i>	קָם	נָקֹם	הִקִּים	הוּקַם
3. <i>f.</i>	קָמָה	נָקֹמָה	הִקִּימָה	הוּקְמָה
2. <i>m.</i>	קָמַתָּ	נָקִימוֹת	הִקִּימוֹת	הוּקְמָתָּ
2. <i>f.</i>	קָמַתְּ	נָקִימוֹת	הִקִּימוֹת	הוּקְמַתְּ
1.	קָמַתִּי	נָקִימוֹתִי	הִקִּימוֹתִי	הוּקְמַתִּי
<i>Plur.</i> 3.	קָמוּ	נָקֹמוּ	הִקִּימוּ	הוּקְמוּ
2. <i>m.</i>	קָמַתֶּם	נָקִימוֹתֶם	הִקִּימוֹתֶם	הוּקְמַתֶּם
2. <i>f.</i>	קָמַתְּן	נָקִימוֹתְן	הִקִּימוֹתְן	הוּקְמַתְּן
1.	קָמַנּוּ	נָקִימוֹנּוּ	הִקִּימוֹנּוּ	הוּקְמוֹנּוּ
<i>Inf.</i>	קוֹם	הִקּוֹם	הִקִּים	הוּקַם
<i>Inf. absol.</i>	קוֹם	הִקּוֹם	הִקֵּם, הִקֵּם	
<i>Imp.</i> <i>m.</i>	קוֹם	הִקּוֹם	הִקֵּם.	
<i>f.</i>	קוּמִי	הִקּוּמִי	הִקִּימִי	
<i>Plur.</i> <i>m.</i>	קוּמוּ	הִקּוּמוּ	הִקִּימוּ	(wanting)
<i>f.</i>	קָמְנָה	הִקְמְנָה	הִקְמְנָה	
<i>Impf.</i> 3. <i>m.</i>	יָקוּם	יִקְוֹם	יִקְיִם	יּוּקַם
3. <i>f.</i>	תִּקְוֹם	תִּקְוֹם	תִּקְיִם	תּוּקַם
2. <i>m.</i>	תִּקְוֹם	תִּקְוֹם	תִּקְיִם	תּוּקַם
2. <i>f.</i>	תִּקְוִמִי	תִּקְוִמִי	תִּקְיָמִי	תּוּקְמִי
1.	אָקוּם	אִקְוֹם	אִקְיִם	אּוּקַם
<i>Plur.</i> 3. <i>m.</i>	יִקְוּמוּ	יִקְוּמוּ	יִקְיִמוּ	יּוּקְמוּ
3. <i>f.</i>	תִּקְוִינָה	תִּקְמְנָה	תִּקְמְנָה	תּוּקְמְנָה
2. <i>m.</i>	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְיִמוּ	תּוּקְמוּ
2. <i>f.</i>	תִּקְוִינָה	תִּקְמְנָה	תִּקְמְנָה	תּוּקְמְנָה
1.	נִקְוֹם	נִקְוֹם	נִקְיִם	נּוּקַם
<i>apoc. Impf.</i>	יָקַם		יָקַם	
<i>Impf. with 1 consec.</i>	וַיָּקַם, וַיִּקְוֹם		וַיִּקְיִם	
<i>Impf. with Suff.</i>	יִקְוִימֶנִי		יִקְיָמֶנִי	
<i>Part. act.</i>	קָם	נָקֹם	מִקִּים	מוּקָם
<i>pass.</i>	קוֹם			

<i>Pilel.</i>	<i>Pulal.</i>	<i>Kal.</i>		<i>Niphal.</i>
קוּמִים	קוּמִים	בִּין	בִּין	נִבּוֹן
קוּמְמָה	קוּמְמָה	בִּנָּה	בִּינָה	נִבְּוִנָּה
קוּמְמָת	קוּמְמָת	בִּנָּת	בִּינָת	נִבְּוִנָּת
קוּמְמָת	קוּמְמָת	בִּנָּת	בִּינָת	נִבְּוִנָּת
קוּמְמָתִי	קוּמְמָתִי	בִּנָּתִי	בִּינָתִי	נִבְּוִנָּתִי
קוּמְמוֹ	קוּמְמוֹ	בִּנּוּ	בִּינוּ	נִבְּוִנוּ
קוּמְמָתָם	קוּמְמָתָם	בִּנְתָּם	בִּינְתָּם	נִבְּוִנְתָּם
קוּמְמָתָן	קוּמְמָתָן	בִּנְתָּן	בִּינְתָּן	נִבְּוִנְתָּן
קוּמְמָנִי	קוּמְמָנִי	בִּנּוּ	בִּינוּ	נִבְּוִנוּ
קוּמִים	קוּמִים	בִּין	בִּין	הִבּוֹן
		בִּין	בִּין	הִבּוֹן
קוּמִים		בִּין	בִּין	הִבּוֹן
קוּמְמִי		בִּינִי	בִּינִי	
קוּמְמוֹ	(wanting)	בִּינוּ	בִּינוּ	(הִקּוּם as)
קוּמְמָנָה		—	—	
יְקוּמִים	יְקוּמִים	יְבִין	יְבִין	יִבּוֹן
יְקוּמִים	יְקוּמִים	יְבִין	יְבִין	
יְקוּמִים	יְקוּמִים	יְבִין	יְבִין	(יְקוּם as)
יְקוּמְמִי	יְקוּמְמִי	יְבִינִי	יְבִינִי	
יְקוּמִים	יְקוּמִים	יְבִין	יְבִין	
יְקוּמְמוֹ	יְקוּמְמוֹ	יְבִינוּ	יְבִינוּ	
יְקוּמְמָנָה	יְקוּמְמָנָה	יְבִינָּה	יְבִינָּה	
יְקוּמְמוֹ	יְקוּמְמוֹ	יְבִינוּ	יְבִינוּ	
יְקוּמְמָנָה	יְקוּמְמָנָה	יְבִינָּה	יְבִינָּה	
נְקוּמִים	נְקוּמִים	נְבִין	נְבִין	
		נְבִין	נְבִין	
		נְבִין	נְבִין	
		יְבִינִי	יְבִינִי	
מְקוּמִים	מְקוּמִים	מְבִין	מְבִין	מְבִין
		מְבִין	מְבִין	מְבִין

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
<i>Perf.</i> 3. <i>m.</i>	מָצָא	נִמְצָא	מָצָא
3. <i>f.</i>	מָצְאָה	נִמְצְאָה	מָצְאָה
2. <i>m.</i>	מָצַאתָ	נִמְצַאתָ	מָצַאתָ
2. <i>f.</i>	מָצַאתְּ	נִמְצַאתְּ	מָצַאתְּ
1.	מָצַאתִי	נִמְצַאתִי	מָצַאתִי
<i>Plur.</i> 3.	מָצְאוּ	נִמְצְאוּ	מָצְאוּ
2. <i>m.</i>	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם
2. <i>f.</i>	מָצַאתֶן	נִמְצַאתֶן	מָצַאתֶן
1.	מָצַאתִי	נִמְצַאתִי	מָצַאתִי
<i>Inf.</i>	מָצֵא	הִמְצֵא	מָצֵא
<i>Inf. absol.</i>	מָצֹא	נִמְצֹא	מָצֹא
<i>Imp.</i> <i>m.</i>	מָצֵא	הִמְצֵא	מָצֵא
<i>f.</i>	מָצְאִי	הִמְצְאִי	מָצְאִי
<i>Plur. m.</i>	מָצְאוּ	הִמְצְאוּ	מָצְאוּ
<i>f.</i>	מָצְאֵנָה	הִמְצְאֵנָה	מָצְאֵנָה
<i>Impf.</i> 3. <i>m.</i>	יִמְצָא	יִמְצָא	יִמְצָא
3. <i>f.</i>	תִּמְצָא	תִּמְצָא	תִּמְצָא
2. <i>m.</i>	תִּמְצָא	תִּמְצָא	תִּמְצָא
2. <i>f.</i>	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי
1.	אִמְצָא	אִמְצָא	אִמְצָא
<i>Plur.</i> 3. <i>m.</i>	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
3. <i>f.</i>	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה
2. <i>m.</i>	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
2. <i>f.</i>	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה
1.	נִמְצָא	נִמְצָא	נִמְצָא

apoc. Impf. (Jussive.)

<i>Impf. with Suff.</i>	יִמְצְאֵנִי		יִמְצְאֵנִי
<i>Part. act.</i>	מָצֵא	נִמְצָא	מָצֵא
<i>pass.</i>	מָצוּא		

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
מִצָּאָה	הִמְצִיָּאה	הִמְצָאָה	הִתְמַצָּאָה
מִצָּאתָ	הִמְצִאתָ	הִמְצָאתָ	הִתְמַצָּאתָ
מִצָּאתִי	הִמְצִאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאוֹ	הִמְצִאוֹ	הִמְצָאוֹ	הִתְמַצָּאוֹ
מִצָּאתְכֶם	הִמְצִאתְכֶם	הִמְצָאתְכֶם	הִתְמַצָּאתְכֶם
מִצָּאתְךָ	הִמְצִאתְךָ	הִמְצָאתְךָ	הִתְמַצָּאתְךָ
מִצָּאוֹנוֹ	הִמְצִאוֹנוֹ	הִמְצָאוֹנוֹ	הִתְמַצָּאוֹנוֹ
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
	הִמְצָא		
	הִמְצָא		הִתְמַצָּא
(wanting)	הִמְצִיָּאי	(wanting)	הִתְמַצָּאי
	הִמְצִיָּאוֹ		הִתְמַצָּאוֹ
	הִמְצִיָּאָה		הִתְמַצָּאָה
יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָאָה	תִּמְצִיָּאה	תִּמְצָאָה	תִּתְמַצָּאָה
תִּמְצָאתָ	תִּמְצִאתָ	תִּמְצָאתָ	תִּתְמַצָּאתָ
תִּמְצָאתִי	תִּמְצִאתִי	תִּמְצָאתִי	תִּתְמַצָּאתִי
תִּמְצָאוֹ	תִּמְצִאוֹ	תִּמְצָאוֹ	תִּתְמַצָּאוֹ
תִּמְצָאתְכֶם	תִּמְצִאתְכֶם	תִּמְצָאתְכֶם	תִּתְמַצָּאתְכֶם
תִּמְצָאתְךָ	תִּמְצִאתְךָ	תִּמְצָאתְךָ	תִּתְמַצָּאתְךָ
תִּמְצָאוֹנוֹ	תִּמְצִאוֹנוֹ	תִּמְצָאוֹנוֹ	תִּתְמַצָּאוֹנוֹ
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
יִמְצָא			
	יִמְצִיָּאִי		
מִמְצָא	מִמְצִיא	מִמְצָא	מִתְמַצָּא

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
<i>Perf.</i> 3. <i>m.</i>	גָּלָה	נִגְלָה	גָּלָה
3. <i>f.</i>	גָּלְתָה	נִגְלְתָה	גָּלְתָה
2. <i>m.</i>	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ
2. <i>f.</i>	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
<i>Plur.</i> 3.	גָּלוּ	נִגְלוּ	גָּלוּ
2. <i>m.</i>	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. <i>f.</i>	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן
1.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
<i>Inf.</i>	גָּלוֹת	הִגְלוֹת	גָּלוֹת
<i>Inf. absol.</i>	גָּלָה	נִגְלָה	גָּלָה
<i>Imp.</i> <i>m.</i>	גָּלָה	הִגְלָה	גָּלָה
<i>f.</i>	גָּלִי	הִגְלִי	גָּלִי
<i>Pl. m.</i>	גָּלוּ	הִגְלוּ	גָּלוּ
<i>f.</i>	גָּלִינָה	הִגְלִינָה	גָּלִינָה
<i>Impf.</i> 3. <i>m.</i>	יִגְלָה	יִגְלָה	יִגְלָה
3. <i>f.</i>	תִּגְלָה	תִּגְלָה	תִּגְלָה
2. <i>m.</i>	תִּגְלָה	תִּגְלָה	תִּגְלָה
2. <i>f.</i>	תִּגְלִי	תִּגְלִי	תִּגְלִי
1.	אִגְלָה	אִגְלָה	אִגְלָה
<i>Plur.</i> 3. <i>m.</i>	יִגְלוּ	יִגְלוּ	יִגְלוּ
3. <i>f.</i>	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
2. <i>m.</i>	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
2. <i>f.</i>	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
1.	נִגְלָה	נִגְלָה	נִגְלָה
<i>apoc. Impf.</i>	יִגַּל	יִגַּל	יִגַּל
<i>Impf. with Suff.</i>	יִגְלֵנִי		יִגְלֵנִי
<i>Part. act.</i>	גָּלָה	נִגְלָה	מִגְלָה
<i>pass.</i>	גָּלוּי		

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
גלה	הגלה	הגלה	התגלה
גלתה	הגלתה	הגלתה	התגלתה
גליֹת	הגליֹת	הגליֹת	התגליֹת
גלית	הגלית	הגלית	התגלית
גליֹתי	הגליֹתי	הגליֹתי	התגליֹתי
גלו	הגלו	הגלו	התגלו
גליֹתם	הגליֹתם	הגליֹתם	התגליֹתם
גליֹתן	הגליֹתן	הגליֹתן	התגליֹתן
גליֹנו	הגליֹנו	הגליֹנו	התגליֹנו
גלות	הגלות	הגלות	התגלות
גלה	הגלה	הגלה	התגלה
(wanting)	הגלה	(wanting)	התגלה
	הגלי		התגלי
	הגלו		התגלו
	הגליֹנה		התגליֹנה
יגלה	יגלה	יגלה	יתגלה
תגלה	תגלה	תגלה	תתגלה
תגלה	תגלה	תגלה	תתגלה
תגלי	תגלי	תגלי	תתגלי
אגלה	אגלה	אגלה	אתגלה
יגלו	יגלו	יגלו	יתגלו
תגליֹנה	תגליֹנה	תגליֹנה	תתגליֹנה
תגלו	תגלו	תגלו	תתגלו
תגליֹנה	תגליֹנה	תגליֹנה	תתגליֹנה
נגלה	נגלה	נגלה	נתגלה
	יגל		יתגל
	יגלני		
מגלה	מגלה	מגלה	מתגלה

	<i>Kal.</i>	<i>Hiphil.</i>	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>
<i>Perf.</i>	יָרָה	הוֹרָה	נָשָׂא	נָשָׂא	הִשָּׂיא*
3. <i>f.</i>	יָרְתָה	הוֹרְתָה			
2. <i>m.</i>	יָרִיתָ	הוֹרִיתָה	נָשְׂאָתָא	נָשְׂאָתָא	הִשָּׂאָתָא
3. <i>pl.</i>	יָרוּ	הוֹרוּ	(as לָא)		
<i>Inf.</i>	יָרוּת	הוֹרוּת	שָׂאָתָא		
<i>Inf. abs.</i>	יָרֶה		(reg.)		
<i>Imp.</i>	יָרֶה	הוֹרֶה	שָׂא		
<i>f.</i>	יָרִי	הוֹרִי	שָׂאִי		
<i>Imperf.</i>	יִרְהַ	יוֹרְהַ	יִשָּׂא	יִנָּשֵׂא	יִשָּׂיא
3. <i>pl.</i>	יִירוּ	יורוּ	יִשָּׂאוּ	יִנָּשְׂאוּ	יִשָּׂאוּ
<i>apoc. Impf.</i>		יִיֹר		(reg.)	
<i>Part. act.</i>	יֹרֶה	מוֹרֶה	(reg.)		
<i>pass.</i>	יָרוּי				(* From נָשָׂא, not נָשָׂא).

	<i>Kal.</i>	<i>Hiphil.</i>	<i>Kal.</i>	<i>Hiphil.</i>
<i>Perf.</i>	בָּא	הִבִּיֵּא	בָּא	הִבִּיֵּא
(as לָהּ)		2. <i>m.</i> הִבִּיֵּתָא	בָּאָתָא	(as לָהּ)
<i>Impf.</i>	יָבֵא	יִבֵּא	3. <i>pl.</i> בָּאוּ (בֹּאוּ)	
3. <i>pl.</i>	יָבוּ	יָבוּ	<i>Impf.</i> יִבְאוּ (יִבְאוּ)	יִבִּיֵּא
<i>apoc. Impf.</i>	יָבֵ	יָבֵ	<i>Imp.</i> בֹּא (בָּא) 3 <i>pl. f.</i> תִּבְיֵאֲיָנָה	
(the rest as לָהּ)		<i>Imp.</i> הִבֵּא	<i>Part.</i> בָּא	מִבִּיֵּא
			<i>Hoph.</i> הוֹבָא	3. <i>f.</i> הוֹבָאָתָא
			2. <i>m.</i> הוֹבָאָתָה	<i>Fut.</i> יוֹבָא
			<i>Part.</i> מוֹבָא	

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APPENDIX

DESIGNED TO SUPPLY THE PLACE OF A

HEBREW CHRESTOMATHY.

§ 1.

Introductory Remarks.

THE proper object of a Chrestomathy in any language, is to facilitate the progress of him who undertakes to study that language. In its appropriate sphere, it is distinct from a Commentary, where *exegesis* is the predominant element of the work. So far as a correct explanation of idiomatic expressions and of grammatical difficulties serves to cast light on interpretation, a good Chrestomathy partakes indeed of the exegetical element; for that a correct knowledge of idioms, of grammatical forms, and of the syntax of any language, is not only indispensable, but of the very highest importance to the interpreter, there can be no doubt. But it is one thing for a book to aim simply or mainly at a development of forms and idioms, and another to pursue interpretation on a broad scale, combining with the pursuit all that rhetoric, history, geography, chronology, and archaeology in general, may afford, so as to help the commentator to a thorough interpretation.

Those whose business it has been to teach languages, know well that all attempts at thorough exegesis are in vain, until the student shall have made progress enough in the knowledge of words, their forms, and their syntax, to understand and duly appreciate the remarks of an interpreter. To begin the study of Hebrew with a formal Commentary, such as the advanced student needs, would be preposterous; for it would only serve to divide and distract the attention of the learner, at a period when all his efforts should be directed to the simple object of reading and understanding the language as such.

A proper Chrestomathy is designed for purposes simply *linguistic* and *philological*. In other words, it should serve the purpose of making the student acquainted with the forms, the declensions, the cases, the tenses, the moods, and (summarily to speak) with all the variations of words, expressive of relation to each other, or adapted to designate time and manner. It should lead the student on in the right way to obtain the knowledge in question, up to such a point that it may be presumed he is able to make his own way without the aid of another. At this point the office of a Commentary properly begins. Before this, it is of little or no avail; unless, indeed, the interpreter chooses to be more *chrestomathic* than *exegetical*.

If these views are correct, they will serve to justify the course pursued in the following pages. My aim is to prepare the student to use a Commentary to advantage, by leading him on to a right knowledge of the forms and syntax of the Hebrew language. At the outset, the acquisition of such a knowledge demands the undivided attention of the learner. There are only two ways of acquiring a knowledge of any language, viz., first, the method in which children acquire a knowledge of their vernacular tongue; and secondly, the method of studying by the aid of grammars and lexicons. The first is out of question for us, in respect to the Hebrew; the second must, so far as possible, stand in the place of it. A grammar which rightly explains all the forms and syntax of words, and a lexicon which properly explains all the meanings of them, form an apparatus in itself complete for the acquisition of any language. If the grammar and lexicon of Gesenius are not perfect, (as doubtless they are not), they still approach so near to that standard, that we may rest satisfied that by their aid we may place ourselves substantially in the situation of those who had a vernacular acquaintance with the Hebrew.

It is usual, when a Chrestomathy forms a separate volume, to print the *text* of the language to be studied. In many cases this may be expedient. But as there is only one volume of the ancient Hebrew now extant, and as all who intend to study Hebrew in earnest must possess themselves of that volume, it seems superfluous to reprint the Hebrew text in another book, and thus to add to the expense of the Chrestomathy, without making any real addition to the apparatus of the student. On this account, and also to lessen as much as may be the bulk of this manual, I have thought it expedient to omit a reprint of the Hebrew text, and merely to insert the notes which are designed to guide the student in the initiatory stages of his study.

It is of no consequence what portion of the O. Test. is selected as the basis of a Chrestomathy, excepting that the higher flights of poetry, and the more difficult parts of prose should be avoided. Nothing can be more unsuitable, than to make up a Chrestomathy merely of morsels rhetorically exquisite, selected here and there, and designed more for æsthetical im-

pression, than for aid in the acquisition of linguistic knowledge. The *most intelligible* parts of the Bible are plainly the best for beginners; and *continuous* pieces which will interest the reader by their contents, are altogether preferable to mere scraps or sentences chosen here and there, and introduced like a string of apothegms or unconnected sayings. So much of the O. Test., moreover, is poetry, that a complete Chrestomathy ought to comprise an introduction to this species of writing, as well as to prose.

The help which I shall endeavour here to render the learner, is such as I should proffer him, for the most part, if engaged in teaching him *orally*, until I should deem him fitted to commence the business of exegesis, on a more enlarged scale. If I can satisfy the beginner, that he had better pursue the method of study which I shall point out in the sequel; and if he will actually, and patiently, and perseveringly follow it; I should not then hesitate to assure him, that, in a moderate period of time, he may acquire both an agreeable and a useful knowledge of the Hebrew.

§ 2.

Suggestions respecting the Method of Studying Hebrew.

During the long course of years in which I have been employed more or less in teaching this language, I have made trial of different modes of teaching, with the intention of satisfying my own mind as to the question: Which is the preferable one? The result I will give, as briefly as I can, so that the learner may avail himself of it, if he should think proper to do so.

The knowledge of any language is mainly comprised in three particulars, viz. a knowledge of the forms of words, of their various meanings, and of the method in which they are connected together in making out clauses and sentences. Without this knowledge, not a single sentence of the Heb. Scriptures, (or indeed of any other book), can be obtained in such a manner as to be relied on. He who does not know, for example, in what relation the words of the first chapter and verse of the book of Genesis stand to each other, or in what way we can determine which noun is *subject*, and which are *objects* of the sentence, cannot determine grammatically, which word in the verse is Nom. to the verb, or (in other words) he cannot determine whether the assertion of the writer means, that *God made the heavens and the earth*, or that *the heavens and the earth made God*, or that *the beginning made both God and them*. If any one should say, that the expression, *the heavens and the earth made God*, is an absurdity, and therefore evidently not the meaning of the writer, it would be easy to reply, that what many now deem to be the perfection of philosophy maintains, that 'if the world were not world, God would not be God,' so that the heavens and the

earth are the causes of the real existence of God, or at least they are the ground or reason why God becomes a conscious being, to say the least; and a little allowance of latitude in expression to a very ancient writer, might serve to diminish the force of any alleged absurdity. As to the expression, that *the beginning made both God and the heavens and earth*, one might resort to Parsism and other oriental theosophy, for pretty well-suited parallels with such an assertion; and he might also say, that it needs but a generous allowance of liberty to the writer, in order to make his expression tolerable, on a like ground with that of Parsism and Bhuddism.

Suppose then there is no certain guide furnished by the usages of the Hebrew, in regard to the *disposition* or arrangement of words in a sentence, how could the reader know with entire certainty, whether the meaning of Gen 1: 1 is as our English version has given it? He could not; but as the matter now is, a knowledge of Hebrew Grammar, in the wide extent of this term, renders any sane doubt as to the meaning impossible.

So is it with nearly every verse of the Bible. A *variety* of arrangement as to subject, predicate, and object, is indeed admitted in the Hebrew; but to know this, and to know *when*, and *how*, and *why*, it takes place, is one of the things which Grammar teaches. To *Grammar* must the ultimate appeal be made in all disputed cases, the probable or possible significations of words in themselves being once known. Higher criticism and exegesis deduce their most important material from an accurate and extensive knowledge of grammar. Certain it is, that no one has a right to feel assured of the true meaning of any passage, so long as its grammatical construction is doubtful. The relations of words, and the order of their sequency, are absolutely essential to an elementary knowledge of any language.

Put the case, then, that a student of Hebrew has acquired a thorough knowledge of the forms of Hebrew words, and of syntax, (no matter whether this is done by the reading of 50, or only of 10 chapters), that student is prepared for solid and rapid progress in the Hebrew, and has little else to do than merely to extend his knowledge of the meaning of words; which is rapidly acquired by constant reading. The toil and difficulty of his undertaking is past, and the rest of his way is only a journey of pleasure and profit. Thousands of erroneous and whimsical interpretations an accurate knowledge of grammar will enable him instantaneously to detect. The same knowledge will point out to him the true way in which he must proceed, in order to arrive at any desired point of exegesis. In a word, an accurate and extensive knowledge of Grammar, in the wide extent of the word, is to be valued more than all the systems of Hermeneutics that are extant. Not but that these are useful and important, in their place; but these all have their basis in the principles of grammar, and are worthless unless they are built upon this basis.

Such are my views of this subject; and on these the following advice is founded. My conviction of their correctness has been increasing, ever since my mind was awakened to an earnest contemplation of them; and I have endeavoured to make practical experiment of them, in respect to myself and my pupils.

I suppose the person, whom I address, to be strictly a *beginner*, in the present case; and to such an one I would beg leave to make the following suggestions.

THE ALPHABET, AND THE VOWEL-SIGNS. To become familiar with these, begin with a single letter; inspect the form carefully; write it down with your pen some twenty or thirty times, at least, comparing each repetition with the letter as printed, in order to see whether you have shaped it to a good degree of exactness. Every time you write any letter, *give the sound aloud*, and also *call the name*. What is impressed on the eye and ear both, is more likely to be remembered.

When the *consonant* alphabet is finished, and the forms, and powers, and divisions, of the letters are familiar in some good degree, then go through with the *vowel-signs* in the same way, taking care, when you write the figures of them, to sound them, to call each by name, and to classify it.

You are now prepared to commence the *exercise of reading*. Specially concerned with this is § 26 in the Grammar, which develops all the methods of *syllabication*. The *principles* on which every distinct syllable is grounded, and how the indistinct ones are formed, may be found there; and the beginner should join with the exercise of reading, the application of the *principles* which guide him. In this way, joining this with the careful study of the powers and classifications of the vowels, and specially as connected with the *Quiescents*, he may come, in a short time, to read with a good degree of facility, provided he constantly practices reading aloud, either alone, or (what is better) in company with another. The hesitating, drawling, blundering manner, in which many (not to say most) students read Hebrew, is an incongruity in a scholar, and never fails to make the impression, that he does not understand what he cannot read with more facility. My advice to every student is, to give no occasion for such an impression, by showing that he does not actually and readily know and distinguish the different letters and vowels. *Writing* them and *reading* them aloud, *often*, carefully, added to seeking out all the *principles of sound and syllabication* in the Grammar, until they become altogether familiar, are the sure and only means of speedily performing, in a ready way, the task of reading Hebrew with facility.

With this reading, after some progress made in it, let the student join the practice of distinguishing every instance of DAGHESH LENE and FORTE in the *Aspirates*, as described in § 21. A very little time will enable him to

understand and apply the principles there developed; and almost every sentence in Hebrew requires one to understand them.

As a specimen of the manner in which I would have him proceed, in learning to read with facility, I will here subjoin a few verses, with the English *representatives* of the Hebrew sounds, as exhibited in the second column on the left of the Alphabet, p. 18 of the Grammar.

(1) B^e* rê-shith bârà n'lo-him nêth hâsh-shâ-ma-yim v'êth hâ-nâ-rêts.

B^e—p. 36. *a*; rê, 23,† 1; shith, 9, 4.—bâ, 9, 1. 2; rà, 23, 1.—n^e, 10, 2; lô, 26, 2; him, 9, 4.—êth, 9, 7.—hâsh, 26, 5 (as to the short vowel), 20, 1 (as to Dagh. forte); shâ, 9, 1. 2; ma, comp. 86 b, n. 2 and 9, 2; yim, 26, 5.—v^e, 102, 2. *a*; êth, 9, 7; hâ, 26, 3; nâ, 23, 2; rêts, 26, 5.

(2) V'hâ-â-rêts hâ-y'êthâ thô-hû vâ-bhô-hû v'ehbo-shêkh sâl p'êné thebôm v'rushh (22, 2. b) n'lo-him m'ra-hhe-phêth sâl p'êné hâ-ma-yim. (3) Vây-yô-mêr n'lo-him y'êhî nôr va-y'êhî nôr. (4) Vây-yar n'lo-him nêth hâ-nôr ki tôbh vâ-yâbh-dêl n'lo-him bèn hâ-nôr ô-bhên ha-bho-shêkh. (5) Vây-yiq-râ n'lo him lâ-nôr yôm v'êl-ho-shêkh qâ-râ lâ-y'êlâ va-y'êhî se-rêbh va-y'êhî bho-qêr yôm se-hâdh. (6) Vây-yô-mêr n'lo-him y'êhî râ-qî* (22, 2. b) b'êthôkh hâ-ma-yim vi-hi mâbh-dil bèn ma-yim lâ-mâ-yim.

This may suffice to guide the beginner, and to introduce him to *syllabication*. If he learns to distinguish all the different vowels as to sound and quantity, and when to make *open* syllables, and when *closed* ones, (which he will easily do, if he makes himself thoroughly acquainted with § 10 and § 26), the difficulties of reading will then be removed, and he will need nothing more than frequent practice, to enable him to read with fluency. The children of Jews usually learn to read Hebrew with ease, even without understanding anything of its meaning.

The next labour is, to make such an acquaintance with Hebrew *forms*, viz. those of pronouns, verbs, and nouns, as will enable him to begin the work of translating. I mention only these *three* parts of speech here, because the others, having almost no changes, will give him little or no trouble.

Let him make no attempt, at this stage of study, to master all the exceptions and irregularities that occur, in these parts of speech. It is enough that he so study the *essential* parts of the Grammar, in respect to them, that

* The small *e* above the line represents vocal and simple Sheva; *a, e, o* (Italic), small and above the line, represent the three composite Shevas, (on p. 37), which are always vocal. The *â, ê, î, ô, û*, represent the respective vowels on p. 27 seq., when they have a *quiescent* letter combined with them; *â, ê*, etc., the same vowels without such Quiescent; *a, e*, etc., represent the short vowels in an *open* syllable; *â, ê*, etc., the same in a *closed* one.

† In all cases, the first number denotes the section (§) in the Grammar, unless p. (= page) is prefixed. The numbers or letters that follow, are the large-number divisions of the (§), and then the subdivisions under it.

he may know where to go, to find the solution of any difficulty that may occur. The *normal* state of the language is what he should first aim at. *Irregularities* are best learned, as they occur in the course of reading.

In this part of study, the learner will be greatly assisted by *exercises* on the original pronouns, on the verbs, and on the different classes of nouns. These may be so conducted, by the aid of a skilful teacher, that when the beginner comes to the reading of the Heb. Scriptures, the forms that occur will already be familiar to him, and the most he has to do, will be to acquire a knowledge of the *meaning* of words. Where other difficulties are removed, a rapid advance may be expected in this. A *book of exercises*, adapted to give the learner a thorough knowledge of all the different punctuation of verbs in different tenses, conjugations, and persons; and so of nouns masc. and fem., sing. and plur., in all their declensions, is a *desideratum* for the successful study of Hebrew in our country, highly important and really indispensable.*

* It gives me great pleasure to state, that Prof. Hackett, of the Newton Theol. Seminary, is about to publish such a book. He has tried the experiment of teaching in this way, viz. by the aid of grammatical exercises, and has come fully, (and, I doubt not, justly) to the conclusion, that, in the same length of time, much greater advance is made in the knowledge of Hebrew, than in the old method of studying. Germany has already some half score of *exercise* books for the Hebrew. Gesenius sanctioned and commended this method; and one of his pupils, Brückner, has published an excellent book for this purpose. From this, from Maurer's book of the like nature, and from some others, and also from his own experience, Prof. Hackett designs to publish a small volume, which will aid all the teachers and learners of Hebrew in our country, in the performance of their task. The plan, faithfully carried through, cannot fail to give an impetus and an advance to Hebrew studies, which are greatly needed.

The difference between this method of teaching and learning and the common one, is important. The common one makes the student *passive*, or, at most, active in mere *memoriter* efforts—a dull, dry, uninteresting task, and in general very poorly performed. But when the learner is brought to use his pen and his mind, in making out and impressing on his memory all the leading Hebrew forms of nouns and verbs, his interest is at once excited in the prosecution of his work. E. g. he is required to give all the *different vowel points* of the consonants קטל, the radix of the regular paradigmatic verb. This obliges him carefully to search out the whole paradigm, and to write down קטל, קטל, קטל, קטל, קטל, קטל, קטל. Then other forms follow, e. g. קטלת, קטלת, קטלת, etc., all to be pointed in all their varieties. Of *nouns*, the forms singular and plural, construct, suffix, etc., are required; and thus all the variations of which they are susceptible, are soon mastered. Of the *article*, all the different modes of punctuation are attained and made familiar, by presenting nouns before which they must be employed, and requiring the learner to supply the article and its vowel before all. The *suffix-pronouns* may be left to the progress of reading, and be gradually attained by taking them one by one at a time, and requiring the original and the suffix-forms, and attaching the latter to some verb or noun. In short, all the principles of forms, declensions, etc., may be impressed on the learner's mind, by making due arrangement for him to designate them with his pen. And so

Along with exercises on the verbs, should be joined not only the various species of verbs, such as those in the Paradigms, (which are chosen with a view to their various modes of *vocalization*, and of treating the consonants which belong to the stems), but also verbs which have, for the first, second, or third letter, an *Aspirate*; or verbs with the first two and last two letters *Aspirates*; and also verbs with all three of the stem-letters of this class, like פָּקַד. All that pertains to *Dagh. forte* and *lene*, may be shortly learned in this way.

The ACCENTS, as distinguished from the vowels, are easily learned. Sooner or later, the whole train should be made familiar. But the student may set out with merely a particular knowledge of the *pause-accents*; see 15. 3. A. I. 1—3, and also II. ib. These are not only quite important as marking the *στίχος* in poetry, but very often they have an effect in *changing the vowels* connected with them; see § 29. Let not the learner neglect the aid which they will often afford him, both as to special forms of words, and as to their connection with, and relation to, other words. Although they are not authoritative, yet they designate the grammatical, and often the exegetical, views of ancient Hebraists, who were highly skilled in a knowledge of the Heb. language.

We will now suppose the learner to have gone through with a competent portion of these preparatory exercises, and to have such an acquaintance with the forms of Heb. words, as prepares him to distinguish the various classes of them *from* each other, and to ascertain their true relation to each other, and thus make out the order of a sentence. He may now commence the study of the Heb. Scriptures, with the prospect of easy advance. The language itself is much less difficult in its forms, and cases, and modes, and tenses, than either Greek or Latin. The whole language that remains, is embodied in *one* book; and it would seem, that at least so much might be read for the sake of gaining a knowledge that will be highly profitable.

§ 3.

Notes designed to lead to a complete grammatical analysis.

If the learner pursues the course which I have marked out for him, the need of a prolonged Chrestomathy will not be felt. The design of the following pages is merely to *point out the way in which the study of Hebrew should be conducted*, if it be intended to answer any valuable critical or phi-

every rule of syntax might also be illustrated and made familiar; but the ordinary limits of such a book will naturally permit only the most important or difficult ones to be exhibited.

I will only add, that, in my view, the public have good ground for the expectation, that Prof. Hackett will execute the work in question in a manner both useful and satisfactory.

logical purposes. Whatever pertains to *orthography, forms of words, or the relative position of them*, i. e. syntax, should be aimed at, from the first outset of study. Nearly all students of the Hebrew come to the acquisition of this language, after they have studied the Latin and Greek languages; and the general principles of universal grammar may be regarded as already in their possession. Of course there is no need of dwelling on things common to all languages; at most, no farther than to show the agreement of the Hebrew in respect to these, with other languages that the learner has studied.

On each of these objects of attention, that I have named, I would make some brief remarks, merely to satisfy the mind of the learner, that they should be regarded as objects with which he must make a minute and accurate acquaintance, whatever may be the efforts necessary to accomplish this end.

I. THE ORTHOGRAPHY. Under this, I include the proper adjustment of all the *consonants, vowels, and diacritical signs*, such as *Dagheesh, Mappiq*, and the like. In Hebrew there is, in some cases, a great variety in the modes of *orthography*, specially where the *Quiescents* are concerned; as the reader may see in § 8, 4 seq., where this is illustrated. Sometimes this becomes a matter of high importance, even in order to settle the question, to what class of words the particular word under consideration belongs. Whenever the sense requires, the absence of a ך, ך, ם, and occasionally even ן, may be supposed, and the word regarded as virtually implying them, if the context and the doctrine of Heb. forms make this implication congruous. Then, in regard to the *varying punctuation* of such particles as ך, ך, ך, ך, (pp. 189. 194), the learner must often hesitate, and even stumble, as to his estimate of the proper nature of the words, unless he is familiar with the appropriate orthography. With regard to *Dagheesh forte* and *lene* he must surely do this, unless he learns not only to distinguish *Dagh. forte* as *compensative, characteristic, euphonic, and conjunctive*, (§ 20), but specially to distinguish *Dagh. lene* from all others, and to know of course *where* and *when* it must be employed, and where it cannot be. True orthography demands absolutely a knowledge of all this. Whatever then occurs in the text to be read, which is of an *orthographic* nature, (in the general sense above defined), should be the object of attention in such notes as are designed to guide the learner to a knowledge of *elementary* matters.

II. FORMS embrace all that is called *declension* in nouns and verbs; and not even a step can be taken, without some knowledge of these. What is *normal*, I now suppose the student to have some knowledge of. All *departures* from the common rule, must of course be pointed out and explained. But instead of repeating the explanation at length, in the following notes, and thus virtually writing the Grammar over again, I shall refer the learner to

the place in the Grammar where due explanation is made. It will be far more useful to him, to look this out in the Grammar, and study it there for himself, than it would to have everything explained at length, and all laid before him, and thus have all investigation superseded. The same is true in regard to the treatment of all the other objects, to which the attention of the student is invited.

III. SYNTAX of course is fundamental in all languages. But there are principles in it common to them all; and it is wholly unnecessary, in a Chrestomathy like the present, to dwell on these common and well known principles. It is enough merely to point out the *consentaneous practice* of the Hebrews, in the construction of their sentences. What is peculiar to this language; what differs from the general usage of other languages; what would puzzle the student to unravel, in his state of imperfect knowledge;—all this must be explained by reference to the *syntax* in the Grammar, where he will see the subject developed in its proper relations. To repeat in the Notes what is there said, would be more than superfluous.

The student has now before him the *three-fold* object to be attained, by aid of the Notes which follow. I can only say to him, (which I do say without the least doubt or hesitation): MAKE HASTE SLOWLY. Every step that you take in attaining a knowledge of either the *orthography*, the *forms of words*, or the *syntax*, is so much clear gain toward a radical and fundamental knowledge of the Heb. language. Everything which leads you to this, at the outset, is preparing to make you advance rapidly in the sequel. Your whole gain, within a given time, at least if this comprise several months of study, will be much greater than could be made by the mere study of the *meanings* of words, in the use of lexicon only.

It is indeed indispensable, of course, that these *meanings* should be learned. But the common method of studying languages, i. e. a mere slight and temporary attention to grammar, and after that a constant reading on, merely to gain a knowledge of the meaning of words from the lexicon, will certainly disappoint the hopes of the student. Any body can learn to *translate*, where the meaning of the words is plain, and the syntax in requisition is merely what belongs to universal grammar. It is idioms, peculiarities, departures from usage elsewhere, or even from what is normal and common in Hebrew, that truly bring the student to the trial. His *lexicon-knowledge* fails him here. The very passages where the power of grammatical criticism is needed, and must be applied in order to elicit any tolerable sense, are those very passages in which the mere *lexicon-learner* will see that he is utterly *non-plus'd*. In a word, all the *proper avails* of philology and criticism, in cases of difficulty, will be beyond his power; for as to passages which are so plain that 'he who runneth may read,' criticism in a higher sense is needless. And when he *does need* it, then he finds himself incapable of employing it.

If I know anything of philological study, I know this for certainty, viz. that every learner who calculates on nothing more than to attain to the *lexicon-meaning* of words, must find himself entirely incapacitated, when a serious difficulty occurs, not only to solve it himself, but even to judge whether others have properly and satisfactorily solved it; for how can he judge of the appositeness of arguments, the value of which he cannot estimate? Fully believing this, I invite his attention to a different method of study, one which shall put it in his power to judge and decide respecting the *orthography*, the *forms of words*, and the *syntax*, of the Hebrew, as well as in regard to the *meaning* of particular words. Without the first three of these, the latter cannot, in many cases where the sense of a word is modified by position and syntactical relation, be at all truly attained. Let the student then be *patient* in the labours requisite to take the proper stand of *critical* knowledge; and let him not feel, as is too often the case, that he is making but little progress in the knowledge of Hebrew, because he travels over but comparatively little ground. A few chapters radically studied will give him more power of progress, than whole books run over with nothing but the *lexicon* in hand.

With these things premised, in the way of explaining and vindicating the course of the following Notes, I proceed to the work before me.*

Notes on Gen. I. 1.

(1) רֵאשִׁית, † Dagh. lene in ב, 21, 1; Sheva under it, 100, 1.

* In the editions of my Hebrew Chrestomathy, printed formerly in a separate volume with the Hebrew text, I inserted several *Exercises* on the verbs and nouns, which the student was advised to go through. Then followed a series of short sentences, selected here and there from all parts of the Hebrew Scriptures. Both of these I now dismiss, inasmuch as the publication of Prof. Hackett's little book of *Practical Exercises* will supersede them, and be far more thorough and useful to the student.

I have already mentioned, that for *Chrestomathic* purposes, it matters not where we go for text, excepting that the more difficult passages of prose or of poetry are inapposite to the beginner. To read on *continuously* through a connected narration, is incomparably a better way than to read mere apothegmatic sentences, having no connection, and constantly presenting new words. The student is apt to be disheartened by this process, because he finds so many new words to be difficult to remember, and seems to get little aid from what he has already done, to assist him in what he is doing. The repetition of known words in simple narrations, are little spots of vegetation in the desert which he seems to be traversing, and he is encouraged and excited to go on by the influence of these cheering places upon his mind. The *repetition* of many words also fixes them in his memory. Hence I have selected some of the most simple, and at the same time most perfect, specimens of a pure Hebrew style, from the book of Genesis, as the best adapted for an introduction to the Hebrew.

† The notes first in order pertain to the orthography or vocalization, Daghesh, and the like; then they go on to the *form* of the word, and lastly to its grammatical relations.

might be written without the ¹⁵¹א, and is so written in Deut. 11: 12, comp. § 8, 4.—The form is that of a *denominative*, 85, 2. 6, comp. 83, 16, derived from שרר.—Office of ש, 100, 3. *a*. Position of the whole word, which is used adverbially, 142, 1. *d*.—(שרר)* Dagh. lene in ש, 21, 2.—form, 73, 1.—position in the sentence, 142, 1. *a*.—Tense, 124, 1.—(שרר), א guttural and vocal, 23, 2; composite Sheva under it, 22, 4. n. 2; the Hholem in the plural written *defectively*, i. e. without the ו which belongs to the sing. שרר, 8, 4. *a*; for Mappiq in ש of the sing. form, see 14, 1; plur. שרר, 86, 1.—Plur. noun subject of a verb *singular*, 143, 2. (שרר), א vocal, 23, 2.—ר sign of the Acc., 115, 2, see n. at the bottom of the page. (שרר), ה article, with Dagh. forte after it, 35, also 137.—For the peculiar form of the plur. (like the dual), see 86 b, 1, n. 2. The now obsolete sing. doubtless was originally שרר shā-māy. Usage retained the accent on the ultimate of the sing., which made the present form (penult accent) of the plur. necessary. (שרר), ו, 102, 2. *a*. שרר as before. (שרר), ה, 35, 1. שרר instead of שרר, 29, 4. *a*; for the Silluq (), see 15, 3. A. 1. For the Segholate form of the word, see 83, No. 11. Dec. VI.

Note on the accentuation. The pause-accent (־) is here placed on שרר; which is full proof that some other purpose than that of separating clauses and distinguishing the sense, is and may be attached to the accents; for how would look in English: *In the beginning God created; the heavens and the earth?* It is the same in Hebrew, if the *Athnahh* (־) is to be regarded only in the light in which we regard our English punctuation. Beyond all reasonable doubt, the *Athnahh* is here a sign of *cantillation*, that is of a pause in it, or a stress of voice laid on the pause-syllable. This seems, moreover, to be the true reason why the pause-accents so often prolong the vowels on which they fall; a circumstance that connects merely and only with the cantillation, for it makes not the slightest change in the meaning of a word, nor even substantially in its relation. The simple truth seems to be, that the cantillation, for the most part, is adapted to the sense, and pauses where that does. But where the verse, like Gen. 1: 1, has no pause as to sense, one is made, as we see, in the cantillation. From all this we draw the important inference, that the accents do not bind us, as to our punctuation; that they are sometimes employed, (I mean the *distinctive* ones), where we cannot put even a half-comma; and also that, while we may safely follow them in most cases, we are always at liberty to make an English punctuation that is best adapted to the sense.

(2) שרר, ו, 102, 2. *a*; the rest as before, excepting that here is not a larger pause-accent to make ש into ש. Nor does it need one; for a peculiar usage here always assigns the form שרר to the word *when it has the article*. (שרר), Methegh after (־), 9. n. 1. *a*, comp. 16, 2;—3 fem. of the verb שרר, 74, 4, with n. 1, also Parad. P.—Arrangement of subject and predicate, 142, 1. Expression of the copula (*was*), 141, N. B. (שרר), ו

* To save the multiplication of paragraphs and the space necessary for it, I have included each Hebrew word on which remarks are made, in a parenthesis; merely that the eye may easily and readily catch them, and thus save delay in hunting for them.

without Dagh. lene because it comes between two vowels, 21.*—Form seen under *תָּהָו* in Lex.; properly of third class of Segholates, 91, 6. 3 = *תָּהָו*, which goes into the more facile and euphonious *תָּהוּ* *tō-hū*, which is indeclinable. The cases are few in Hebrew, (the suff. pronoun of third pers. masc. excepted), in which *Vav* is permitted to retain its consonant power at the end of a word. The predicate here (*הָיוּ*) as a *noun*, but in sense an *adjective*, 141, note. This mode of expression in the Hebrew, is frequent, and is also intensive. (*וְהָיוּ*), *וְ*, 102, 2. *d*; *ב* no Dagh. lene, for it is between two vowels, like *ו* above; form, same as above, see *תָּהָו* in Lex.; meaning as a *predicate*, in the like predicament. (*וְהָיוּ*), *וְ* as before; *וְ*, Sheva silent written out in final *וְ*, 10, 3. *a*.—Form, 91, 6. 3. (*עָלָה*), *עָלָה*, 151, 3. *b*; omission of the verb *was* before it, 141. *עָלָה*, *עָלָה* with Dagh. lene, 21, 1; form of const. plur. *עָלָה*, 87, 2. *a*, (obsolete singular *עָלָה*, Dec. IX. p. 171, see in Lex.). As to the Gen. (*וְהָיוּ*), *וְ*, no Dagh. lene, because it is between vowels; formed from *הָיוּ* by prefixing *וְ*, 84. IV. 27; for Gen. relation, see 87, 1. (*וְהָיוּ*), *וְ* as before; *וְ*, *וְ*, Pattah furtive, 22, 2. *b*; in const. state before *וְ*, but without change, see in Dec. I. p. 170. For (*וְהָיוּ*), here in the Gen., see on v. 1. (*וְהָיוּ*), Part. Piel from *וְהָיוּ*; short vowel under *וְ*, and no Dagh. forte in *וְ*, 63, 3, comp. Par. *E*.—For the *fem.* form here (to agree with *וְהָיוּ*), see 49, 3, and comp. 92, 2; stands in the place of a verb in the Perf., 131, 2. *c*. (*עָלָה*), as before. (*וְהָיוּ*), *וְ*, 35; *וְהָיוּ* for *וְהָיוּ*, 29, 4. *a*; peculiar plural form, 86 b, 1. n. 2. For the Silluq (), 15, 3. A.

(3) *וְהָיוּ*, for *וְ*, see 48 b, 2; for the verb in the Imperf., 67, 1; for the final syllable *וְ* instead of *וְ*, 29, 3. *a*. The Seghol is considered as being shorter than the Pattah; see 27, n. 2. (*וְהָיוּ*), apoc. Imperf. of *וְהָיוּ*, 74, 5, and n. 3, *c*, of the same. The normal abridged form here, provided with a final helping vowel (note 3, *a*, ut supra), would be *וְהָיוּ* or *וְהָיוּ*; but a final *וְ* Yodh with a Seghol before it, is an impossible syllable in Hebrew; consequently the regular Segholate form of the verb is exchanged for that form which belongs to derivatives of *וְ*, comp. in 91, 6. 6, and the final syllable thus ending in a quiescent Yodh, and being long and demanding the accent, the usual vowel under the praeformative (*וְ* or *וְ*) is excluded, as also the tone upon it, and Sheva takes the place of a proper vowel, because it is essential to the Segholate form in question, comp. 91, 6. 6. As to the *וְ* at the end of the full form *וְהָיוּ*, see 74, 5. As to the nature and design of the apoc. form, see 48, 2, 4, and 126, 2. For the regular short Hhireq before a Guttural in the full form, see 62, Note 5. (*וְהָיוּ*), Dec. I. p. 170. If it be not an original root, it comes from the verb *וְהָיוּ*; see 84. IV. 3. (*וְהָיוּ*) same apoc. verb as before, but with *Vav* consec., 48 b, 2, and 74, n. 3, *e*. As to the Dagh. forte omitted in the (*וְ*), see 20, 3, Rem.

* Where only the (§) is referred to as here, that which comes first, and has no number affixed to it, is aimed at by the reference.

(4) וַיִּרְא, apoc. Imperf. of רָא verb, רָאָה, 48 b, 2. The final helping vowel is omitted, 74, n. 3, c. a; the nude form would normally be וַיִּרְא (א ociant, 23, 1), but the ך makes it וַיִּרְי, 22, 5. b. As the א is not sounded at all, it has no Sheva, see 10, 3. b. (וַיִּרְי), as above, excepting that Maqqeph follows it, which shortens the vowel (י), 29, 1 and 27, 1. (וַיִּרְי), ך article, 35, 1 and 22, 1.—(וַיִּרְי), 152. II.—(וַיִּרְי), 2, *Raphe*, i. e. without Dagh. lene, because it is preceded by a vowel, comp. 21, 2. Here the accent (י) stands rightly as to marking the sense. Verb *to be* omitted before וַיִּרְי, 141. N. B.—(וַיִּרְי), stem וַיִּרְי, Hiph. Imperf. with Vav consec., 48 b, 2. b, and 52, 2 with n. 1. Also Synt., 126 b, 1.—(וַיִּרְי), prep. 101, 3. Example.—(וַיִּרְי), see under v. 2. For the article, 35, 2. A. a.

(5) וַיִּקְרָא, stem וַיִּקְרָא verb וַיִּקְרָא; Imperf. with Vav consec., 48 b, 2. a. Synt. as above.—(וַיִּקְרָא), ך prep., pointing, 100. c.—(וַיִּקְרָא), Dec. I as to the sing., the plur. is irregular; see on p. 182, and also Lex. For וַיִּקְרָא after וַיִּקְרָא, see 137, b.—(וַיִּקְרָא), prep. ך has the vowel that belongs to the article, which is here dropped, 35, n. 2. For the (י) of the article, see above, v. 4, last word. (וַיִּקְרָא), 73, 1.—(וַיִּקְרָא) *lay-lā*, ground form וַיִּקְרָא *lay-yil*, Dec. VI; the וַיִּקְרָא is an addition, originally marking time *when*, 88, 2. c; but gradually incorporated with the word itself, see Lex.; it is toneless, 88, 2. Rem.; ך for ך, because of the (י), 29, 4.—(וַיִּקְרָא), see in v. 3. (וַיִּקְרָא), Dec. VI, comp. 83, No. 11.—(וַיִּקְרָא), 2, omits Dagh. lene, because it follows a vowel, 21, 1; Segholate form, 91, 6. 3.—Both times the וַיִּקְרָא here is followed by Maqqeph, 16, 1; no accent on either וַיִּקְרָא, because both are united by a Maqqeph to the noun that follows, and in each case both are read as *one word*, 16, 1; hence the *Methagh* in both cases (in ך) stands on the *fourth* syllable back of the tone (p. 45. d), beginning the count with the tone-syllable (the penult) of each noun; comp. also (e) on the same page, where the same principle is exhibited. Possibly the *Methagh* in וַיִּקְרָא may be explained, by saying that it is on the *antepenult* (16, 2) of what would be the tone-syllable, in case the word was accented. But this seems to contradict the theory of Maqqeph, which makes *both* words into *one*. Of course the accentuation must conform to this.—(וַיִּקְרָא) Acc. of time, 116, 2.—(וַיִּקְרָא) instead of וַיִּקְרָא, 27, n. 2. b; the (י) under the ך occasions the exchange of vowels under the א, *ib.*; this cardinal number, also, is used as an *ordinal* adjective, 95, 1.

(6) וַיִּבְרָא, see v. 3.—וַיִּבְרָא, v. 3.—(וַיִּבְרָא), participial form, from the stem וַיִּבְרָא, 83, 5; with Patah furtive, 22, 2. b; Dec. III, 91, 3.—(וַיִּבְרָא), 2, 21, 2; וַיִּבְרָא const. form of וַיִּבְרָא, see Par. VI. G. p. 170, also 91, 6. 5.—(וַיִּבְרָא), see v. 2, 2, because of the pause-accent (י).—(וַיִּבְרָא *et al.*), made up of וַיִּבְרָא and ך; for the pointing (י) here, see 102, 2. c; for the dropping of the Sheva under the first Yodh in וַיִּבְרָא, see 24, 1. a. This apoc. form is *jussive*, 48, 4, (comp. in v. 3 above), and not the Imperf. of *narration* with Vav consec., which would be וַיִּבְרָא as above; translate: *And let it be.*—(וַיִּבְרָא), Hiph.

Part. of **בְּיָדָיו**; this Part. with the preceding **וַיִּרְדּוּ** is a periphrasis for the Imperf. *jussively* employed, 131, 2 a, comp. 48, 2, 4.—(**בְּיָדָיו**), see in v. 4.—(**מֵי־מַיִם**), 86, 1. n. 2; old sing. **מֵי**.—(**לְמַיִם**), **לְ** for **לֵ**, 100, 1. c; **מַ** for **מֵ**, because of the Silluq, 29, 4. a. In the expression **מֵי־מַיִם לְמַיִם**, instead of **וּמֵי־מַיִם** . . . **בְּיָדָיו**, which is found in vs. 4. 7. Lev. 20: 25. In Is. 52: 2, we meet with **לְבָרִיךְ** . . . **בְּיָדָיו**; but in Ezek. 22: 26, we have twice, **לְ** . . . **בְּיָדָיו**; all with the same meaning. The form in Is. 52: 2 casts light on that now before us, and shows, that for brevity's sake, in the second case, the **בְּיָדָיו** is not repeated, but merely the **לְ** employed. **בְּיָדָיו** properly means *interstice*, p. 193, Examp.; the *waters* on either side are its *boundaries*, so that the literal idea seems to be: The *interstice* (i. e. the space between) from the waters on the one hand, *to* the waters on the other; or simply: the *between* of the waters (limited by waters) on the one hand, *to* (**לְ**) the waters on the other. (So, for substance, Ewald, Heb. Gramm., p. 414. edit. 5. Tuch, Comm. in loc.). Comp. 152, 3.

(7) **וַיִּפְּשׁ**, stem **פָּשַׁח**, a verb **לָפַח**; Imperf. with *Vav consec.*, 48 b; form, in 74, n. 3. d; synt., 126, b.—(**וַיִּפְּשׁוּ**), with Maqqeph, see v. 4.—(**וַיִּפְּשׁוּ**), see v, 6; for art. **וַיִּפְּשׁוּ**, 35, 1.—(**וַיִּפְּשׁוּ**), see v. 4.—(**וַיִּפְּשׁוּ**), see 36.—(**וַיִּפְּשׁוּ**) = **בֵּין הַמַּיִם**, compounded of two prepositions, 151, 2; **וַיִּפְּשׁוּ** assimilated, 19, 2. a.—(**וַיִּפְּשׁוּ**), **לְ** has the punctuation of the omitted article **וַיִּפְּשׁוּ** (see above), 100, 1. b; we may translate: *From the under part or the firmament, or from the lower part to the firmament*; for the first, 113, 2; for the second, 115, 1; the meaning is the same in both cases.—(**וַיִּפְּשׁוּ**), compound of **עַל** and **בֵּין**, 151, 2; the Daghe. forte (as in **וַיִּפְּשׁוּ** above) cannot be employed here, 22, 1, and for the prolongation of the vowel, see 27, 2. b.—(**וַיִּפְּשׁוּ**), see v. 5.—(**וַיִּפְּשׁוּ**), כ Raphe, after a vowel.—**וַיִּפְּשׁוּ** means *right, just*, and as an adverb of condition here, it corresponds to our English *just so*.

(8) **וַיִּפְּשׁוּ**, see v. 5.—(**וַיִּפְּשׁוּ**), **מַ** for **מֵ**, by pause-accent; 86, b, n. 2 for form.—(**וַיִּפְּשׁוּ**), Acc. of time, 116, 2.—(**וַיִּפְּשׁוּ**), ordinal from **שְׁנַיִם** two, 96.

(9) **וַיִּפְּשׁוּ**, Niphal, 3 plur. Imperf. Jussive of **פָּקַח**, *Vav* remains a regular consonant, 71, n. 10; comp. Par. P, Imperf. Niph.—(**וַיִּפְּשׁוּ**), 151, d.—(**וַיִּפְּשׁוּ**), Inf. form from **פָּקַח**, 83, 14, and 84, IV. 14; Dec. III. 91, 3.—(**וַיִּפְּשׁוּ**), see v. 5.—(**וַיִּפְּשׁוּ**), Niph. Imperf. 3 fem. sing. of **פָּקַח**; the normal form would be **וַיִּפְּשׁוּ**, but **ר** excludes Daghe. forte and prolongs the vowel, 27, 2. b and 22, 5. The **וַיִּפְּשׁוּ** here stands before a second Jussive form in connection with the preceding, and is merely *and*.—(**וַיִּפְּשׁוּ**), fem. of **יָבֵשׁ** with the article, 83, No. 6; used here like the Greek *ἡ ξηρά*, the *dry land*, the word *earth* being omitted in both languages by brachylogy.

(10) **וַיִּפְּשׁוּ**, **לְ** takes the vowel of the article, which is elided, 100, b.—(**וַיִּפְּשׁוּ**), 102, 2. b; **וַיִּפְּשׁוּ**, 84, V. 14, comp. 83, No. 14; the form exhibits a *const.* vowel, see Par. IX. p. 171.—(**וַיִּפְּשׁוּ**), from **יָבֵשׁ**, see Par. VIII. a, p. 171, comp. 91, 8; etymology uncertain.—(**וַיִּפְּשׁוּ**), see v. 4.

(11) **וַיִּפְּשׁוּ**, apoc Imperf. Hiph., jussive, 3 fem., from **יָבֵשׁ**, 52, n. 4; Me-

the *g*h on a *penult closed* syllable here, p. 45, c.—(הָשָׂא), א here is treated as a consonant, the Segholate being of the regular form; and so elsewhere; but not always, e. g. הָשָׂא.—(שָׂשָׁב), 91, 6, 2; in the same case as הָשָׂא, not exactly *explanatory* apposition, but apposition *expanding* the idea, and unconnected by a ׀ conjunction. The larger vegetation, producing *seed*, is meant by the word. Brachylogy omits the appropriate verb, unless we expand the idea of הָשָׂא so as to apply to it. The like applies to עָץ, in the sequel.—(עֲצֵרֵי), Hiph. Part. of עָרַע, 64, 1. a.—(עָרַע), with Gutt. in the ultimate, 91, 6, in the remarks on such Gutturals; in connection with the Part. preceding, which is from the same root, 135, 1. n. 1.—(עָרַע), etymology doubtful, Dec. VII. b, p. 171, also 91, 7.—(עָרַע), 91, 6. 6. Par. VI. i; ׀ with *Dagh. conjunctive*, 20, 2. 1; read *שֶׁב־שֶׁפ־עָרַע*; lit. *tree of fruit* = *fruit tree*, 104, 1.—(עָרַע, שֶׁב־עָרַע), the point over the right tooth of the ש is a *Hholem* which belongs to the preceding letter; the point over the left tooth marks the letter as *Sin* = *s*, 8, 2. a; Pres. Part. of the verb עָרַע; with final עָרַע, 74, 1. Par. P; means *producing*, like the Greek *ποιῶν*.—(לְמִינֵהוּ), ל prep.; מִינֵהוּ, Dec. I.; הוּ suff. pron., 89, 1; 3 sing. masc., in reference to עָרַע.—(וְעָרַע), in which, 121, 1; it relates to the עָרַע that preceded.—(וְעָרַע), suff. form of עָרַע, see in Par. VI. p. 171; הוּ as before. Translate: *in which is its seed*; for the verb of existence is implied, 141.—(עַל־הָאֲרֶזֶק), upon the earth, i. e. 'Let the earth cause to grow (הָשָׂא) herbage, seed-plants, and fruit-trees upon it, viz. upon its surface.'—(וְהָיָה־כֵּן), see the close of v. 7, where, as here, the *Athnabb* stands on the next *preceding* word.

(12) הָשָׂא, Hiph. Imperf. of הָשָׂא, 3 fem. sing. with Vav consec., 48 b, 2. b; verb הָשָׂא, first class, 68, 1.—(עָשָׂה־עָרַע), in the same order and meaning as before, and without any ׀ conjunction between the particulars, showing that it is the *apposition of expansion*.—(עָרַע), as before, with *Dagh. conjunctive*, 20, 2. 1.—(בֹּ... אֲשֶׁר), as in v. 11.—(לְמִינֵהוּ), above it is הָשָׂא, see suff. in Par. A. p. 289. Gen. suff. A. 3 pers.; the meaning is the same in both, but the (הוּ) is an abridged form of הָיָה.—(וְהָיָה), see v. 4.

(13) שְׁלִישִׁי, an *ordinal*; see form in 96.—יָמִים, time *when*, Acc., 116, 2.

(14) מְאֹדָּה, *roth*, Vav omitted after א and ר, 8, 4, comp. a *ibid.*; plur. of מְאֹדָּה, masc. Dec. III. This word has plurals both masc. and fem. as to form, 86, 4; formation of the sing., 84, IV. 14, comp. 83, No. 14; plur. form of noun joined to the preceding verb *sing.*, 144, 1. a.—(בְּקִרְיָה), const. form of noun joined to the preceding verb *sing.*, 144, 1. a.—(בְּקִרְיָה), Dec. III.; the article belongs here, but cannot be employed before a *const.* noun, 109, 1; it is expressed before the following word in the Gen., *ib.*—(בְּקִרְיָה), Inf. Hiph. of בְּקִרְיָה; for the ל before it, 45, 3; Inf. retains the formative ה here, after the preposition ל, 52, n. 7. (בְּקִרְיָה), see above, at the end of v. 6.—(וְהָיָה), Kal, 3 plur. Perf. of הָיָה, with Vav consec., 48 b, 3, and used here as a *Jussive*, comp. 124, 6. a.—אֲחֻזָּה, *Vav* omitted (as above), after א and the first ה, 8, 4; plur. of אֲחֻזָּה = אֲחֻזָּה, which is common gender; for the form, see 84, VI. No. 4.—(וְהָיָה־כֵּן), ו, 102, 2.

ב; prep. ל, 100, 1; the noun is the plur. of מוֹעֵד, Dec. VII, 91, 7; stem יָעַד, see Lex.; formation, 84, III, 14, comp. 82, No. 14.—(וְיָמִים), וְיָ as before; for יָמִים, see יוֹם on p. 182.—(וְשָׁנִים), sing. שָׁנָה fem., with plur. of masc. form, 86, 4. The ל is omitted before שָׁנִים in order to connect this word more closely with the preceding one. Translate: 'For appointed seasons, both for days and years;' this last clause is added so as more specifically to limit the preceding noun—*seasons*.

(15) וְיָדֵיו, see above.—(לְמַאֲרֹת), here with only one Vav omitted, above with two; pointing of the prep. ל, 100. Punct. a.—(בְּרִקְיָע), pointing of ב, 100. Punct. a; רִקְיָע const. form of רִקִּיעַ, Dec. III.—(לְמַאֲרֹת) ל before the Inf., 46, 3; verb יָדָה; for praeformative and its vowel, יָ, see 71, 3; stem is אָרָה verb middle O, 71, 2; see in Par. M.

(16) וְיָעֵשׂ, see v. 7.—(שָׁנִי), const. form of שָׁנִי, see on p. 183.—(וְיָמִים), see same orthography in v. 14; here the art. precedes; for syntax, 118, 1. a.—(וְיָמִים), plur. of the sing. יָמִים, Dec. III; Vav after י omitted, 8, 4. a; article before the adjective, 109, 2.—(וְיָמִים), the great one, i. e. the larger or largest, 117, 2.—(וְיָמִים), const. form from וְיָמִים, Par. B. p. 179, and 93, 1, in the second e. g.; an Inf. form with an active or gerundial sense.—(וְיָמִים), the lesser; see וְיָמִים above.—(וְיָמִים), with article, see v. 5 for the word.—(וְיָמִים), see Lex. under sing. וְיָמִים (Dec. III.) for etymology and form; Acc. after וְיָעֵשׂ.

(17) וְיָמִים, Kal, Imperf. of יָמִים, with י consec.; see p. 122, at the top, also Par. H. p. 300; also 65, n. 3.—(אֲרָם), made up of אָרָם and a suff. pronoun, 101, n. 1. The *arrangement* should be noticed here; which is *verb, object, subject*; the reason of which seems to be that אֲרָם expresses what אֲרָם (the verbal suffix) would do in אֲרָם, and on this account is brought into proximity with the verb. The placing of the pronoun in a separate way, makes it more noticeable. As to the rest of the verse, see above.

(18) וְיָמִים, and; ל, with short Hhireq, p. 190, at the top; מְשֻׁל, Inf. form before which is ל, 45, 3.—(בְּיָוִם), prep. ב having under it the vowel of the article elided, 100, b.—(בְּיָוִם), a, 102, 2. b; ב prep. with the vowel as before. The use of the article in these cases, is like the same in our English idiom; for we say: *To rule over the day and over the night*, as contradistinguished from each other; and this is made more expressive by the article. That ב has the sense of *over*, in connection with מְשֻׁל, is plain; see 151, 3. a. 2.—(וְיָמִים), a as above; ל prep.; see the word in v. 14.—(וְיָמִים), see v. 4.—(וְיָמִים), v. 4. (19) וְיָמִים, ordinal, 96.

(20) וְיָמִים, Kal, Imperf. Jussive, 48, 4, second paragraph; translate: *Let the waters swarm with reptiles*; for שָׁרְץ in connection with a verb from the same root, see 135, 1, n. 1.—(נְשָׁמָה), lit. *breath*; with חַיִּים it means properly *living breath*; in apposition with שָׁרְץ, 111, qualifying it by showing that it comprises *living and breathing animals*, in distinction from vegetable life.—(חַיִּים), fem. adj. from חַי *vivus*, root חָיָה, and hence the Dag. forte,

when the adjective receives an accession, comp. 66, 3.—(רִצְוֹן), for form, see 84, IV. 11; of Dec. I.; prop. *wing* = *winged bird*.—(רִצְוֹן), stem רִצַּן; Imperf. Pilel, 71, 7, Par. *M.* p. 304, comp. 54, 2.—(עַל מַצְיָה), in *front of*, or *before the face of*, see Ges. Lex. מַצְיָה, G; const. form before רִצְוֹן, which again is itself of the const. form before רִצְוֹן, 112, 1. The phraseology is somewhat obscure; but the meaning seems to be: 'Let the winged bird fly near the firmament, i. e. mount high aloft.'

(21) רִצְוֹן, 48 b, 2.—(רִצְוֹן), here as a *noun*, but prop. an adjective meaning *huge*, from רָצַח to *extend*; form, 83, 7; plur. with article; the adjective that follows (רִצְוֹן) makes the meaning more intense = *huge monsters*, applying to those of either water or land.—(כֹּל) *kōl*, original form כָּל, vowel shortened by Maqqeph, 27, 1, comp. 16, 1. This word is not employed as an *adjective* in the Hebrew, but always as a *noun* = *universalis, totum*. Of course the noun following it is in the Gen.—(שָׁמַיִם), here *breath* = *breathing creature*, abstract for concrete, 104, 2, second Par. under e. g.—(חַיִּים), art. חַיִּים, 35, 2. a, the Dagħ. forte is dropped because the next letter will not admit it, 22, 1. If חַיִּים is an *adjective* here, then the presence of the article makes a difficulty on the ground of general principle; see 109, 2. But still, the Heb. not unfrequently superadds the article to the *adjective*, when the noun is destitute of it, 109, 2. a. I deem the true construction, in all such cases, to be the same as when the article is employed before a participle, i. e. it is then a *relative-demonstrative* pronoun (107), making a clause by itself; e. g. in the present case, חַיִּים, *which* [is] *living*. And this is confirmed by the very next word—(חַיִּים), *which*, or חַיִּים, *the which*; for the (חַיִּים) see 35, 1, and 22, 5; Part. from חָיָה, used instead of the normal חַיִּים fem., 49, 3. 92, 2. 93, 3; translate *creeping*, or (more literally) *which creepeth*.—(שָׁמַיִם), for Methegh after (חַיִּים), 16, 2, in Remarks.—(שָׁמַיִם), for suff. שָׁמַיִם, see 89, 2. n. 1, which shows that a *Yodh* is omitted here after the ח in the word, which would be an *index pluralitatis*; see suff. in Par. *A* p. 269.—(כָּל) as before.—(עַל מַצְיָה), lit. *of wing* = *winged*, 104, 1.

(22) חַיִּים, 48 b, 2; Dagħ. forte omitted in the (חַיִּים), 20, 3. c. Rem.; (חַיִּים) in the final syllable instead of (חַיִּים), because the tone is drawn back to the penult, 29, 3. a, comp. 27, 1.—(אֵלֶּם), see v. 17; the order here is *predicate, object, subject*, the same as there.—(לְאֵלֶּם), contract-form for לְאֵלֶּם, prep. לְ with the Inf.; the pointing לְ (in the full form), p. 190, a; see also 23, 2. a, which shows that א in the contracted form is *quiescent*. The לְ is used here in a peculiar way; for the meaning is not properly an Inf., viz. *to say*, but *gerundial* = *dicendo*. The לְ sometimes denotes *by*, in the sense of designating *instrumentality* or *causation*, Ges. Lex. לְ, 4. c. Similar to this it seems to be in לְאֵלֶּם (*le-môr*), which may be translated *by saying*. Our idiom more naturally omits the *by*.—(חַיִּים), Kal, Imper. of חָיָה, 74, 3, Par. *P.* p. 308.—(חַיִּים), 1, 102, 2. b; stem חָיָה; form same as above.—(חַיִּים), 1 conj., 102, 2. b, latter part; א has a *consonant* power here, 23, 2.—(חַיִּים),

א prep. with the pointing of the article elided, 100, *b*; for the noun plur., see Dec. VIII. p. 171 and 91, 8.—(וְהָיוּ), *v*, art., 35, 2, *b*.—(וְהָיוּ), from וָהָיוּ, Imperf. Jussive, 74, n. 3, and 74, 5.—(וְהָיוּ), *v*, 100, *b*. (23) וְהָיוּ, 96.

(24) וְהָיוּ, see v. 3.—(וְהָיוּ), Jussive Imperf., from וָהָיוּ, see, as to the form, in v. 12.—(וְהָיוּ), p. 179, Par. B.—(וְהָיוּ), *v*, 102, 2, *d*.—(וְהָיוּ), for const. וָהָיוּ, from וָהָיוּ; see 88, 3, *b*; Dagh. forte in (ו) omitted, 20, 3, *b*. The suffix paragoric (ו) seems to dispense with the article after it, (as in this case in respect to וָהָיוּ); and so in all cases, e. g. Ps. 50, 10. 79: 2. 104: 11, 20. Zeph. 2: 14. Is. 56: 9. In this last case, by changing the mode of expression, we have וְהָיוּ בְּיָמָיו, i. e. we have the article (in ב) before the second noun; but the same expression, without the preposition, omits the article in Ps. 104: 20; and v. 25 here supplies it, when the ו is omitted.—(וְהָיוּ), third fem. suff., Par. A. p. 289. col. A., referring to the fem. וָהָיוּ.

(25) וְהָיוּ, where the article is supplied, although omitted in the preceding verse after וָהָיוּ.—(וְהָיוּ), *v*, 35, 1; noun fem. Par. B. p. 179.

(26) וְהָיוּ, first plur. Imperf. of וָהָיוּ, for the first two vowels, see 62, 2; for the last vowel, 74, 1. e. g.; hortative, 125, 3, *b*; as to the plural here, it is probably of the same nature as that in 106, 2, *b*.—(וְהָיוּ), seems to be a participial of וָהָיוּ *rubuit*, 83, 1, indicating the colour of an Asiatic. If the rules of formation would permit, the context would agree better with a derivation from וָהָיוּ *to be like*, but they do not; the noun is of Dec. IV, and is generic, as v. 27 shows.—(וְהָיוּ), suff. form of וָהָיוּ, Dec. VI. *a*; וְהָיוּ, suff., p. 289, under A.—(וְהָיוּ), *v*, as, according to; for the vowel, p. 190, *a*; form of the noun, 84, V. 13; immutable; וְהָיוּ as before.—(וְהָיוּ), Kal Imperf. of וָהָיוּ, verb לָהָיוּ; hortative, and therefore the Vav is pointed ו, and not ו as it would be in the narrative Imperf. with ו consec.—(וְהָיוּ), *v* *Raphe* because it follows a vowel; ו *Raphe* because derived from וָהָיוּ, 21, 2, *a*; const. of Dec. II. fem. The ו is connected with, and required by, the preceding verb, 137, *b*, and must be translated *over*.—(וְהָיוּ), see in v. 21; וְהָיוּ, *which, the which*, 107, first Remarks (2).

(27) וְהָיוּ, suff. state with ו, as above.—(וְהָיוּ), 101, n. 1.—(וְהָיוּ), Dec. IV. masc.; Dec. II. fem.; ו, 102, 2, *b*. In the Acc. in apposition with וָהָיוּ, and exegetical of it, 111. Put first, so as to be prominent, 142, 1, *c*.—(וְהָיוּ) relates to וָהָיוּ, v. 26, and shows it to be generic.

(28) וְהָיוּ, see v. 22.—(וְהָיוּ), 101, 2, *a*.—For several of the following words, see in v. 22.—(וְהָיוּ), Kal Imperf. of וָהָיוּ; the ו after ו omitted, and (ו) written instead of it, 9, 9, *b*; וְהָיוּ verbal suff. pron., Par. A. p. 288. A col.

(29) וְהָיוּ, 103, 2, comp. 98, 5.—(וְהָיוּ), for Dagh. forte in ו, see 65, n. 3.—(וְהָיוּ), 101, 2, *a*.—(וְהָיוּ), *in which* (121, 1) *is the fruit of the tree*.—(וְהָיוּ), see in v. 12, where, however, the Part. is in Hiph., but here in Kal.—(וְהָיוּ), Kal Imperf. of וָהָיוּ, regular pointing, 62, n. 5.—(וְהָיוּ), lit. *for food*; in English we omit the *for*; see Lex. וְהָיוּ with ו following, *b*.

(30) *and*, thrice, 102, 2 *b*.—(רֶקֶק וְיָנֹה), *green thing, vegetating substance*, לֶאֱכֹל *herb for food*, limiting and explaining רֶקֶק. (31) מָאֵד, 147, 3. *a*.—(וְחִשְׁשִׁי), 96.

Chap. II.

(1) וְיִרְכְּלוּ, Pual, third plur., Imperf. with Vav consec., of רָכַל; Dagh. forte omitted in י, 20, 3. *c*, Rem.—(צָבָאִים), suff. form of צָבָא, Dec. IV.; יִרְכְּלוּ, p. 289, A. Properly *host* applies only to the *heavens*, which are plur., and means the *stars*.

(2) וְיִרְכְּלוּ, Piel Imperf. of רָכַל; יִרְכְּלוּ as before; Dagh. forte omitted in the ל, 20, 3. *a*; apoc. form, 74, n. 9; sing. verb and plur. subject, 106, 2. *b*.—(מְלָאכְהוּ), the regular form (from the stem לָאֵךְ) would be מְלָאכְהוּ; but in the Syriac, (which is occasionally imitated by the Hebrew), where *κ* has a long vowel and is preceded by a Sheva, that vowel falls back into the place of the Sheva, and the *κ* becomes *quiescent*. This being adopted in the present case, gives us the form מְלָאכְהוּ, the *מ* being forced to drop its Pattah because the ל is taken from it, which was necessary to make the closed syllable מְלָ. Under this new form, the (־) remains what it was in the normal form, i. e. *mutable*; hence in suff. and const. state, מְלָאכְהוּ and מְלָאכְהוּ, the *κ* being practically *otiant*. The *י*- is suff., p. 289, A.—(וְיִשְׁבֹּנוּ), 48 b, 2. *a*. The last clause here, viz. "God rested from all his work on the seventh day," makes it clear that the וְיִרְכְּלוּ, at the beginning of the verse, means *made an end of, ceased to continue*. The change of *seventh*, in the first clause, to *sixth*, which is adopted by the Samaritan, the Sept., and the Syriac version, is unnecessary, and merely shows an attempt to remove a seeming contradiction.

(3) וְיִקְרָשׁ, Piel Imperf., with Vav consec., 48 b, 2. *a*.—(אִרְוִי), 101, n. 1.—(וְיִקְרָשׁ), 152, II.—(לְעִשׂוֹת), Kal Inf. of עָשָׂה; לְ, 108, *a*; *created and made*, gives essentially the meaning of the last clause in the verse; but lit. לְעִשׂוֹת may be translated *faciendo, by making, or for making, or to be made*; see 129, 3. n. 1. The writer seems to express the *original bringing into being*, by בָּרָא, and the subsequent formations and arrangements by עָשָׂה; although the words are sometimes used interchangeably.

(4) אֲצִלּוֹ, § 34.—(וְחִלְלוֹ), first ר *Raphe*, after a vowel in the preceding word; pl. noun, stem חִלָּה; formation, 84, III. No. 27. It does not mean *history* simply; it may naturally mean *genealogy*; but here the meaning is *genetic history*; plural, because it comprises narrations of a variety of things; see 106, 2.—(בְּרִאשִׁיתָם), lit. *in the being created of them*, i. e. when they were created, 129, 2; treated here as a *nomen verbale*, with prefix prep., and suffix יִרְכְּלוּ, 129, 1; Inf. const. form of Niphal.—(בְּיָמָם), although definite, has not the article, 108, 2.—(עֲשׂוֹת), Inf. of עָשָׂה, used as a noun in the Gen., 129, 1. *b*. It has a subject here, (וְחִלְלוֹ), standing next to it, and in the Gen. after it, 129, 2; *order of words in the clause*, 142, 1. *a*.

(5) שִׁיר, *shrub* or *plant*, from שִׁיר (verb שִׁיר) to produce; form, 84, IV. No. 11.—(הַשִּׁירָה), with the article; Dec. IX.—(שִׁירָה), adverbial Acc., = *not yet*, see Lex. s. v. No. 3. Standing before יִרְדָּה here, it makes it expressive of the *past time*, 125, 4. *a*; regular pointing of יִרְדָּה, 63, n. 5.—(בְּשִׁירָה), with the vowel of the article implied, 100, *b*, and 35, 1.—(יִרְדָּה), Imperf. made expressive of *past time* by שִׁירָה as above; Qamets under ב instead of (—), because of the pause-accent, 29, 4. *a*.—(לֵא), position, in relation to the verb, p. 268, par. 2.—(הַמִּשְׁרָר), Hiph. in its proper *causative* sense, 52, 2.—(אֵרָא), *was not*, the subject is here expressed, viz. אֵרָא; see אֵרָא on p. 268.—(לְבָרִי), vowel of ל, p. 190, *a*; Inf. form, 45, 3.

(6) אָר, origin somewhat uncertain; the Chald. has אָר, which shows that the word may be derived from a root אָר or אָר; comp. אָר in 64, IV. 2.—(הַמִּשְׁרָר), Kal Imperf., showing the real nature of this tense, viz. as designating imperfect or unfinished action, and so of continued and repeated action; which last is the exact shade of meaning here, 125, 4. *b*.—(הַמִּשְׁרָר), Hiph. Perf. of מִשְׁרָר; put in the same condition here as the preceding verb, in respect to meaning, by the Vav prefixed, 124, 6. *d*.—(פְּנֵי), const. plur. of פָּנִי; we say *face*, the Hebrew says *faces*, 106, 2. *a*.

(7) הַיְיָצִי, Imperf. with Vav consec.; written *plene*, p. 127, bottom; the accent (little Telisha, p. 42, No. 28), being *post-positive*, marks not the tone, 15, Rem. 2; the tone syllable is the penult here, 29, 3. *a*, and 48 *b*, 2. *b*.—(הַיְיָצִי), the junction of these two names, here and in chap. iii, and in some other portions of Genesis, has given rise to a great variety of critical and grammatical conjectures and speculations; see in Rosenm., or Tuch, Comm. on Genesis. I regard them as in *apposition*, an apposition that unites the special and the general name of the Godhead—somewhat like *God, the Omnipotent*.—(עָפָר), Dec. IV. here a second Acc. of *material*, 136, 2.—(הַיְיָצִי), Kal, Imperf. with Vav, from עָפָר, ע assimilated, 65, 2; Pattah in final syllable, 64, 1, 2.—(הַיְיָצִי), suff. dual form of עָפָר, absolute dual עָפָרִים; see Lex. The Dagh. forte in ע comes from the assimilation of ע in עָפָר, *nostril*, which is the real ground-form, 19, 2. *b*. n. 1; suff. עָפָרִי, p. 289, col. B. third pers. sing.—(הַיְיָצִי), const. form of עָפָרִי, 87, 2. *b*.—(הַיְיָצִי), plur. of עָפָר, Dec. VIII.; plural in accordance with 106, 2. *a*. Here the *order* of the clause is, *subject* (implied in the verb, *he*), *predicate*, *circumstance of manner*, *object*; comp. 142.—(הַיְיָצִי) stands connected with הַיְיָצִי, see Lex. הַיְיָצִי seq. ל. *b*.

(8) הַיְיָצִי, Kal Imperf. of עָפָר; form of the same, 65, 2; for final Pattah, 64, 1. 2.—(הַיְיָצִי), formed from עָפָר, 84, II. No. 2; Dec. VIII.—(הַיְיָצִי), lit. a *pleasure-place*, or *pleasant-place*; form 2 of Dec. VI.—(הַיְיָצִי), *eastward*, lit. *away from before*; which of course means *eastward*, because the Hebrews reckon position or direction, from the place of sun-rising, or from the assumed fact, that the face is turned to the rising sun. *Eastward* from the place of the writer, is here doubtless meant.—(הַיְיָצִי), apoc. Hiph. Imperf.

of שֵׁם, a verb שָׁם; accent thrown on the penult, 29, 3. *a*, and so the normal final Tsere goes into Seghol, 27, 1. *a*.—(שָׁם), *there*, 127, 1. Par. 2.—(שָׁם), with pause-accent (Silluq), so written instead of the usual שָׁם, 29, 4. *a*; has the sense of *Pluperf.*, 124, 2.

(9) שָׁמַיִם, apoc. Hiph. Imperf.; final Pattah, 64, 1. *c*. in third par.; *causative* meaning, 52, 2, *made to grow* or *shoot up*.—(שָׁמַיִם), Niph. Part., with (־) under the praeformative ש, p. 118, near the top; translate: *to be desired* = desirable, lovely.—(שָׁמַיִם), form from שָׁמַיִם, 84, V. No. 14.—(שָׁמַיִם), form from שָׁמַיִם, 83, No. 14.—(שָׁמַיִם), 7, 35, 2. *a*.—(שָׁמַיִם), const. form of שָׁמַיִם, 91, 6. 5.—(שָׁמַיִם), Qamets under ש instead of (־), 29, 4. *a*, the pause-accent being Zaqeph Qaton, p. 42, II. 5.—(שָׁמַיִם), fem. Inf. *nominascens*, with article, from שָׁמַיִם, 68, n. 1.—(שָׁמַיִם), 7, 102, 2. *d*; Qamets under ש instead of Pattah, 29, 4. *a*.

(10) שָׁמַיִם, form, 83, No. 1. Dec. IV.—(שָׁמַיִם), Part. of שָׁמַיִם, used for a verb in the Perf., 131, 1, or ib. 2. *c*.—(שָׁמַיִם), 7, for שָׁמַיִם, 22, 1.—(שָׁמַיִם), Hiph. Inf. of שָׁמַיִם; 7, praeform. retained, 52, n. 7.—(שָׁמַיִם) ש with Dagh. forte after it = שָׁמַיִם, 19, 2. *a*; compound form of the word, 151, 2.—(שָׁמַיִם), Niph. Imperf., *it was divided*; used to express *past* time, 125, 4.—(שָׁמַיִם), fem. form with masc. noun, 95, 1; the numerals 3—10, although *plural*, do not possess plural forms; see Par., p. 183.—(שָׁמַיִם), *heads* or *sources*; sing. שָׁמַיִם for שָׁמַיִם, Dec. VI, and so plur. contracted as above for שָׁמַיִם; see Lex. The full form would be of Dec. VI; the contracted one is Dec. I.

(11) שָׁמַיִם, Dec. VII. p. 171.—(שָׁמַיִם), 7, art.; for the word, see notes on Gen. 1: 5, at the end.—(שָׁמַיִם), prop. name, but probably formed from שָׁמַיִם; see in Lex.; for the form, 83, No. 15.—(שָׁמַיִם), pron. = *αὐτός ἐκεῖ, the same is it*, 119, 2.—(שָׁמַיִם), *which encompasses*, 7, a relative demonstrative here, 109, 2. *a*; Part. used for a verb, 131, 2. *a*.—(שָׁמַיִם), prop. name with the art. before it, contrary to more common usage, 108, 1, and indicating that the name is of the *appellative* kind, 107, 3.—(שָׁמַיִם) *where*, 121, 1.—(שָׁמַיִם), Dec. IV, with the article, contrary to our English idiom; see p. 206, *b*.

(12) שָׁמַיִם, 7, 102, 2. *b*; שָׁמַיִם, const. form; (־) under ש instead of (־), 10, 2, n. No. 1.—(שָׁמַיִם) = *αὐτή, that same*; has the article because its noun has it, 109, 2.—(שָׁמַיִם) *is good*, the copula being implied, 141.—(שָׁמַיִם), article again before the generic name of a substance, p. 206, *b*. The same in שָׁמַיִם.

(13) שָׁמַיִם, art. here, 109, 2.—(שָׁמַיִם), form 83, No. 15, from שָׁמַיִם, = *the impetuous*.—(שָׁמַיִם), as above.—(שָׁמַיִם), like שָׁמַיִם above, *which proceeds along*.—(שָׁמַיִם) const. fem. form, Dec. I. of the fem.; the Acc. after the preceding Part. (135, 3. *d*) presents essentially such a construction; or it may be classified with the adverbs in 147, 1.—(שָׁמַיִם), both with the article, 109, 2; Nom. absolute, which we must translate: *as to the fourth river, it is* שָׁמַיִם = *αὐτός ἐκεῖ*, etc., 119, 2.—(שָׁמַיִם), *Raphe*, after a vowel; meaning: *sweet river*; as to form, comp. 83, No. 13.

(15) וַיִּקְרָא, see 65, n. 2, and comp. 19, 2. a. b.—(וַיִּקְרָא), Hiph. Imperf. with Vav consec., from קָרָא, written *defective*, the *Yodh* after *ו* being omitted; of the Chaldaic form, 71, n. 9; קָרָא, suff., p. 288, A. With such a Vav, we should of course expect the form would have a short vowel, like וַיִּקְרָא, (48 b, 2. b); but when the *suffix* is added here, the (—) long remains under the *ו*; see in Fürst's Concord. Heb.—(וַיִּקְרָא), Inf. with *ו* prep., and suff. קָרָא, p. 288, A; for Inf. form in this case, see 60, 1, also in Par., p. 293. —Same in respect to the next word.

(16) וַיִּצְרֵי, apoc. Imperf. of Piel from צָרָה; Dagh. forte omitted in (ר), 20, 3. c.—Dagh. forte omitted in the final Vav, 20, 3. a.—(וַיִּצְרֵי), see in 1: 22.—(וַיִּצְרֵי), in pause.—(וַיִּצְרֵי), Inf. abs. before a kindred verb, 128, 3. a.—(וַיִּצְרֵי), 73, 2.

(17) וַיִּצְרֵי, 1, 102, 2. b; *ו* = *ו*, the *ו* would be represented by a Dagh. forte in the *ו* (19, 2. a), if it could receive it; but as it cannot (20, 3. c), so the vowel is lengthened as a compensation, 20, 3. a. Dec. VII.—(וַיִּצְרֵי), see v. 9 above.—(וַיִּצְרֵי), with final *Patah*, (in the preceding verse, with final *There*), because its *jussive* nature shortens the form, 126, 2.—(וַיִּצְרֵי), 101, 2, see also the Par. on p. 192.—(וַיִּצְרֵי), although definite, omits the article, 108, 2.—(וַיִּצְרֵי), Inf. with suff., 60, n. 2. Par. of Inf., p. 292.—(וַיִּצְרֵי), Inf. abs., 128, 3. a; form of it, 74, 1. c. Inf.—(וַיִּצְרֵי), Kal, 2 sing. Imperf., 71, 3, for the vowel of the praeformative; render: *thou shalt surely die*.

(18) וַיִּהְיוּ רֵאשִׁית, Inf. *nominascens* of יָהָיָה; lit. meaning of the clause: *the being of the man by himself* [is] *not good*; *ו* art., because the noun here designates an individual; לְבָדָד, lit. *in his loneliness*; *ו* of condition, Lex. B. 3; בָּדָד from בָּדַד, 84, II. No. 1, which accounts for the Dagh. forte in the *ו* above, Dec. VIII.; *ו* suff., p. 289, A.—The predicate, לֹא טוֹב, 142, 1. b; copula (*to be*) omitted, 141.—(וַיִּהְיוּ רֵאשִׁית), with Dagh. conjunctive in *ו*, 20, 2. 1; Imperf. of יָהָיָה, first pers. sing.—(וַיִּהְיוּ), pointing, 100, 1; *ו* suff. form of יָהָיָה; we should naturally expect *וַיִּהְיוּ* or *וַיִּהְיוּ*; the Seghol under the first radical in the suff. form, is an exception to the usual vocalization, as it belongs to Gutturals in such cases. For the peculiar meaning here, see in Lex.

(19) וַיִּצְרֵי, written *defective*; see full form in v. 7 above.—(וַיִּצְרֵי), Imperf. Hiph. of בָּרָא, see Par. p. 310, 48 b, 2. b; in the Hiph. sense, *caused to come* = *brought*.—(וַיִּצְרֵי), Inf. with *ו*, p. 138, near the top; also 45, 3.—(וַיִּצְרֵי), read: māy-yiq-rā lō, בָּרָא followed by Dagh. conjunctive, 37, 1. a; repeated Maqqeph, 16, 1; *ו* followed by *ו* = *to name*, 137; *ו* suff., p. 289, A.—(וַיִּצְרֵי), in apposition with and explanatory of *ו*, 111. The prep. need not be repeated; this principle is virtually exhibited in 151, 4.—(וַיִּצְרֵי), *the same was*; as above in v. 11.—(וַיִּצְרֵי), suff. form of *ו*, Dec. VII.

(20) And Adam called the names, לְכָל, of every, etc.; the *ו* here, and in

two following cases, is a circumscription of the *Genitive*, 113, 2.—(וְלֹאֲדָם), *and yet, but still*, 152, I. B. *b*; for *Adam* לֹא נָחַד, *one found not*, 134, 3, = *there was not found*.—(נִכְנְנֶהוּ), as in v. 18 ad fin.

(21) נָפַל, Hiph. Imperf. with Vav consec., from נָפַל, 65, 2; for shortened form, see 48 b, 2. *b*; *caused to fall*, 52, 2.—(תִּרְדְּמוּ), form like nouns in 83, IV. 27.—(וַיִּשָּׁן), Kal Imperf. of יָשַׁן, 69, 1; in pause, and so the (־) of the ultimate is lengthened.—(וַיִּשְׁקוּ), see in v. 15.—(אִמְרוּ), fem. of אָמַר, p. 183; the like of this in 19, 2, *b*, n. 1.—(מַצְלִיחִיר), *ן* with Dagh. forte = מֶן, 101, 2; the noun is from מָצַל, Dec. IV, 91, 4, common gender, with plur. of both forms, see Lex.; יִיר־ plur. suff., p. 289, B.—(תִּתְּנוּהָ), with a verbal suffix, 101, n. 3, p. 289, B. of the verbal suffix.

(22) וַיִּנָּח, Kal Imperf. with Vav, from נָחַד, 74, n. 3.—(לֵאשָׁה), lit. *for a woman*, so as to denote the object for which the rib was appropriated; we say: *formed the rib into a woman*; אִשָּׁה (for אִשָּׁה), fem. of אָשַׁן *man*, with the Nun of the masc. assimilated, 19, 2. *a*.—(וַיִּבְרָא), Hiph. Imperf. with Vav; Dagh. forte omitted in (י), 20, 3. c. Rem.; retains the prolonged form (although ־ is written *defective*), because of the suff.; see on וַיַּעֲרֹהוּ in v. 15; יִיר־ suff., p. 288, A.

(23) וַיִּשְׁמַע, 107, Rem. under first Par.—(מַעֲצָבִי), *ן* = מֶן; suff. plur. form of מַעֲבֵד, p. 171 in Par. VI.; with plur. suff. יִיר־.—(מִקְרָבִי), *ן* with Dagh. forte = מֶן; the noun is *const.* form of Dec. IV. p. 170.—(לְזִמְרָה), *on account of this*; see Lex.—(יִקְרָא), Imperf. of Niph., *it shall be called*, or rather, *there shall be called* אִשָּׁה, *woman*.—(מִאִשָּׁה), *ן* = מֶן.—(לְקַחְתָּ), Pual 3 fem. for לָקַחְתָּ; the Dagh. forte being omitted, the composite Sheva is taken in its stead, 10, 2. 2. *b*; for Methegh after לָ, see 16, 2.—(זָמַר) = *אִשָּׁה*; with Dagh. conj., 20, 2. 1.

(24) צִלְבִּינִי, 152, 2. *d*.—(יַעֲזֹב־) *yaʿzōbbh*, 62, 2; the final Hholem is shortened into *Qamets Hhatuph* by the Maqqeph, 29, 1 and 3.—(אָבִירִי), *his father*; see in 94, 2, and in Par. A, p. 289.—(אִמְרוּ), suff. form of אָמַר, Dec. VIII, as if from אָמַר; see 30, 2.—(וְיִבְרָא), with the sense of a future, 124, 6. *a*.—(אִשָּׁה), with suff., p. 182, at the top; *irregular* in its forms.—(וַיִּהְיֶה), tense as before; this verb followed by לָ means *to become*, 137; see in Lex.

(25) וַיִּהְיֶה, Imperf. of הָיָה with Vav, p. 238, second par. from the top.—(שִׁבְרִיהֶם), suff. form of שָׁבַר, 95; יִיר־ suff., p. 289.—(צִירִיבִים), plur. of צִירִיב; form, 83, No. 21, Dec. VIII; the Dagh. forte in צ appears contrary to 26, 5, but as (־) often stands for Shureq (ו), 9, 9. 1. *b*, so the latter is now and then used as if it were the short vowel (־), i. e. in a closed syllable unaccented. The Shureq is often *short* in the Chaldee. The Masorites have marked this anomaly. A star over the word remits the reader to the margin; where a Hebrew note informs him, (as something unusual), that Dagh. forte follows Shureq; see in 27, 3. c. n. 1.—(וְלֹא יִרְבּוּנָשׁוּ), verb from בָּרַשׁ, in Hithpalel, 54, 2; comp. 71, 7; Imperf., p. 133 at the top; נָשׁ for נָ because of the pause-accent, 29, 4. *b*; properly of a *reflexive* meaning:

did not shame themselves. The לֹא (not) qualifies the verb and must stand next to it, p. 268, second par.; consequently the *Vav consec.* (that would be attached to the verb if it had no *negative* before it), is remitted to a place before the לֹא, and has, in such a case, the same effect in making the verb significant of *past* time, as if joined to the verb, 126 b, 1.

Chap. III.

(1) וַיְהִי, see 152, l. for וַי, which here marks *continuation* of narration, even where there is a transition to a new subject; like δὲ in Greek. It covers the ground of both δὲ and καί, in its general usage; וַי article because a distinction from other creatures is designed.—As to *serpent*, in what light the N. Test. writers viewed the meaning, is evident from Rev. 12: 9. 20: 2. Rom. 16: 20. Luke 10: 18, 19. John 8: 44.—(וְהָיָה) *was*; *al. became*; which may be defended by וְהָיָה in v. 22 below.—(וְהָיָה), participial adjective, 83, No. 5, *cunning*, here in a bad sense; the root וְהָיָה means (1) *Nudavit*; and from this comes the participial in 2: 25 above; it also means, (2) *Callidus fuit*; and from this is the present word. The two different derivatives are distinguished by their vowels; as was very natural.—(וְהָיָה), i. e. וְהָיָה = *rather than, more than*, 117, l.—(וְהָיָה כִּי), in a question: *is it verily so that?* 152, 2. a.—(וְהָיָה), 67, 1.

(2) וַיֵּץ, although specific and filling the place of a Gen. after וְהָיָה, yet is itself before another Gen., and therefore cannot have the article, 108, 2.—(וַיֵּץ), Imperf. 1 plur., *potential* mode, 125, 3. d.

(3) וַיִּזְעַק, Kal Imperf. of וָצָעַק, 65, 2; has an *Imper.* force here, 125, 3. c.—(וַיִּזְעַק), the ו belongs to the verb, 137, comp. 151, 2.—(וַיִּזְעַק), p. 269, second par.—(וַיִּזְעַק), for the normal וְהָיָה; the ו־ is the *old* ending, and is mostly retained where the verb is emphatic, 47, 3. n. 4; accent on the ultimate, (as here Silluq); which is usual in all such cases, *ib.*, e. g. Joel 2: 4, 7, 9. Of course, the tone being thrown forward by the pause-accent (71, 6 gives the normal place of tone here), the Qamets under וַי praeformative is dropped, 27, 3. (4) וַיִּזְעַק, 128, 3.

(5) וַיִּזְעַק, Part. pres.; for Pattah furtive, see 22, 2. b.—(וַיִּזְעַק) *as khól-khem*, Inf. as a noun, 129, 1; as to the form, 60, 1. n. 2.—(וַיִּזְעַק), Perf. Niph. with *Vav*, 124, 6. d; ו then, 152, 1. B. 1.—(וַיִּזְעַק), Perf. Kal of וָצָעַק, 2 plur.; without ו the form would have a composite Sheva (ֿ) under the ו, which, however, in this form becomes Sheva simple, and so *Vav* takes short Hhireq, 102, 2. c.—(וַיִּזְעַק), contract form of וָצָעַק, a contraction of (ֿֿֿ) into (ֿֿ), occurring in וָצָעַק, Gen. 1: 22, and often elsewhere. The *comp.* Sheva, in this case, is treated as a *simple* Sheva (at the end of a syllable and under the letter ו) would be treated, 23, 1; but see in particular, 23, 2. a, showing that *comp.* Shevas may go to form *contracted* vowels.—(וַיִּזְעַק), const. form of pl. Part., stem וָצָעַק, 132, 1. b.—(וַיִּזְעַק), ו, 102, 2. d;

רַע (from רָעַע, 84, II. 2) is the ground-form; which becomes רָע in pause, 29, 4. *a.*

(6) וְהָיָה, apoc. Imperf. Kal of הָיָה, 3 fem., with (־) under the praeformative ה, 74, n. 3, *b*; for Seghol under ה, see *ib.* n. *a*; synt., 126 *b*, 1.—(וְהָיָה), copula omitted, 141.—(וְהָיָה), formed from הָיָה, 84, V. 27; *object of desire*; abstract for concrete = *desirable, optabilis*.—(וְהָיָה) *was it*, 119, 2.—(וְהָיָה), Niph. Part.; for וְהָיָה, see p. 118, near the top; = *desiderandum*, 131, 1.—(וְהָיָה), copula omitted before it, 141.—(וְהָיָה), Hiph. Inf. with ל, retained, 52, n. 7.—(וְהָיָה), Imperf. with Vav, 3 fem.; see וְהָיָה in 2: 15.—(וְהָיָה), *q* with Dagh. forte = וְהָיָה; the noun in suff. state, p. 171, VI. *i*.—(וְהָיָה), Imperf. 3 fem. with ו consec.—(וְהָיָה), 3 fem. Imperf. of וְהָיָה, 65, 2, comp. 47, 3. n. 2.—(וְהָיָה), ה־, 3 fem. suff. pron., p. 289, A.—(וְהָיָה), *with her*; suff. as before; prep. as if from וְהָיָה, like Dec. VIII; comp. 101, 1.—(וְהָיָה), בִּלְבָד for בִּלְבָד, p. 70, at the bottom.

(7) וְהָיָה, Niph. Imperf. 3 plur. fem. of וְהָיָה, with Vav consec.; for the penult פָּה, p. 120 at the bottom; fem. because its subject (וְהָיָה) is so; the latter is the dual const. form of וְהָיָה.—(וְהָיָה), Kal Imperf. with Vav, 68, 1. *a* and n. 3.—(וְהָיָה), *Yodh* of the plur. ending omitted; a diverse form (from וְהָיָה) from the same root and of the same meaning as וְהָיָה in 2: 25 above, while here the penult has the proper short Qibbuts (־).—(וְהָיָה) = *were they*, 119, 2.—(וְהָיָה), const. form of וְהָיָה, see 91, 9 and Par.—(וְהָיָה), without the article, apparently contrary to the principle laid down p. 206, *b*.—(וְהָיָה), 101, 2.—(וְהָיָה), written *defective*, and omitting a ו after ב, and another after ו, plur. fem. of וְהָיָה.

(8) וְהָיָה, Hithp. Part., *walking to and fro*, connected with וְהָיָה.—(וְהָיָה) *l'ah'ah*, during the breeze, or at the cooler season, ל, being put before nouns indicative of season or time; see Lex. ל. B. 2.—(וְהָיָה), Hithp. reflexive, *hid himself*; verb *sing.*, agreeing with the nearest subject, viz. וְהָיָה. (9) וְהָיָה, 144, 3. 5, *a*; וְהָיָה, like a verbal suff., see 57, 3. n. 1.

(10) וְהָיָה, *object* placed first, 142, 1. *c*.—(וְהָיָה), Kal Imperf. of וְהָיָה with Vav consec., which before ה is pointed ו, 22, 1; form of the verb, 68, 1. *b*.—(וְהָיָה) *was I*, 119, 1.—(וְהָיָה), Niph. Imperf. first pers.; ה because the next letter excludes the Dagh. forte which would be inserted here in a letter not Guttural; ו, 22, 1.

(11) וְהָיָה, Hiph. Perf. of וְהָיָה, 65, 2; *has told*, Pluperf., 124, 2.—(וְהָיָה), *q* in pause.—(וְהָיָה), וְהָיָה interrogative, 150, 2.—(וְהָיָה), regular form of Piel from וְהָיָה, with suff.—(וְהָיָה) at the top.—(וְהָיָה) *akkhal*, the Hholem of the Inf. shortened by the Maqqeph's throwing off the accent.—(וְהָיָה), p. 192 at the bottom.—(וְהָיָה), *hast thou eaten?* וְהָיָה, 29, 4. *a.*

(12) וְהָיָה, instead of וְהָיָה; for Dagh. forte in וְהָיָה see p. 122, n. 3; וְהָיָה for וְהָיָה, 44, n. 4, *b*.—(וְהָיָה) = *עם*, used only with first pers.; *apud me* = *my associate*.—(וְהָיָה), *she*, 32, n. 6; *before* the verb, in order to give emphasis,

134, n. 2.—(לִי), ל with Dagh. conjunc., 20, 2. 1.—(וְאָכַל), Imperf. first pers. sing. with Vav; א of the root omitted in the first pers., 67, 2.

(13) יָדָה וְאָכַל, Dagh. conjunc., 20, 2. 1.—(עָשְׂוִירָה), 2 fem. of Perf.—(וְעָשְׂוִירָה), Hiph. Perf. of עָשָׂה, 65, 2; גִּי suff., p. 288, A.

(14) יָדָה, with Dagh. conjunc., as above.—(אָרָה), Part. pass.—(אָרָה), art thou, 119, 1.—(אָכַל), 117, 1.—(וְאָכַל), suff. form, with ה־; formation, 83, No. 3.—(אָכַל), second pers. Kal Imperf. of אָכַל, 68, n. 8.—(אָכַל), const. form of אָכַל; Acc. of time, 116, 2.

(15) אָכַל, root אָכַל, contract form for אָכַל, 83, No. 2.—(אָכַל), Kal Imperf. first pers., from אָכַל; א, 71, 3.—(אָכַל), emphatic by position.—(אָכַל), Kal Imperf. of אָכַל; Qamets under the praeform. י dropped, because the accent is thrown upon the suff. ה־, 29, 2 and 27, 3.—(אָכַל), Acc., 116, 3.—(אָכַל), second pers. with suff. having נ demonst., p. 289, B. on the left.—(אָכַל), Acc., 116, 3.

(16) אָכַל, Inf. abs. of Hiph., from אָכַל, 128, 3. a.—(אָכַל), form, 83, No. 15; ה־, fem. suff., p. 289, A; noun in the suff. form, Dec. III, 91, 3.—(אָכַל), ה־ suff. as before; ה־ immutable here, and so the noun is to be assigned to Dec. I; formation like to 83, No. 15.—(אָכַל), 2 fem. Imperf. Kal of אָכַל, 68, 1. a.—(אָכַל), plur. of אָכַל, p. 182.—(אָכַל), ה־ fem. suff., p. 289, A.—(אָכַל), suff. form with ה־ fem.; formation, 83, IV. 27.—(אָכַל yim-shól), Hholem shortened by Maqqeph.—(אָכַל), fem. suff., p. 289, A. The prep. ב is connected with and modifies the preceding verb, 137.

(17) אָכַל, position as predicate, 142, 1. b.—(אָכַל), 99, 1. b; or the word may be regarded as a compound preposition with a suff., 151, 2; א instead of א, because of the distinctive accent (') over it, 29, 4. b.—(אָכַל), second sing. Imperf., with suff. אָכַל, p. 289, B. on the left, א instead of א, 10, 2. 1. b.

(18) אָכַל, Hiph. Imperf. 3 fem.; objects before the verb, 142, 1. c.—(אָכַל), in pause, for אָכַל out of pause, 101, 2; *Dativus incommodi*.

(19) אָכַל, const. state of אָכַל, which is of Dec. I fem., the Tsere being impure and immutable because it is derived from אָכַל.—(אָכַל), suff. dual from אָכַל, which last is for אָכַל, and the suppressed נ appears in the dual by a Dagh. forte in the א, 19, 2. b. n. 1; suff. אָכַל, p. 289, B.—(אָכַל), Inf. with prep. before, and suff. after, 129, 1; translate: *until thy return*, or *until thou returnest*, 129, 2.—(אָכַל), p. 192, sing. third pers.—(אָכַל), א for א, in pause.—(אָכַל), Kal Imperf. 2 sing. of אָכַל.

(20) אָכַל, from אָכַל to live, therefore אָכַל, *producer of life, source of life*.—(אָכַל), 32, n. 6.—(אָכַל), lit. of the whole of the living, or of all living, viz. rational beings; אָכַל in pause, אָכַל out of it.

(21) אָכַל, 74, n. 3, d.—(אָכַל), Dec. III. fem., from sing. אָכַל, plur. אָכַל, const. as in the text.—(אָכַל), Hiph. Imperf. with Vav; long vowel (אָ = אָ) retained because of the suff.; see the like in 2: 15; אָ, suff., p. 288, A.

(22) הָיָה, 103, 2.—(הָיָה), *has become*, Pluperf. 124, 2.—(הָיָה), const. form, p. 183.—(הָיָה), p. 192.—(הָיָה), fem. Inf., 45, 2. *b*, and 68, n. 1; לָ, 100, c.—(הָיָה), p. 269, second par.—(הָיָה), from הָיָה.—(וַיֵּלֶךְ), 124, 6. *a*. (וַיֵּלֶךְ), 152, 2. *a*.—(וַיֵּלֶךְ), as before, 124, 6. *a*.—(וַיֵּלֶךְ), Perf. Kal of הָיָה, verb הָיָה; synt. as the preceding verbs.—(וַיֵּלֶךְ), ע for הָיָה, 7, 2. *c*.

(23) וַיִּשְׁלַח, Piel Imperf.; י without Dagh. forte, 20, 3. *c*. Rem.; י suff., p. 288, A; this and the following וַיִּגְרֶשׁ, both in Piel, denote a *thorough* sending away and expulsion, 51, 2.—(וַיִּגְרֶשׁ . . . מִן), 121, 1; *whence*.

(24) וַיִּנָּחֵשׁ, the י without Dagh. forte, as above; Piel, but ר prevents the insertion of Dagh. forte in the middle letter, and prolongs the vowel under א, 22, 5; the (־) of the ultimate is shortened, because the accent is on the penult, 29, 3. *a*.—(וַיִּנָּחֵשׁ), our *located, made to dwell*.—(מִן הָרֶגֶל), lit. *on the part of the front to the garden*, etc.—(לְגַן) may also be translated as Gen., 113, 2. The circumstance of *place* immediately *after* the verb, and before the object, 142, 1.—(וַיִּנָּחֵשׁ), plur. with the article distinctive of genus, 107. See in Tuch's Comm. all manner of conceits respecting this word; also Rosenm. Comm., and Ges. Lex. Comp. Ps. 18: 11. 80: 2. Ezek. 1: 10. —(לֶחֶם הַחֶרֶב), lit. *the flame of the sword*, = a *glittering sword*; הָיָה art., 107, n. 1, *b*. Our idiom, in the second translation above, rejects the article.—(וַיִּנָּחֵשׁ), Hithp. Part. of הָיָה; הָיָה, relative demonstrative, 107; ending חֶבֶל for חֶבֶל 93, 3; *turned itself*; our Version: *turned every way*, is well.

[My advice to the learner now is, that he would recommence with Gen. 1: 1, and carefully review every part of what he has been over, looking again in the Grammar for all the solutions of difficulties which he does not recollect. This will tend to fix all the principles of analysis and syntax more firmly in his mind, than if he goes immediately on to the investigation of new ground. If he does this *faithfully* and *thoroughly*, he will be enabled to dispense with copious Notes in the sequel; for these three chapters exhibit a great portion of the phenomena in the language, which have respect either to the *orthography*, the *forms*, or the *syntax* of it. It will be well, moreover, after the familiarity which he may now be supposed to have acquired with the Grammar, to leave him, more than heretofore, to his own resources. I shall therefore limit myself, in the sequel, mostly to those things which seem to present any difficulty, or which serve in a special manner to illustrate *principles* either of form or of syntax.]

Chap. IV.

(1) וַיִּתְּנָהּ, apoc. of הָיָה, third fem., 74, n. 3. *d*.—(וַיִּתְּנָהּ), id. from הָיָה; final *Seghol* for Tsere, 68, n. 3.—(וַיִּתְּנָהּ) *with*, p. 191, n. 1; like the Greek, *ὡν θεῶν, by divine aid*.

(2) וַיִּתְּנָהּ, הָיָה for הָיָה, from הָיָה, 68, n. 7.—(וַיִּתְּנָהּ), לָ, p. 190, c. 68, 1; translate the two words: *she again bore*, 139, 2.—(וַיִּתְּנָהּ), אָ, p. 181.—(וַיִּתְּנָהּ), in pause, for חֶבֶל.—(וַיִּתְּנָהּ), const. form of Part., 132. 1. *b*.

(3) מִסֵּף יָמִים, *at the end of some days, after some time*. The absence of the article before יָמִים, gives to it this indefiniteness.—(מִסֵּף יָמִים), Acc. after וַיִּתְּנָהּ; circumstances thrown in between the two words, 142, 1.—(מִסֵּף יָמִים), see p. 190, 4. Note.

(4) וְגַם כֵּן, *he too, he likewise*.—(וְגַם כֵּן 180-nō), contract of גַּם כֵּן.—(וְגַם כֵּן), suff. form of וְגַם, 91, 2; וְגַם, suff. plur. with Yodh omitted before the ו, p. 166, n. 1; abstract for concrete, and so we may translate: *fallings of them*, the וְגַם referring to צֶאֱן, *flock*.—(וְגַם כֵּן), from וְגַם, 74, n. 3, a.

(5) וְגַם, impersonal, from וְגַם, 74, n. 3, a; followed by לְ pointing out the subject of the anger; lit. *it was hot to Cain*, i. e. matter of anger; see 134, 2.—(וְגַם כֵּן), Kal Imperf. from וְגַם.

(6) לְךָ, p. 190, 4.—(לְךָ), lit. *is it hot to thee*; לְךָ in pause, 101, 2. (7) וְלֹא, *is there not?* וְ interrog., 150, 2; לֹא for לָא, with a Vav which is merely a *fulcrum*, or sign of long O.—(וְלֹא), Hiph. Imperf. of וְלֹא, 69, 2.—(וְלֹא), Inf. fem. of וְלֹא, contract form for וְלֹא; *elevation*, i. e. *lifting up*, viz. of the face, which had just been described as *fallen*.—(וְלֹא), לְ with the vowel of the article; translate: *at the door sin [is] a liar-in-wait*; for וְלֹא is a participial predicate = a noun, 144, n. 2, and therefore need not conform in gender to וְלֹא. This last word is a contract form for וְלֹא, fem. Segholate.—(וְלֹא), i masc. suff., in reference to וְלֹא.

(8) וְיֹאמֶר, prob. *told [it]*, viz. what the preceding verse contains; for the *it* is frequently omitted after this verb; *told it*, so as to simulate friendly colloquy.—(וְיֹאמֶר), with prep. א and suff. ו, Inf. of וְיֹאמֶר, 129, 2.—(וְיֹאמֶר *o-yā-gōm*), 71, n. 4.—(וְיֹאמֶר) *against* = וְלֹא, Lex. A. 3.—(וְיֹאמֶר), 62, 3, for vowels; וְ suff., p. 268, A.

(9) אֲנִי, 147, 5.—*I know not*, Pres., 124, 3.—(וְאֲנִי), *the keeper* (וְאֲנִי interrog.) *am I?* (10) וְיֹאמֶר, const. pl. of וְאֲנִי, Dec. II. For the use of the plur., 106, 2.—(וְיֹאמֶר), Part. plur., in which the Part. conforms to the plur. וְיֹאמֶר, instead of וְיֹאמֶר.—(וְיֹאמֶר), like the plur. with suff. ו, p. 193, Examp.

(11) וְיֹאמֶר, either in a compar. way: *more than the earth*, or, more probably, it is a *constructio pregnans*, 138, where the verb of *departure* is implied, e. g. וְיֹאמֶר, [*thou shalt go away*] *from this land*.—(וְיֹאמֶר), 3 fem. Perf. of וְיֹאמֶר.—(וְיֹאמֶר), לְ prep., וְאֲנִי Inf. of וְאֲנִי, 65, n. 2.—(וְיֹאמֶר), ו prep.; ו, 29, 4. b.

(12) וְיֹאמֶר, *when*, see Lex.—(וְיֹאמֶר), 2 sing. Hiph. apoc. Imperf. of וְיֹאמֶר; ו for וְ.—(וְיֹאמֶר), contracted Inf. for וְיֹאמֶר, 19, 2. n. 1; from וְיֹאמֶר, 65, 1; this and the preceding verb together to be rendered: *shall no more yield*, 139, 1.

(13) וְיֹאמֶר, from וְיֹאמֶר, with suff. ו.—(וְיֹאמֶר), ו . . . וְיֹאמֶר, *greater than*, 117, 1; וְאֲנִי Inf. const.; render: *endurance*, 129, 1.

(14) וְיֹאמֶר, Piel, ו excludes Dagh. forte, and lengthens the preceding vowel, 22, 5.—(וְיֹאמֶר), Niph. Imperf. first pers.; Seghol in ו, 50, n. 4.—(וְיֹאמֶר), Part. as a noun with suff., 132, 2.

(15) וְיֹאמֶר, p. 266, c.—(וְיֹאמֶר), p. 185, n. 1.—(וְיֹאמֶר) in pause; Hophal Imperf. of וְיֹאמֶר, 65, 2; as to the (וְ), see 52, n. 9; *he shall be avenged*, i. e. Cain, see v. 23; or if the verb is applied to the *slayer*, then render: *he shall suffer vengeance*.—(וְיֹאמֶר), Hiph. Imperf. with Vav, tone retracted, and (וְ) of the ultimate shortened.—(וְיֹאמֶר), p. 269, at the top.—(וְיֹאמֶר), Inf. Hiph. of וְיֹאמֶר.

(16) וַיִּשָּׁב, Imperf. with ו of וָשָׁב, 68, n. 3.—(קָדַמְתָּ), const. form, in the Acc., 116, 1. 1. (17) וַיִּדְרֹעַ, 68, n. 3.—(וַיִּתְּרֵר וַיִּתְּלֵר), see in v. 1.—(וַיִּדְרֹעַ בָּקָר), and *he built*, 131, 2. c.—(בָּנִי), from בָּנָה with suff.

(18) וַיִּנְקֹד, Niph. Imperf. with ו from נָקַד, 68, 2.—(אָדַע עֵינָיו) Acc., seemingly *Nom.* to the verb before it; but see 140, 1. a. (19) שָׁפָה, const. dual of שָׁפָה, p. 183.—(נָשִׁים), irreg. plur. of אִשָּׁה, p. 182, at the top.

(20) אָבִי, const. form of אָב, p. 181.—(רִשָּׁה), generic; translate: *of him who inhabits tents*, 135, 3. c.—(וַיִּמְקְנֵהוּ), and [the father] *of herdsmen*, מִקְנֵהוּ *herd*, generic, and this is used as concrete; or if this be not allowed, then translate: *of herd-keeping*.

(21) לְכַשׁ יָגֵן, lit. *a sharpener of every cutting instrument of brass or copper*.—(וַיִּתְּרֵר) const. form, see p. 181. (23) שָׁמַעַן, apoc. form of Imper., 46, n. 3.—(וַיִּתְּרֵר) Hiph. Imper. hortative, 48, 3; the ו of the root is contained in the Dagh. forte inserted in ו; the ו־ is plur. fem. ending.—(וַיִּתְּרֵר), with prep. and suff., from תָּרַח; for תָּרַח with *Hhireq*, instead of תָּרַח the normal pointing, see p. 174, par. 1, 2 at the top.—(וַיִּתְּרֵר), ל prep., וַיִּתְּרֵר sing. ground form; formation, 83, IV. 27. For the numbers at the close of the verse, see pp. 183, 185; *seventy and seven*; *the reverse*, as to the *order* of the composite numbers, is general in the older Hebrew, p. 185, second par. Here the later order is observed. [Is it *poetic license*? for the passage is poetry]. A great disagreement of opinion has existed, in respect to the meaning. I would translate thus: *Although* (וְ, Lex. 6, e.) *I have slain a man to my wounding, and a youth to my harm* (lit. stripes); *yet truly* (וְ, Lex. 6, c.) *Cain shall be avenged seven-fold*; *Lamech, then*, (וַיִּתְּרֵר, p. 278, d.) *seventy times seven*. That is: 'Although I have exposed myself to wounds by the slaughter of a young man, yet if any one kills me for this, I shall be entitled to much greater vengeance than was promised to Cain, in case he should be slain.' In this way all is plain and applicable. In other words, he intimates that his guilt in killing is far less than that of Cain; but he does not tell us *why*.

(25) וַיִּדְרֹעַ, Imperf. Kal with ו; which shows that this mode of narration may be employed at the beginning of a new transition or paragraph. The connection (126 h, 1), in such cases, is of *events*, and of the *general purpose* of the narration; see p. 238, second par.—(וְ), *because*, implies the verb אָמְרָהּ, *said she* after it; as the quotation of her words show.—(אָמְרָהּ), form with *Dagh. implicitum*, which is excluded by the ו, 22, 1. e. g.—(וְ), here in its original meaning, Lex. וְ, A. = אָשָׁר, and to be joined with the suff. וְרֵגוֹ, and then rendered *whom*; the verb is in the suff. form; see in Par. p. 292, 3 masc. sing.—(וְ), in pause.

(26) וַיִּתְּרֵר, to him *likewise*, was born, etc., 119, 3. It *specializes* the narration.—(וַיִּתְּרֵר), Imperf. Hoph. of תָּרַח; *there was a beginning, coeptum est*, 134, 2.

[The following chapter it will require but a slight effort to read. Its value to the student, viewed simply in the light of *grammatical* study, consists mainly in leading him to a knowledge of Hebrew idiom with regard to *numbers*. The repetition of numbers is so frequent, and the whole lies within so small a compass, that the learner will do well to become familiar with the words of this nature and their peculiarities, by a faithful study of the whole.]

Chap. V.

(1) הוֹלְדוֹת, *genetic histories* or *genealogies*.—(בָּרָא), Inf. in the Gen., 129, 1. b; אֲלֵהֶם the *subject* of it, 130, 2; lit. *in the day of God's creating man*.
(2) בָּרָא, with suff. ׁם; form of the verb with suff., 58, 2.—(שָׁמַם), from שָׁם, in suff. form.—(הוֹבְרָאם), Niph. Inf. with suff.; lit. *of the being created of them*, i. e. *of their being created*, 129, 1. b.

(3) בָּרָא, const. of בָּרָא, p. 185, fourth par. from top; synt. 118, 1. a, ad fin. This word is treated like the units 2—10, see 118, 1 seq.; and so שָׁמַם, the sing. of the noun is used after שָׁמַם, 118, 3.—(וַיִּבְרָא), Hiph. Imperf. with ׁ, and ultimate vowel shortened by a removal of the tone.

(4) הוֹלְדוֹ, Hiph. Inf. with prep. and suff., 129, 1, from וָלֶד; lit. *after his begetting*; but to be expressed by *after he begat*, 129, 2.—*Eight hundreds as to year*, 8 takes the plur. בָּרָא, 118, 2; as to שָׁמַם, virtually the rule is in 118, 3.

(5) הָיָה, Perf. of הָיָה, verb Ayin doubled.—(וַשְׁלֵשִׁים שָׁנָה), 30 *as to year*, 118, 2. (6) שָׁנִים, plur. after הָשָׁם, 118, 2.—(בָּרָא), const. state, 118, 1. a.
(9) הָשָׁם, 90 *as to year*, 118, 2.

(22) וַיִּתְחַבֵּל, Hithp. Imperf. with ׁ; *walk with God*, means to follow him as the leader, to have familiar intercourse with him; comp. 1 Sam. 25: 15. Ps. 35: 14.

(24) וַאֲיֵנָה, *and he was not*, i. e. *was no more extant among the living*; see אֵינָה, p. 268. The suffix constitutes the *subject* of the verb.

(29) וַיִּתְחַבֵּל, Piel Imperf. with suff. ׁה, 59, n. 4.—(וַיִּתְחַבֵּל), Dec. IX, with suff. ׁה which causes the final letter with its preceding vowel to fall away; see in Par. C.—(וַיִּתְחַבֵּל), const. of וַיִּתְחַבֵּל, formation in 83, No. 15.—(בְּ), on account of.—(אֲרָה), Piel of אָרָה, long vowel before the ך, 22, 5; (ׁ) under the ך, 10, 2. note, 1. a; see also 59, n. 4.

(32) בֶּן, const. form of בֶּן; *the son of 500 years*, is the Hebrew mode of designating age.

Chap. VI.

(1) וַיִּיָּדֶה = *sal tyivro* of the N. Test.; the usual mode of transition from one paragraph or subject to another.—(וַיִּיָּדֶה), Hiph. Perf. of וַיִּיָּדֶה, see 66, 5.—(לִיב), לִי prep.; לִיב, Kal Inf. of לִיב, 66, n. 2.—(וַיִּיָּדֶה), Pual, plur. (2) וַיִּיָּדֶה, Imperf. of וַיִּיָּדֶה.—(וַיִּיָּדֶה), fem., *they were*, 119, 2.—(לִיב), *for themselves*, *Dat. commodi*.—(וַיִּיָּדֶה), in pause. See, in the Commentaries, the great diversity of opinion respecting the meaning of the *sons of God*; who are re-

presented (1) As angels; the whole book of *Enoch* is built on this supposition, which shows that the opinion is very old. (2) The descendants of Seth. (3) Magistrates, nobles, etc.; for these are called *אַלְלִיָּהוּ* in Ex. 22: 28. Ps. 82: 6. As the *sons of Israel* means *Israelites*, so the *sons of Elohim*, may mean *princes, magistrates*, in the same way. The passage, in its connection, seems to my mind like a description of the mingling of the chiefs or heroes with the *Cainitae*, i. e. the progeny of Cain. Where, in all the O. Test., is there a hint of such an absurd thing, as the mingling of the angelic and the human in sexual intercourse?—(רִדּוֹן), Imperf. of *רָדַן*, a long controverted word; the passage probably means: *My Spirit shall not always be humiliated, or vilely treated, by man*, etc.; where *spirit* appears to mean *the breath of life* given by Jehovah, see 2: 7. Job 33: 4. 27: 3. 34: 14. In other words: This divine part shall be withdrawn.—(בְּשָׁרָם), not *בְּשָׂרָם* for *בְּשָׂרָם*, as most have taken it; for then the pointing must be *בְּשָׂרָם*, but *א* prep.; *בְּשָׂרָם* Inf. of *בָּשַׁר*, 66, n. 3; *בְּ* suff. plur., referring to *אַרְבָּם* generic, which of course occasions, in order to pronounce it, the Dagh. forte in the *א*; translate: *In their erring or wandering*.—(וְהָיָה בָּשָׂר), *he is flesh*, i. e. carnal, fleshly inclined; as *σάρξ* in the N. Test.—(וְיָחִיד), *and yet, or but yet*, p. 278, b; sentiment: 'God, being merciful, will give him ample space for repentance and reformation.'

(4) *וְהָיָה בָּשָׂר*, art. *ה*, p. 286, b; *ב* for *בְּ*; for meaning, see Lex.; that of *fallers on* = *praedatores, raptatores, ἐπιπληκτορες*, seems most consonant with the text; and falls in well with etymology, if we make *נָפַל* the stem, and take the meaning 2. d. in Lex.—(וְהָיָה), synt. of the art. in 109, 2. The sequel runs thus: *and also, after it was so that the sons of God went in*, etc., or *afterwards when the sons*, etc.; for *וְהָיָה* will bear either rendering; see Lex. B. 1, or R. 5.—(וְהָיָה), *the same were*, 119, 2.—(וְהָיָה), art. as in *וְהָיָה* above.—(וְהָיָה), *of name*, i. e. of renown; for the art., p. 206, c.

(5) *רָעָה*, const. of *רָעָה*.—(מְרִשָּׁה בֹרָה), const. plur. of *מְרִשָּׁה בֹרָה*.—(לְבָרָה), with Dagh. forte in *ב*, because the stem is *לָבַר*, e. g. *לְבָרָה*, as in the other form; see *לָב* in Lex.—*Only evil all the day*, i. e. evil constantly, or at all times. (6) *וַיִּתְּנָם*, Imperf. of Niph., impersonal; *it repented*, 134, 2; or rather, *Jehovah repented, that*, etc., 50, 2. a. In the same way: *He grieved himself at his heart*, Hithp. of the verb being reflexive. (7) *וַיִּתְּנָהּ*, first pers. sing. Imperf. of *מָתַח*.—(מִן הָאָדָם וְהָרֶמֶשׂ), lit. *from man to beast, to reptile*, etc.; i. e. these being taken inclusively.—(וְהָיָה), Niph.; Piel has the same form, but usually a different sense. The *נ* radical is dropped here, 65, 2.

(9) *וְהָיָה בָּשָׂר*, both adjectives qualifying *בָּשָׂר*, *א* between omitted, 152, l. a.—(בְּרִדְדָה), written *defective* twice; *among his generations*, i. e. contemporaries, a secondary but frequent sense of *דָּוָר*.—For the rest of the verse, see in 5: 24.

(11) *וַיִּתְּנָהּ*, Niph. Imperf. with *נ*.—(וְהָיָה), Acc., 135, 3. b. (12) *וַיִּתְּנָהּ*, Niph. Perf. 3 fem. in pause. (13) *לְפָנַי*, *before me*, like plur. with suff., 101,

3.—(וַיִּבְרָא), i. e. *he* with a verbal suff.; *behold I*—(וַיִּבְרָא), Hiph. Part. with suff.; synt. 131, 1.—(וַיִּבְרָא), *with*, p. 191, at the top.

(14) *קָנִי*, const. pl. of *קָנָה*; pl. because of the quantity required, 106, 2.—*קָנִי*, Acc. pl. of *קָנָה*; lit. *nests* = *cells, small separate lodging-places*; the double Acc. here, 132, 2.—(וַיִּבְרָא), as a compound prep., 151, 2; and *וַיִּבְרָא* the same.—(וַיִּבְרָא), with the art., p. 206, b. (15) *וַיִּבְרָא*, and *this is*, like *וַיִּבְרָא*.—After *וַיִּבְרָא*, (Acc. of measure, 116, 3), lit. 300 *as to cubit*, the verb *shall be* is of course implied.—(וַיִּבְרָא) *röhh-bah*, suff. state of *וַיִּבְרָא*, Dec. VI. *וַיִּבְרָא*, p. 289, A.

(16) *וַיִּבְרָא*, *light*, or as a collective here, *lights*; which were to be only one cubit high, as the sequel shows.—(וַיִּבְרָא), Piel Imperf. of *וַיִּבְרָא*, with suff. *וַיִּבְרָא*, p. 289, A. on the left.—(וַיִּבְרָא), 151, 2, comp. with *וַיִּבְרָא* and *וַיִּבְרָא*, prep.—(וַיִּבְרָא), suff. form of *וַיִּבְרָא*; for *וַיִּבְרָא* with Hhireq, see 91, 8. b.—(וַיִּבְרָא, etc.), all three composed of adjectives in the plural, = *lower apartments, seconds, thirds*, i. e. of three stories, or a *three-decker*.

(17) *וַיִּבְרָא*, *behold I*, is designed to give intensity and solemnity to the declaration that follows.—(וַיִּבְרָא), Hiph. Part. of *וַיִּבְרָא*—(וַיִּבְרָא), from *וַיִּבְרָא*, and in its formation, the (י) appears to assimilate, and is expressed in the *א* with Dagh. forte, so that it may be classed virtually with forms in 83, No. 14.—(וַיִּבְרָא), Piel Inf., 63, 3.—(וַיִּבְרָא), 151, 2.—(וַיִּבְרָא), with *וַיִּבְרָא* a regular consonant, and in pause.

(18) *וַיִּבְרָא*, orthography, 8, 4; Hiph. from *וַיִּבְרָא*; synt. 124, 6. a.—(וַיִּבְרָא) in pause; for forms, p. 191, top. (19) *וַיִּבְרָא*, generic, with the article, p. 206, b.—(וַיִּבְרָא), Inf. Hiph. of *וַיִּבְרָא*; *וַיִּבְרָא* omitted after *וַיִּבְרָא*, (see the last word in this verse); *to keep or save alive*.

(21) *וַיִּבְרָא*, 65, n. 2. (22) *וַיִּבְרָא* *just so*, giving intensity to the designation of obedience.

Chap. VII

(1) *וַיִּבְרָא*, *thee*, object placed first, to make it emphatic.—(וַיִּבְרָא), *among this generation*, *וַיִּבְרָא* like *εἰς* in Greek. (2) *וַיִּבְרָא וַיִּבְרָא*, distributively, 106, 4, in remarks, and 119, 5.—(וַיִּבְרָא וַיִּבְרָא), here for *male and female*.—(וַיִּבְרָא) *two*, i. e. *by pairs*. (3) *וַיִּבְרָא*, Piel Inf. of *וַיִּבְרָא*, *to keep alive*.

(4) *וַיִּבְרָא*, *after days*, so *וַיִּבְרָא* before time, Lex. *וַיִּבְרָא*, B. 2, c.—(וַיִּבְרָא), article with Dagh. forte omitted, 20, 3. b; *וַיִּבְרָא* from *וַיִּבְרָא* is an unique form. (5) *וַיִּבְרָא*, Piel of *וַיִּבְרָא*, with suff. *וַיִּבְרָא*.

(6) *וַיִּבְרָא*, usually joined with the following *וַיִּבְרָא*, as though the latter were Gen. and the former in the const. state. But the article before the former disproves this, 109, 1, as also the position of *וַיִּבְרָא* after the verb; consequently, to render the passage literally, we must say: *And the flood was, waters over the earth*, the latter clause being in apposition with the first, and explicative of its extent.

(7) *וַיִּבְרָא*, sing. number, while several subjects follow, 144, 1; more briefly, the verb agrees with its *nearest* subject; an occurrence not unusual in Latin

and Greek. (8) אֲשֶׁר אֵינָם, the אֲשֶׁר and suff. אֵינָם make the relative *which*, 121, 1; the אֵין = *was not*. (9) אֲשֶׁר שָׁנָה, 118, 5.

(10) לְאַחֲרָיו, *after*, see in v. 4; the numeral in the const. state, 118, 1. *a*; lit. *after a heptade of days*.—(וַיָּחִי), const. form of חָיָה; וַי = *then*, continuative, 152, I. R. 1. (11) בַּשָּׁנָה הַזֹּאת, lit. *in the year of 600 as to year* (Acc.) 118, 4.—(לְחַיֵּי), lit. *in respect to the life of Noah*, etc.; or it may be rendered as a Gen., *of the life*, etc.; 113, 2. *b* or *d*.—(לְחַיֵּי), לְ with the article-vowel, and a sign of the Gen. here, as above.—(וַיִּפְתְּחוּ), const. plur. of fem. form, from פָּתַח.—(וַיִּפְתְּחוּ), noun of Pilel formation, 83, III. 21; prob. it means *cataracts*.—(וַיִּפְתְּחוּ), in pause; Niph.; *were opened, let loose*.

(12) וַיִּשָּׁטַח, *the copious shower*, like to the *thunder shower*, and so it takes the article. (13) בַּעֲצָם, 122, 2. n. 3; lit. rendered, the whole phrase runs thus: *On that self-same day*.—(וַיִּשָּׁטַח), const. form, p. 183, and 118, 1. *a*; lit. thus: *A trio of the wives of his sons*.—(אִתָּם), *with them*, 101, n. 1. (14) כָּל־עֶרְוָה, usually rendered: *of every wing*, as in the Gen.; this may be done, see 104, 1, but it is better to regard it as in apposition with the preceding noun: *every winged creature*.

(16) וַיִּכְנָסוּ, Nom. absolute; lit. *as to those which entered in, male and female of all flesh* [i. e. of every kind of beast] *entered in*; for case abs., see 143, 2.—(אֹרְחוֹ), *him*, i. e. Noah.—(בְּאַחֲרָיו), *behind him*, 151, 1. *a*. (17) וַיִּשְׁאֹל, Kal Imperf. of שָׁאַל with וַי; Dagh. forte omitted in שָׁ, 20, 3. c. Rem.—(וַיִּתְּנוּ וַיִּתְּנוּ), Kal Imperf. of יָתַן, with tone retracted by the וַי, and so the ultimate is shortened from *rôm* into *rôm*.

(18) וַיִּתְּנוּ, Kal Imperf. of יָתַן, see 68, n. 8. (19) וַיִּשְׁאֹל, 148, 2.—(וַיִּתְּנוּ), Pual Imperf. with וַי, from יָתַן; Dagh. forte omitted in the (י), 20, 3. c. Rem.—(וַיִּתְּנוּ), plur. of יָתַן; art. with וַי, 35, 2. B. *a*. (20) *Fifteen as to cubit upward*; וַיִּשְׁאֹל, as usual, in the Acc., 116, 3. (21) In the three words beginning with כָּ, כָּ, כָּ, all these have the article-vowel; for the use of it, see p. 206, *b*.—(וַיִּתְּנוּ), this, as well as the preceding וַיִּתְּנוּ, illustrates the true nature of the so called *article before participles*, i. e. such instances show that it is a *relative demonstrative*.—(וַיִּתְּנוּ), generic = *all the human race, or all mankind*.

(22) וַיִּתְּנוּ, *all whose breath of the spirit of life [was] in his nostrils*.—(וַיִּתְּנוּ), *on the dry land*; וַי with the art. vowel.—(וַיִּתְּנוּ), verb midd. E, Inf. *see* 71, n. 1. (23) וַיִּתְּנוּ, apoc. Imperf. of Kal from יָתַן, 74, n. 3, *a*.—(וַיִּתְּנוּ), see in v. 4.—(וַיִּתְּנוּ), Niph. Imperf. of יָתַן.—(וַיִּתְּנוּ), Niph. Imperf., with tone retracted, and the ultimate (נ) shortened; *and there was left*. (24) וַיִּתְּנוּ יוֹם, lit. *a hundred of day, or a hundred as to day*, 118, 1. *a*.

Chap. VIII.

(1) וַיִּתְּנוּ, apoc. Hiph. Imperf. with וַי; *caused to pass over*.—(וַיִּתְּנוּ), Kal Imperf. of יָתַן, 66, 3 and 5, Par. *G*. (3) וַיִּתְּנוּ, Imperf. of יָתַן; וַי for וַי, p. 28, *b*.—(וַיִּתְּנוּ), Inf. abs., 128, n. 3; = *continually retreating*.—(וַיִּתְּנוּ), Kal, 62, 2, comp. 3 in e. g.—(וַיִּתְּנוּ), const. form of יָתַן, Dec. IX.; וַי without its Dagh. forte in the פ, 20, 3. *b*.

(4) *וַתֵּיָחַד*, 3 fem. Imperf. Kal of *יָחַד*, 71, n. 4 at the close.—(*לְחֹדֶשׁ*), of the month, 113, 2. *d.*—(*רָחֵר*), const. plur.; either a mountain-ridge consisting of several prominences, or it may refer to the greater and lesser Ararat; or perhaps the name is that of the region; see in Lex. (5) *וְהָיָה כְּסֹדֶר*, Inf. aba., see in v. 3; *continually turning back*.—(*מִפְּתִיחֵי*), *a* with Dagh. lene although preceded by a vowel, on account of the pause-accent before it, 121, 1, and of course the *a* here begins a clause, 21, 1; *a* with Art. vowel; on that tenth [month], on the first of the month, i. e. first day; just like our brachylogy in English; *לְחֹדֶשׁ*, 113, 2. *d.*—(*נִרְאָה*), Niph. of *רָאָה*, were seen.—(*רָאָה*), without article, 109, 1.

(7) *וַיָּשׁוּב*, 128, 3. *b*; *continually going and returning*. (8) *וַיִּזְקֶה*, the dove, (and so the raven in v. 6), where the article serves to distinguish from other species of birds.—(*מִבְּתוֹן*), lit. from within, 151, 2.—(*וְהָיָה*), *q* interrog., 150, 2; in indirect questions (as here), p. 271, third par.; *קָמָה*, Kal Perf. from *קָמַל*, 66, 3. (9) *וְהָיָה*, suff. form of *הָיָה*, having the fem. suff. *הָ*.—(*וַתֵּיָחַד* *vāt-tā-shōbh*), apoc. form with Vav, and ultimate vowel (long *o*) shortened.—(*וַיִּפְתָּח*), 66, n. 2; *פָּתַח*, suff.

(10) *וַיִּחַד*, from *יָחַד* or *חָדַד*, Imperf. Kal *יָחַד*, and then the apoc. form with *י*, as in the word before us, the final vowel (—) being shortened by the tone retracted to the penult. So Gesenius; others put this form in *Hiphil* of the same stem. Meaning here, see in No. 7 in Lex.—(*וַיִּיבֹשֶׁת*), 68, n. 7.—(*שָׁמַיְתָה*), 64, 1. *c*. (11) *וְהָיָה*, const. form of *הָיָה*, Dec. IX.

(12) *וַיִּחַד*, Niph. Imperf. of *יָחַד*, here treated as a regular verb, with *י* and a praeformative (*י*), which receives the Dagh. forte that follows the *י*. The rest is regular; final short syllable, because the tone is penult; see 68, n. 5.—(*וַתֵּיָחַד* *vāt-tā-shōbh*), p. 256, n. 1; *she returned no more*. (13) *וַתֵּיָחַד*, on the first [day], 96, in e. g. (16) *וַתֵּיָחַד*, 68, 1, Imper. from *יָחַד*. (17) *וַתֵּיָחַד*, Imper. Hiph. of *יָחַד*, in which the *י* radical is restored and regularly pointed. The marginal reading (Qeri) bids us write and read *וַתֵּיָחַד*; which is equally remote from common usage. Meaning: *cause to go forth*.—(*וְהָיָה*, *q* interrog.), the first two in Imper. Piel, i. e. are intensive forms of the verbs, and very significant here. As to *וְהָיָה*, it is Perf. Kal with *י*, and is thus placed in the same predicament as the other preceding verbs, 124, 6. *c*.

(19) *וַתֵּיָחַד*, *q* interrog.; *הָיָה* plur. suff.; from *יָחַד*. (20) *וַתֵּיָחַד*, p. 140, n. 3, *d.*—(*וְהָיָה*), plur. from *יָחַד*, and written defective as to both vowels. (21) *וַתֵּיָחַד*, Hiph. Imperf. of *יָחַד*, 71, n. 7.—(*וְהָיָה*), from *יָחַד*, formation, 83, IV. 31; *odour of delight = a sweet savour*.—(*וְהָיָה*, Hiph. Imperf. of *יָחַד*; for *אֲשֶׁר* the full form, 8, 4.—(*וְהָיָה*), *is evil*, 141.—(*וְהָיָה*), *a* with Dagh. forte = *q* interrog. suff. form of plur. *וְהָיָה*, 106, 2. *a*. (22) *וְהָיָה*, [there shall be] *seed-time*, 141. According to the accents, the first clause ends with *וְהָיָה*, which has *Tebhir* (p. 42, III. 12) on it. The rest connects thus: *And day and night shall not cease*.—(*וְהָיָה*), penult long vowel in pause, 24, 4. *b*.

§ 4.

Notes on some of the Psalms.

The poetry of the Hebrews has characteristics which are peculiar, and which widely distinguish it, in some respects, from the poetry of the western world. So far as any one has yet been able to discover, the Hebrews had no knowledge of what we call *quantity*, or *syllabic measure* as employed in the construction of poetic verses. Many attempts have been made, since the revival of Hebrew study in Europe, to discover something of the Grecian and Roman measure in the poetry of the Scriptures; but none have met with the desired success. Men of different nations, of extensive learning, and of great enthusiasm for Hebrew study, have made these fruitless attempts. It has indeed been affirmed by Jerome and others in ancient times, and by critics of no small reputation in modern times, that the poetry of the Old Testament displays all the rich variety of Greek and Latin measure; and that one may find there the heroics and lyrics of the West, not only in respect to spirit, but even in regard to form.

Every attempt however to discover them, has failed to produce any general conviction of their real existence, in the minds of those who are acquainted with oriental studies; and it is now a matter of almost universal accord, that the characteristics which distinguish Hebrew poetry, are principally the following: viz. (1) A kind of rhythmical conformation of *στίχοι* or distichs. (2) A parallelism of the same in regard to sentiment. (3) A figurative, ornate, parabolic style. (4) A diction in some respects peculiar.

In regard to the first of these characteristics, the measure of syllables, i. e. their length or brevity as it regards what is called *quantity*, is not concerned; at least it is not, as has been already said above, discoverable by us. The terms *rhythmical conformation*, here employed, are designed only to mark a conformation in general, as to the respective length of lines and the number of syllables, in two corresponding *στίχοι* or distichs. This is the most general of all the distinguishing features of Hebrew poetry. The exactness does not, indeed, correspond with that observed in English rhyme: But still, it is so general, and so considerable; as to force the observation of it upon every reader, who has any powers of discernment.

The second characteristic, viz. parallelism, applies to the correspondence of *senti-ment*. This sentiment may be either the same, (or the same with only a slight variation in the diction, or the thought, or in both,) and then the distich consists of two parallel passages, in the usual sense of the word *parallel*, as well as in a poetic sense; or the sentiment in one *στίχος* may be an *antithesis* to that which is contained in the other, the antithetic correspondence being plainly a matter of design and calculation; or lastly, there may be nothing more than a correspondence in the length of the *στίχοι*, and a general sameness of design, without either a synonymous or antithetic sense in the members of the distich. To produce examples of all these would be very easy; but it would be out of place here. I refer the reader, for ample satisfaction in respect to this whole subject, and that he may acquire a right and adequate understanding of it, to Bishop Lowth's celebrated and admirable *Lectures on Hebrew Poetry*, in particular Lect. XVIII—XX.; or (to what in some respects is still more satisfactory) to his *Preface to the Translation of Isaiah*. He may also consult De Wette, *Commentar über den Psalmen*, Einleit. § 7; Gesenius' *Chrestomathy*, in his introduction to the *poetical* part; and other writers, who have composed introductions to the Hebrew Scriptures.

In regard to the third characteristic of Hebrew poetry, it is common, in some re-

spects, to the poetry of all languages. A diction figurative, elevated, remote from the vulgar one, and abounding in comparisons, is almost of course the characteristic of all poetry, which exhibits any striking display either of feeling or of imagination. But the Hebrew poetry, (which is in a peculiar sense the offspring of feeling), abounds to an uncommon degree in these characteristics.

The *peculiar diction* of Hebrew poetry is displayed in the *choice* of words; in the *meaning* assigned to them; and in the *forms* which it gives to them.

(a) *The choice of words.* Thus אָנוּשׁ instead of אָדָם, *man*; אָתָּה instead of בּוֹא, *to come*; מֶלֶךְ instead of דְּבָר, *word*; קָדֶם instead of עוֹלָם, *former time*; מַיִם instead of תְּרוּם, *water*.

(b) *The meaning of words.* E. g. אֱמִיר *strong for God*; אֱמִיר *strong for bull*; יְהִידָה *the only, the darling, for life*; יוֹסֵף *Joseph, for the nation of Israel, etc.*

(c) *The forms of words.* F. g. אֱלֹהִים instead of אֱלֹהִים, *God*; הָיוּ instead of הָיוּ, *to be*; עַמִּים instead of עַמִּים, *nations*; שָׁנִים instead of שָׁנִים, *years*; יָמִים instead of יָמִים, *days*; מִן instead of מִן, *from*; הָלֵךְ instead of הָלֵךְ, *he will go*.

(d) In poetry, *several grammatical forms are peculiar.* E. g. paragogic הֵן is suffixed to nouns in the absolute state; הֵן and הֵן are suffixed to nouns in regimen; הֵן suffix is used instead of הֵן *them, their*; הֵן and הֵן instead of הֵן *his*; הֵן fem. instead of הֵן *thine*; הֵן and הֵן plur. instead of הֵן.

In other respects too, poetic usage gives peculiar liberty. The conjugations Piel and Hithpaël are sometimes used intransitively; the apocopated future stands for the common future; the participle is often used for the verb; and anomalies in respect to concord, ellipsis, etc., are more frequent than in prose.

The design of this brief sketch is principally to awaken in the student a desire to make himself acquainted with this deeply interesting subject, and to direct him where he should go to obtain the requisite knowledge in question. To pursue the topic here, would be premature and out of place. Nor is it necessary, since the learner can hardly fail to procure at least some of the authors, who have been mentioned above as treating of the subject before us.

It may be proper to add, that while I have almost entirely adhered to the *στίχοι* marked by the accents, so far as the Chrestomathy goes, yet it is not from any conviction of obligation to do so, on the ground of any real *authority* in the accentuation. It is now settled to the satisfaction of nearly if not quite all critics, that the apparatus of vowels and accents took its rise after the fifth century. But that the inventors of the accents had a profound knowledge of the Hebrew tongue, will not be called in question by any good Hebrew scholar; and therefore, as guides in the business of ascertaining the *limits* of the respective *στίχοι*, the accents are worthy of hearty commendation. I would urge the student to acquire a familiar knowledge of all such as serve in the quality of *pause accents*; among which, those which regulate the *parallel lines* are specially to be mentioned.

[That the book of Psalms consists of *poetry*, none will deny; for the very nature of the book demands this. It is much to be regretted, therefore, that in the arrange-

ment of it, it has not generally been printed in the form of poetry, i. e. each *στίχος* or parallelism in a line by itself. Jahn, in his edition of the Heb. Bible, has made such an arrangement; and so, in the small and beautiful Hebrew Bible, printed at Leipsic by Tauchnitz, and prefaced by Rosenmueller. However, any one who will pay even a little attention to the *distinctive accents*, will find them employed everywhere to mark the *στίχοι*. Some of the accents, as the Table of them in § 15 will show, belong *exclusively* to *poetry*, i. e. to those books which the Masorites deemed to be *poetic*, viz. Psalms, Job, and Proverbs. A very little attention to these will enable the student to avail himself of the judgment of the Masorites, as to the proper division of the *στίχοι*, and as to the intimate connection of words with each other; a judgment, which, although not infallible, is mostly well-grounded and enlightened.

For the rest, I must again advertise the learner, that I am not acting the part of a *commentator*, in the following Notes. My present business is that of a *grammarian*. It will be well, indeed, if the student is prepared, when he gets through with this Chrestomathy, to commence what may properly be called *exegetical study*. He must lay a foundation, before he can erect the superstructure. In a *review* of what he has gone over, he may begin the consultation of Commentaries. The present Notes are not designed to supersede them, or to supply the place of them in regard to matters appropriately belonging to them.]

Notes on Psalm I.

(1) אֲשֶׁר יְהוָה, the first is const. plur. form of אֲשֶׁר; lit. *O felicitates viri!* we translate, *ad sensum*, by *Happy the man*, etc.—(וְהוָה), with the article, because of the specifications which follow.—(וְהוָה), 2 prep, vowel, p. 190, a; const. form of וְהוָה, Dec. II. fem.; formation from וְהוָה, 84, III. 10.—(וְהוָה), form, 83, 6.—(וְהוָה), in pause.—(וְהוָה), 1 omitted after ו; formation, 84, III. 14; in const. form.—(וְהוָה), participial from וְהוָה, 84, IV. 2, comp. 71, n. 1.—(וְהוָה), in pause. The reader will observe the *Merka Mahpakh* (poetic accent) on וְהוָה, the Athnahh on וְהוָה, and the Silluq on וְהוָה; thus marking the three *στίχοι* of the verse. By far the greater proportion of verses, however, have but *two στίχοι*; and then the first has an *Athnahh* at its close, in a great majority of cases; but sometimes a *Merka Mahpakh*, e. g. Ps. 1: 2. 3: 3, etc. Instead of this last, some of the *greater Distinctives* are occasionally employed in marking the first of three *στίχοι*; e. g. *Rebhia*, Ps. 2: 2, 8, 12. 3: 8. 4: 2. 5: 3, 9,* al.; also *Tiphha initial*, as לְהַלְלוּ, Ps. 4: 3, etc.

(2) וְהוָה, particles of *contrast*, but explained in a great variety of ways. Simply thus: *but*, if, i. e. (if the brachylogy be filled out), *but* [happiness to him], if (וְהוָה) he does what is described in the sequel. In other words, so as to give the simple order of the whole course of thought: 'Happy in case he does not do so and so, but [happy] in case (וְהוָה) he delights,' etc.; see p. 281, i.—(וְהוָה), for וְהוָה with Seghol, see p. 174, 2.—(וְהוָה), Kal Imperf. of וְהוָה; for וְהוָה (Seghol), see p. 118, second par. at the top; synt., 125, 2, re-

* Rosenmueller, overlooking the *Rebhia* in these last two cases, has evidently arranged the parallelisms wrongly, in the small and excellent Heb. Bible mentioned above. And so elsewhere, at times.

specting the Imperf. as designating an *habitual state*.—The two following words are used *adverbially*; syllable לִי in pause.

(3) וְיִרְדּוּ, 124, 6. a.—(בְּפֶנֶךְ), ב after a distinctive accent on the preceding syllable; omission of the *article* which is usually required after ב (107, 3, n. 1), occasioned by the sequel making the word definite; ib. second par.—(פְּלִי־מַחֲרֵם), an illustration of the effect of Maqqeph in constituting two words as *one*. Here the compound accent, *Merka Mahpakh*, is put on both words, the Merka on מַחֲרֵם and the Mahpakh on פְּלִי; i. e. they are treated as one word; ב in pause; for the last member of a double accent marks the tone, i. e. the left hand accent is, in this case, on the tone-syllable of the compound word. Probably these double accents were first invented, as one means of pointing out the intimate connection of words.—(פָּרִי־), see Par. VI. i, p. 171.—(בְּצִדְּהוּ), with prep. and suff. from צַד, Dec. VIII, probably contracted from צִדְּהוּ, 19, 2. b, n. 1; so that the Dagh. forte in the suff. form is *compensative*, being the expression of the suppressed ד.—(וְצִדְּהוּ), with suff. Dec. IX, 91, 9. Rem.—(וְבִלְבֹד), Kal Imperf. of בָּלַד; the ו here is a mere *fulcrum* or sign that a long O is needed; for the vowel is mutable. So oftentimes.—(וְכָל־יֵלֵךְ), simply: *All that he will do, shall prosper*.—(וְצִדְּהוּ), Hiph. in a simple intransitive sense, like Kal, 52, 2; or the clause may be rendered: '*All that he shall do, will he manage prosperously, or make to prosper*;' thus retaining the proper meaning of the verb in Hiphil. Some apply this clause to the tree spoken of before, as prosperously maturing its fruit; a possible construction, but not probable, for it would be merely a repetition of the preceding sentence.

(4) *Not so the wicked*; where, after הַרְשָׁעִים, the verb הִצְלִיחַ is to be mentally supplied.—(בִּי־אֵם), virtually as before; בִּי is to be mentally supplied after אֵם, and then we have it thus: *but [as] if like the chaff, which, etc.*; a simple solution of the meaning.—(בְּמִצֵּי), for מִצֵּי, 8, 4; with the article, p. 205, a.—(וְאֵשֶׁר . . . יִזְנֶה), *which*, 121, 1.—(וְהַרְשָׁעִים), Imperf. Kal of הִרְשָׁע; with suff. וְ, p. 289, B. on the left; verb fem., agreeing with רִיחַתָּ.

(5) עַל־כֵּן, lit. *on account of so*, = *because that*, p. 280, d; introducing a reason for the preceding assertion.—(בְּמִשְׁפָּטֶיךָ), with art., and therefore lit. *in the judgment*, i. e. in the acknowledged judgment of God in respect to the wicked; *generic*, most probably, comprising any and all judgment.—(וְרִשְׁעֵיכֶם), nor (וְ) *sinner*s, the לָא of the preceding clause, with its verb, is implied after וְ. If supplied we should translate: *And sinners shall not stand*; as it is, in order to give the same sense, we must render וְ by *nor*.—The three words, *ungodly—sinners—righteous*, (and the same in the next verse), are all here anarthrous; for the idea is not simply *one collected totality*, but that of *some, any, or all* of each class; which indefinite form of expression demands the *omission* of the article.

(6) יוֹדֵעַ, 131, 2. a. More than mere knowledge intellectual is here intended; *knoweth* = *recognizes as friends*, i. e. the righteous are the Lord's

familiar acquaintance, so to speak, or, he takes knowledge of them.—(וַיִּרְאוּ), metaphorically, *manner of life, purpose*.—(וַיִּמָּדוּ), fem. of Kal Imperf., (וַיִּמָּדָה is common gender), in Kal, intrans., lit. *shall perish*, but here, in its application, *shall be frustrated, or end in destruction*. De Wette: *shall lead to destruction*; good, as to the sense, but hardly close enough to the Kal form of verb. It corresponds to *Piel*. Or possibly the idea is, that the path of the wicked will soon end, and they be able to make no more advances.

Psalm II.

(1) לָמָּדָה, with penult accent, intense form for לָמַדָה, see under לָמַד in Lex.—(וַיִּמָּדוּ *gō-yim*), sing. וַיִּמָּדָה; in plur. one Yodh falls out, so that וַיִּמָּדוּ = וַיִּמָּדוּ; *why do the nations, or the heathen, make an uproar?*—(וַיִּמָּדוּ), plur. of לָמַד, from לָמַד, 83, III. 22.—(וַיִּמָּדוּ), see in Ps. 1: 2.

(2) וַיִּתְּצוּ, Hithp., lit. *set themselves up*.—(וַיִּתְּצוּ), Perf. Niph. of יָצַד, having a reciprocal sense, i. e. *take mutual counsel*, 50, 2. b. Both verbs designate what is done, or being done, from time to time; synt. of the Imperf., 125, 2; of the Perf., 124, 3. b.—(עָלָיו), *against*; see Lex.—(וַיִּתְּצוּ), suff. form of יָצַד, participial noun, Dec. III, 83, No. 5.

(3) וַיִּתְּצוּ, first plur. Piel Imperf., with the hortative וַיִּתְּצוּ, 126, 1.—Before this, לָמָּד is plainly implied, inasmuch as what follows are words quoted.—(וַיִּתְּצוּ), suff. plur., from יָצַד, which has pl. יָצַד and יָצַד; poetic suff., see p. 289, B.—(וַיִּתְּצוּ), Hiph. Imperf., 1 plur. hortative, as above.—(וַיִּתְּצוּ), p. 192, 1 plur.—(וַיִּתְּצוּ), const. plur. of וַיִּתְּצוּ, with suff. יָצַד.

(4) יוֹשֵׁב, Part. pres. = *the dweller, or he who dwells*; kindred to "Our Father who art in heaven." One would naturally expect the *article* here; but poetic license omits it; or, possibly it may be regarded as in the const. state, notwithstanding the *Beth* which follows, see 114, 1. a.—(יֹשֵׁב), in pause; Pattah in the final syllable not in pause, 47, n. 2.—(יֹשֵׁב), so pointed in order to distinguish it from יֹשֵׁב *my master or lord*. The syllable יֹ is so pointed in order to show that it belongs to God, = *my Lord* in the highest sense. The form is *plural*, but the meaning *sing.*, 106, 2. It is usually derived from יָדַע *to judge*, with a formative יָ; but Maurer (Comm. on Ps. 35: 23) suggests, as more probable, the Arabic root אָרַי, *fortis, robustus, potens fuit*; in which case the formation is the obvious and common one, viz. by adding יָ.—(יֹשֵׁב), Imperf. with Pattah, 47, n. 2.—(יֹשֵׁב), p. 191, a.—Both of the Imperfect verbs, in the verse, mark *habitual action*, 125, 2.

(5) וַיִּתְּצוּ, plur. suff. form of יָצַד, with poetic suffix, 101, 1.—(וַיִּתְּצוּ), contract suff. form of יָצַד, so that Dagh. forte compensates for the י dropped, 19, 2, n. 1.—(וַיִּתְּצוּ), Piel Imperf. with suff. (6) וַיִּתְּצוּ, yet I, which contradistinguishes between what the rebels do, and what the Lord has done or is doing.—(וַיִּתְּצוּ), *my king*, i. e. the king whom I have appointed, 119, 5.—(וַיִּתְּצוּ), the suff. belongs virtually and properly to the first noun, 121, 6.

(7) אֶמְצִיחֶנּוּ, Imperf. Piel, with מִן- intensive, 48, 3.—(אֶל), either in respect to, or secundum, according to; i. e. I will proclaim aloud that which is accordant with the tenor of the decree; the latter now follows.—(אֲתָהּ) art thou, 119, 1.—(הַיּוֹם), this day; showing the demonstrative power of the article.—(יִלְדֵי־הָיָה), from יָלַד, 44, n. 2. (8) אֶל־אֵל, 63, 2. e. g.—(אֲתָהּ), Imperf. of יָלַד, with the מִן- intensive.—(מִלְחָמָהּ), מִן for הֵן because of the pause, 29, 4. b; Acc. in apposition with the preceding noun, and explanatory of it.—(וְאֲחֵיהֶּיהָ), formation, 83, No. 32.—(אֲחֵיהֶּיהָ) const. pl. of אֶחָא; Acc. in apposition with the preceding, as before.

(9) הִרְעֵם, Kal Imperf. of רָעַע, with suff.; הֵן for הֵן, because the tone is thrown forward.—(עֲבָדֶיךָ), ע, as, like; not followed by the article here, because of the const. state of the noun, 108, 2.—(יֹצֵר), a potter; but the omission of the article here seems to be the result of poetic license, for in such cases the insertion of it is usual in Hebrew; if so here, then = the potter.

(10) מְלָכִים, O kings, Voc.—(וְשִׁבִּילֵי), act prudently or wisely; for such a meaning in Hiph., see 52, 2. Rem.—(וְהִנָּחֵם), Imper. of Niph., be ye instructed, or (reflexively) instruct yourselves.—(אֲרָץ), in pause; anarthrous by poetic license. (11) וְיִגִּילוּ וְיִרְאוּ, even fear with trembling; וְ even, 152, I. A. To render יִגִּילוּ (Imper. of יָגִיל) rejoice, seems inapposite here; victors rejoice, not the vanquished. The palpitation of the heart (*salt cor*) through fear, is the basis of the meaning given above. Thus we have an accession to the idea in בְּרִיחָם.

(12) בִּשְׂקִי, Piel Imper.; kiss, viz. in token of subjection and reverence.—(בְּרֵךְ), poetic for בָּרַךְ; the Syriac habitually employs בְּרֵךְ.—(וְרָךְ), Acc. of manner; after a verb intrans.; as to your designs or efforts, or by reason of your conduct; perhaps in the way or on the way, i. e. prematurely.—(פִּי), for, introducing the ground of monition.—(עֲצָצֶה), ע part., 151. f; render the whole clause: for shortly will his anger burn. Last line: O felicitates omnis confidentis in illo; or blessed are all of the trusters in him!—(רוֹסִים), plur. const. of Part. pres. of רוֹסָה.—(בּוֹ), in him, a prep. intervening between the const. and the pronoun with which it is connected, 114, 1. a. There is an ellipsis, or rather an eloquent σιωπήσας, before the last clause. The course of thought is thus: 'For shortly will his anger burn;' [when it does burn, בְּרֵךְ יִבְטַח] blessed, etc., i. e. they only will be safe.

Psalm III.

(1) לְדָוִד, לְ, audoris, i. e. לְ designates the idea of belonging or appertaining to; 113, 2. a.—(בְּבִרְחוֹ), Inf. with prep. and suff.; when he fled, 129, 2; see forms of Inf. suff., on p. 292.—(בְּנֵי), suff. form of בָּן, Dec. VII. (2) מִן, like the Latin quam, quantopere, how, how much, in the way of exclamation; Lex. s. v. B. 2.—(אֲנִי), const. plur. of אָנֹכִי; מִן for מִי, the (אֲנִי) is suff.—(קָרָם), Part. of קָרַם, used here as a verb, 131, 2. a.—(עֲלֵי), in pause.—(וְשִׁבִּילֵי), וְשִׁבִּילֵי, the double poetic fem. ending, 79, n. 2. f.—(וְ) with

Dagh. conjunc., 20, 2. 1.—(בְּמַלְחָמָה), —בָּא contraction of בָּא, 24, 2.—(סֶלָה), see Lex.

(4) (בְּצִדְדֵי), from צָדַן, Dec. VIII.; formation, 84, II. 14.—(אַמְפִּי) *me*.—(בְּבוֹדִי), suff. form; means either 'the author of my dignity or glory,' or else 'the object of my glorying.'—(יִסְרִיחִי), Part. Hiph. of יָרָם; *the lifter up of my head*; dispenses with the article, because it is in the const. state. (5) קוֹלִי, Acc. instrumental, 135, n. 3.—(אֶקְרָא), habitual or oft repeated action, = *I call*, 125, 4. b. It may be translated as simply *future* here: *I will call*; but the meaning suggested is preferable.—(וְיִקְרָא), Kal Imperf. of קָרָא, with ו and suff.—(יִסְרִיחִי), ס, = סָן, 22, 1.—(סֶלָה), 119, 6.

(6) וְיִשְׁמְעֵנִי, Imperf. Kal of שָׁמַע, with ו and also the intensive וְ; tone on the penult; שָׁ for שֶׁ, because of the accent on it.—(תִּקְרִיבֵנוּ), Perf. Hiph. of קָרַב.—(רִסְסֵנוּ), Imperf. with suff.; in the sense of *habitually sustaining*, 125, 4. b. (7) מִרִּבְבוֹת, read *me-ri-bb'hoth*), form *sui generis*; for רַבּוֹ = רַבּוֹת. The Dagheesh is dropped in the form before us, and the two *Beths* written out.—(עָלֵי), suff. form of עָלַ as if a noun in the plur.; in pause.

(8) קִיבֵהוּ, 48, 5.—(וְיִשְׁמְעֵנִי), suff. renders the *long* form of the Imper. Hiph. necessary; comp. in Par. K, where the 2 fem. and 2 plur. masc., with a vowel ending, have the same lengthened form.—(וְתִקְרָא), Hiph. of קָרָא.—(לְהִירִי), ל, for לֵ, 29, 4. b.; Acc. 116, 3.—(שֶׁנִּי), const. plur. of שֶׁן, Dec. VIII. (9) *Of Jehovah is salvation*, like לְהִירִי מִיְהוָה, 113, 2; or *to Jehovah belongs salvation*, with ל before a Dative, i. e. it is his prerogative to bestow it. The art. in יְהוָה, *the salvation*, points to that salvation which has just been described; Dagh. forte left out in (י), 20, 3. b.—(מִרְבָּהָה), Dagh. lene omitted in כ; the ground-form is מִרְבָּהָה, Dec. II. fem., the usual const. is מִרְבָּהָה; but in our text the usual כ is written כ, probably because of the change of tone, 21, 2. d; כ in pause, and this even with a *conjunctive* accent, *Munahh*; which is unfrequent.

Psalm IV.

(1) לְמִנְצָה, participial noun, form is Part. Piel; the Dagh. forte of the art., which would normally be in מ, is omitted, 20, 3. b; and that the article belongs here, is evident from the *Patah* under the ל. For meaning, see Lex. (2) מִבְּרָאִי, Inf. with prep. מ and a suffix, 129, 2.—(אֲנִי), suff. form of מִצָּר, Imper. in לִי, 74, n. 19.—(אֲדָרֵךְ), from אָדָרַךְ, p. 174, at the top; with *Rebhia* as a divider of *σιν*; = *my righteous God*, 104, 1.—(בְּצִדְדֵי), ב with art. vowel; from צָר, which takes *Qamets*, when it has the article and a *distinctive accent*, (here a ֿ, i. e. Tiphha antierius or initial), see p. 42, III. 14.—(חֲנֹנִי הֹן-נֶנֶס־נִי), Imper. of חָנַן, with suff. חֲנִי, 288, A, 66, n. 2.

(3) עַד מָה, lit. *until what?* i. e. *what time = how long?* The next words are literally thus: *my glory for shame*, the copula (*shall be*) being omitted, 141.—(לְכַלְמָה), the ל stands connected with an implied חָדַר; meaning: *How long shall my honour be shamefully treated?* viz. by those base men in the eye of the writer; see Lex. לְ חָדַר. Here Tiphha initial is a divider of

סליח.—(תאחביו), with א treated as Guttural, 62, 2; ending ון, 47. n. 4; Imperf. A, and for the (י) under ח, see 59, n. 1. Before this סליח ער מדו is implied.—(תבקשו), Piel 2 plur. Imperf.; Dagh. forte omitted in ק, 20, 3. b.

(4) וידע, ו but still, p. 278, b; ידע, Imper. of ידע.—(תפלה), Hiph. of פלה, distinguished, rendered illustrious, in contrast with his being put to shame by his enemies, as mentioned above.—(חסיד לו), his beloved, form in 83, 5; לו, 113, 2; entirely = חסידו.—(תקראי), 129, 2.—(אלוי), like a noun plur. with suff., 101, 3. (5) Tremble, and sin not. In תחשאו, ו is in pause, 59, n. 1; the Imperf. is used for the Imper., 125, 3, c; with Merka Mahpakh instead of the usual Athnahh.—(אמרו), etc., lit. speak in your hearts, i. e. commune with yourselves, reflect well upon the matter; לָבָב is the suff. form of לָבַב, Dec. IV. 97, 4.—On your beds, i. e. at a season of retirement.—(וירדו), and be silent, or be still, the first is the better here, because it stands in direct contrast with the slander of which the writer complains; Imper. of דָּם, 66, 2 and 3.

(6) זָדִיק, 104, 1; sacrifices of righteousness means, 'such sacrifices as justice or propriety demands for the sins which they had committed,' i. e. expiatory offerings.—(אֵל יְהוָה), trust in Jehovah, the Heb. verb taking a prep. after it, in this case, like the English one; or, in other words, אֵל is put before the object of trust, in order to designate the direction of it. (7) יִרְאֵנִי, Imperf. Hiph. of יָרָא, with suff. יֵנִי.—(טוב), the latter half of the Merka Mahpakh here is written on this word, and the first half on the preceding word, although not connected by a Maqqeph. The like of this may be found elsewhere, but it is not very common. Why an Athnahh was not put upon טוב, instead of this artificial disposition of the matter, we may ask, but cannot well get an answer.—(נָסוּ), Imper., and of the form of verbs נָסָה; for a verb לָח would here be pointed נָסָה; root נָסָה; so that in נָסָה, the ח is put for א, 74, VI. n. 21, b; also the ט for ט, see letter ט in Lex. Some copies, moreover, read נָשָׂא.—(אור פָּנֶיךָ), light of thy countenance; the face is lighted up by approbation, by smiles; and this is the light here asked for = look propitiously upon us.

(8) נִתְהַדָּח, 66, n. 3; for נָחַד, 44, n. 4, b.—(פֶּסַח), פ, 117, 1. Gladness implied after the ו, viz. more than [the gladness] of the season.—(וְהָיָה), [when] their corn; for וְהָיָה is to be supplied here, 121, 3; וְהָיָה suff.—(רָבִי), in pause for רָבִי, root רָבִי. (9) יָחַד יָחַד yāhh-dāv, lit. unitedly, at the same time.—(אֶשְׁכָּבָה), Imperf. with ח, 48, 2.—(וְאֶשְׁכָּב), ו in pause. Meaning: 'I will lie down and sleep both together.'—(לְבַדִּי), lit. in loneliness, here an adverb, only.—(לְבַדִּי), ל, p. 190, c; Lex. ל, B. 3.—(תוֹשִׁיבִי), Imperf. Hiph. of יָשַׁב, with suff. יֵנִי.

Psalms V.

(1) וְהָיָה לִי, with the article; the like without one, in Ps. iv.—(2) וְהָיָה לִי, plur. with suff.; object placed first, 142, 1. c.—(תוֹשִׁיבִי), Hiph. Imper.

with הָרָה .—(בְּרִיחַ), Imper. of בָּרַח , with הָרָה .—(הָרִיגִי), suff. form of הָרַג ; *my moaning*.

(3) הִקְשִׁיבָה , Imper., as before.—(לִקְוִי), *to the voice*; we also say: *Listen to*.—(שְׁמַעֲנִי), suff. form of $\text{שָׁמַע$ *she-vā*. (74) בְּקָר , Acc. of time, 116, 2.—(אֶצְרָה־ךָ), רָה , *rōh*, short δ before the Maqqeph; usually explained as meaning: *I will make ready [my words] for thee*; I prefer the intrans. sense: *I will make preparation for thee*, i. e. in order to approach thee. Then follows: *And I will look [toward thee]*.—(אֶצְמַח) is in Piel, which designates *intensity*.

(5) Lit. *for not a God taking pleasure in iniquity art thou*.—(יִרְדֶּה), Imperf. Kal of יָרַד , with suff. taking the tone; הָ in such a case is permitted by the Heb. idiom, 135, 3. ע , but not by the English; נָ for בָּ , 9, 9. 1. b .

(6) לֹא יִתְבָּאבוּ , *shall not establish themselves*, Hithp.—(שְׁמַעֲנִי), with (—) under the middle stem-letter instead of (—), 73, n. 1.

(7) דִּבְרֵי , pl. const. participial noun, 132, 1. b .—(אִשׁ דְּמִים), 104, 2.—(וַיִּמְדָּה), אִשׁ is implied before it.—(יִתְעַב), Piel Imperf., Dagh. excluded by the ע , and so we have רָ , 63, 3; but (—) is usual before ח , ח , and ע .

(8) בְּרַב , *in the abundance*, etc.—(בְּרִיחַ), רָ , 29, 4. b .—(אֶשְׁתַּחֲוֶה), *Hithpaal* Imperf. of שָׁחָה ; the ח prefix and the ע of the root exchanged, 53, 2; for חָ —, see 74, n. 18.

(9) נָחֵי , Imper. of נָחַח , 74, n. 19; נָחֵי suff., p. 288, A .—(הַיִּשָּׁר), belonging to the *Qeri*, וַיִּשָּׁר ; in the *Kethibh*, the radical ו is restored, and regularly pointed; שָׁר with Pattah, p. 121, second par. from the top. (10) בְּפִיָּהוּ , *in his mouth*, וַיִּהְיֶה suff.; *generic* here, for it refers to שֹׁרֶרֶת .—(נְכוּנָה), prop. Niph, Part. fem. = *established thing, truth*, 105, 3.—(קִרְבָּנ), for *Hlāreq* short here, see p. 174, at the top.—(חַיִּוֹת *hāv-vōth*), lit. *mischiefs*, see plural in 106, 2.—(לְשׁוֹנָם and גִּרְנָם), nouns in —וִין ; one with, the other without the ו , 8, 4.—(יִתְלַקֵּן), Hiph. Imperf.; for the —וִין , see 47, n. 4.

(11) הִאֲשִׁימָם , Hiph. Imper., with suff. —ם .—(רַעֲלָה), Imperf. of רָעַל .—(מִפְּנֵי־חִירָם) מִ prep.; —יָרָם suff.; ground-form מִדְּפָחָה , Dec. II.—(מִשְׁפָּחָה), —יָרָם suff.; for פָּ , p. 174, at the top.—(וַיִּדְרִימֻהוּ), Hiph. Imper. of דָּרָה , 65, 2; —מִוִּי poet. suff.—(מָרָה), verb לָרָה .—(בָּרָה), in pause, 101, 2; see also 137. (12) חֹרֵסִי בָּהּ , see in Pa. 2: 7.—(יִרְעֵנִי), Piel Imperf., 3 plur., the (—) under נ restored by the pause-accent, *Typhha* initial; which, though *prepositive* (15, Rem. I 2), influences the tone on the penult syllable, 29, 4. b .—(יִתְסַבֶּה), Hiph. Imperf. of סָבַהּ ; lit. *for thou wilt cover over them*, 137.—(וַיִּרְעָלְבוּ), p. 118, second par.—(שְׁפָה), 29, 4. b .

(13) הִכְבֵּדָה , Piel; for כָּ , 22, 5. a .—(בְּצִדְּךָ), article after כָּ , 107, 3. a ; fem. of צָד , from צָדַן , 84, II. 10, 11.—(רִצּוֹן), second Acc. after מַעֲרֹמְרֵי עָט suff., p. 289; for רָצַח instead of רָצַח , see p. 118, second par. from top; for double Acc., see 136, 2. Sentiment: 'Thou wilt encompass him [with] favour, as a shield [encompasses.]'

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